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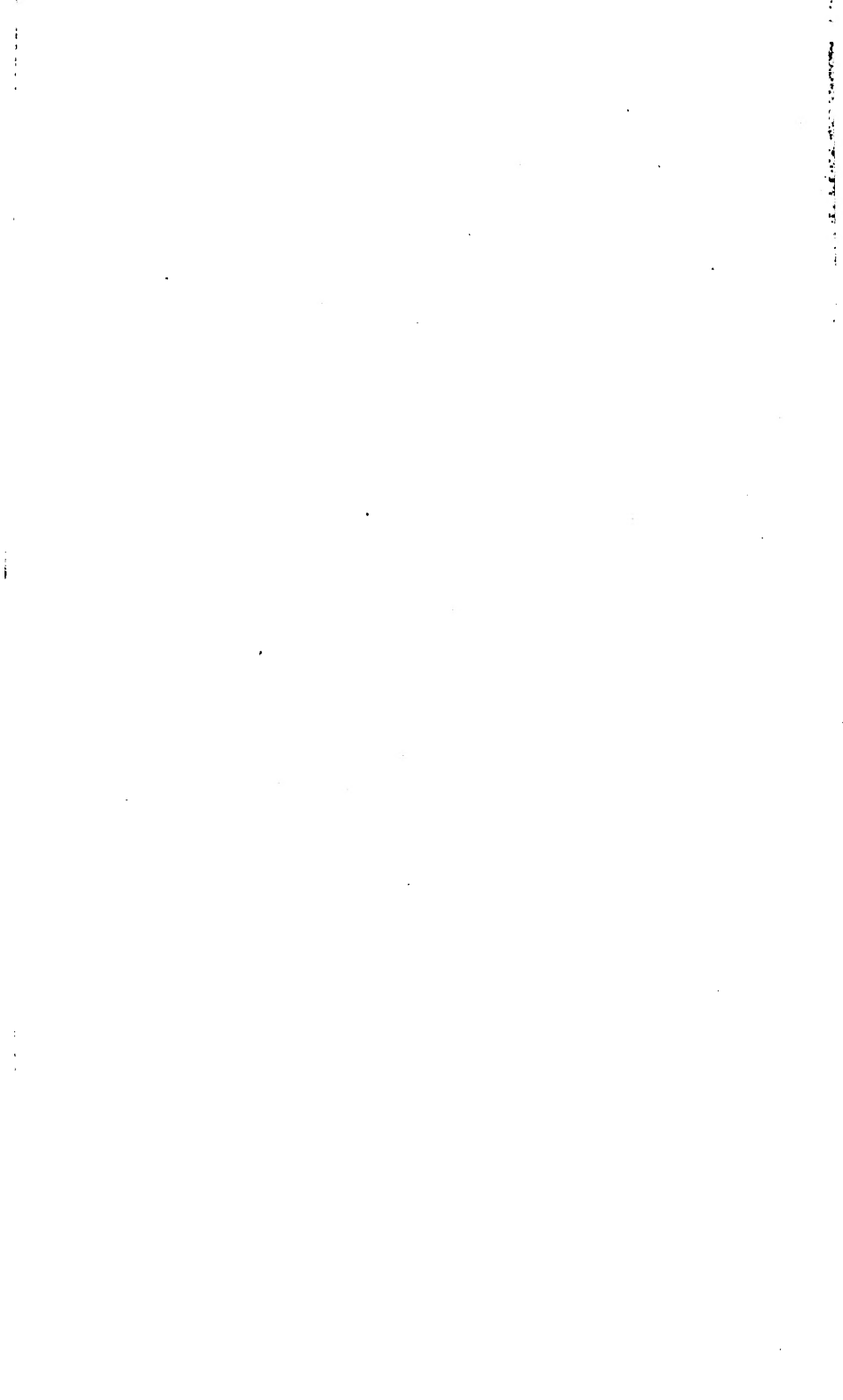
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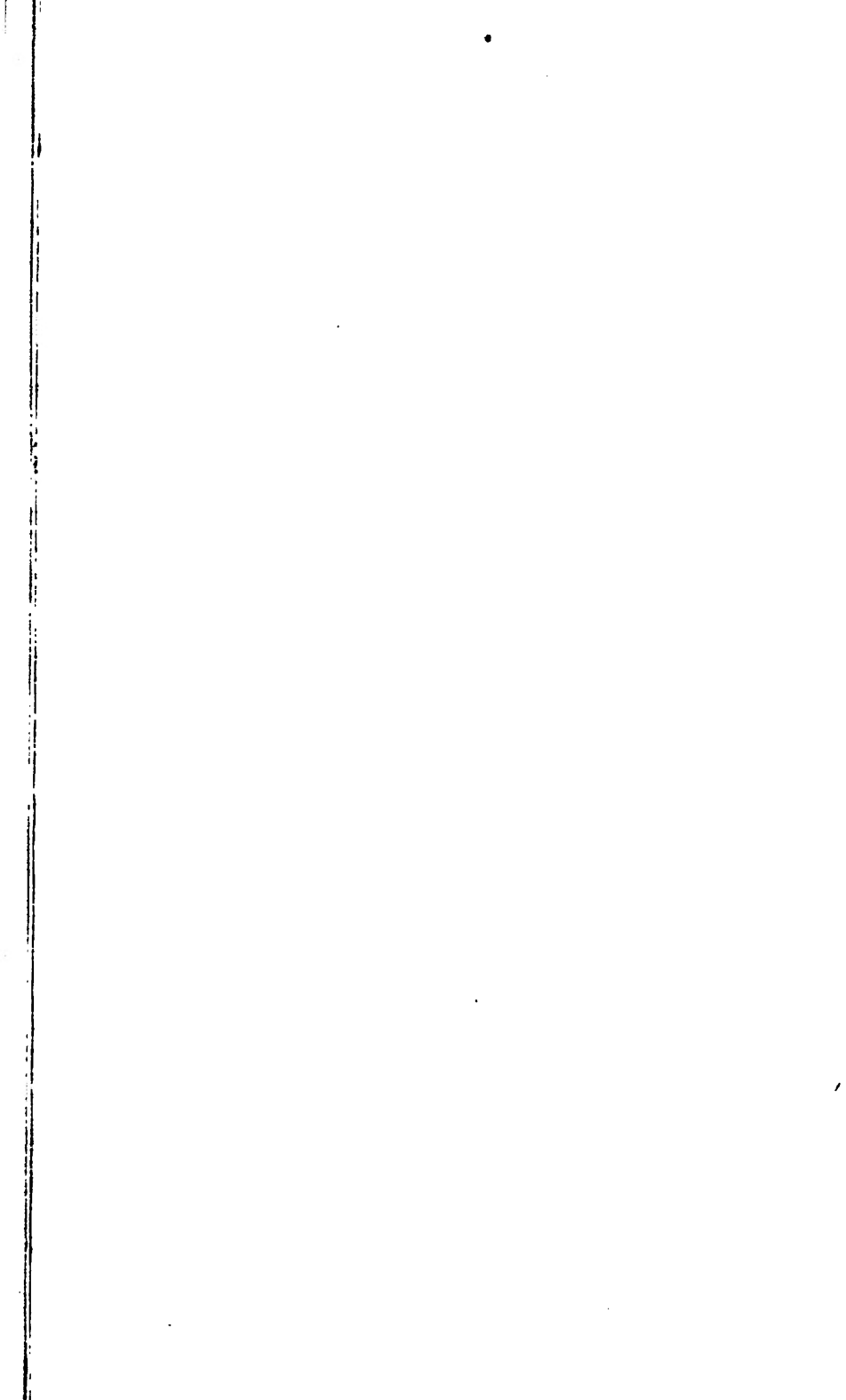
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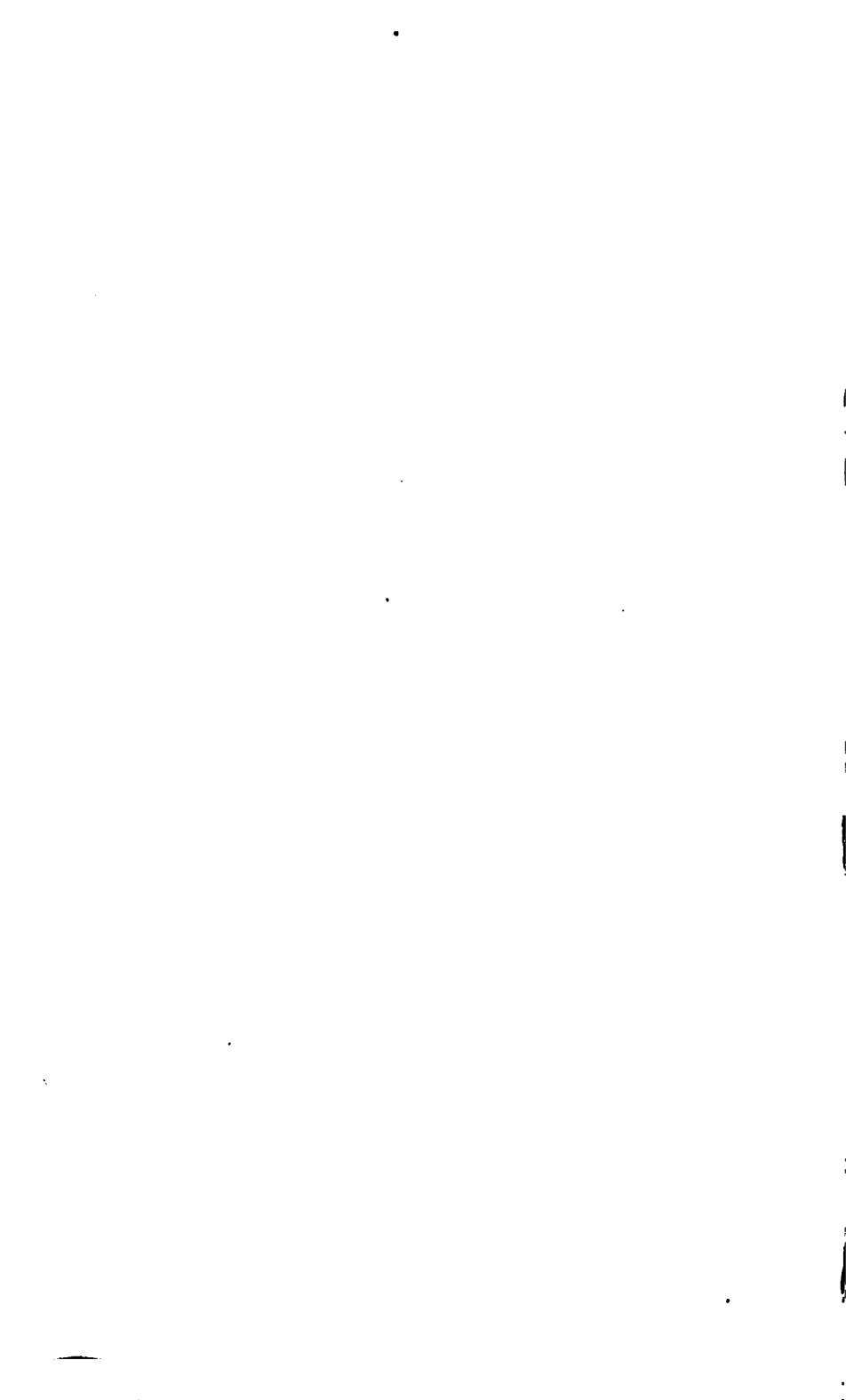
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THE
ANTI-JACOBIN
REVIEW AND MAGAZINE,

OR,

Monthly Political and Literary Censor,

FROM

SEPTEMBER TO DECEMBER (INCLUSIVE),

—1803—

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATURE.

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Per caput et circa saliant latus.*

HOR.

ORIGINAL CRITICISM.

Account of the Life and Writings of Thomas Reid, D. D. F. R. S. Edinburgh; late Professor of Moral Philosophy in the University of Glasgow. By Dugald Stewart, F. R. S. Edinburgh; read at different Meetings of the Royal Society. 8vo. Pp. 222. 5s. Creech, Edinburgh; and Longman and Rees, London. 1800.

IN our last number we presented to our readers an account of Stewart's Life of Robertson. That biographical performance was the production of a man of genius and erudition, describing another man of genius and erudition who pursued a different course from himself. In the work before us, he exhibits a mind which was exercised in similar pursuits with his own; between whom and him there was not merely the sympathy of superior talents; but also the coincidence of intellectual habits. The author was extremely intimate with the subject of his biography; and, as his own writings have shewn, profoundly conversant with his writings; which, as he was thoroughly competent to comprehend, he was one of the first justly to appreciate. The life of a contemplative philosopher is, in its nature, devoid of materials which often constitute the most prominent parts of biography. This want our author acknowledges in his introductory paragraph.

"The life," he says, "of which I am now to present to the Royal Society a short account, although it fixed an era in the history of modern philosophy, was uncommonly barren of those incidents which furnish materials for biography;—strenuously devoted to truth, to virtue, and to the

no. LXIII. VOL. XVI. but

best interests of mankind; but spent in the obscurity of a learned retirement, remote from the pursuits of ambition, and with little solicitude about literary fame. After the agitation, however, of the political convulsions which Europe has witnessed for a course of years, the simple record of such a life may derive an interest even from its uniformity; and, when contrasted with the events of the passing scene, may lead the thoughts to some views of human nature, on which it is not ungrateful to repose."

Thomas Reid was born on the 26th of April, 1710, at Strachan, in Kincardineshire, a country parish situated about twenty miles from Aberdeen, on the north side of the Grampian Mountains. His father, the Reverend Lewis Reid, was minister of the parish for fifty years, and respected by all who knew him for his piety, prudence, and benevolence. For some generations a considerable portion of literature distinguished the family of the Reids. His maternal house was no less eminent for literary endowments. His mother was sister to the Gregories, who were remarkable for mathematical science; one of whom was professor of astronomy at Oxford, and an intimate friend of Sir Isaac Newton. A second was professor of mathematics at St. Andrews, and a third at Edinburgh. These were the first persons who taught the Newtonian philosophy in the northern universities. Young Reid went to school at Kincardine, and at first gave no proofs of superior abilities. His schoolmaster, however, foretold, that he would turn out to be a man of good and well-wearing parts. "A prediction," says our author, "which, although it implied no flattering hopes of those more brilliant endowments which are commonly regarded as the constituents of genius, touched, not unhappily, on that capacity of patient thought which contributed so powerfully to the success of his philosophical researches."

From school he was sent to the university of Aberdeen, and after continuing there the usual time he was appointed librarian. This situation was acceptable to him, as it afforded an opportunity of indulging his passion for study, and united the charms of a learned society with the quiet of an academical retreat. Here he very closely studied mathematics. In 1736 he made an excursion to England, and became acquainted with characters of the first literary eminence. Returning to Scotland he, in 1737, was presented to the living of New-Machar in Aberdeenshire; and here he appears to have spent the greater part of his time in the most intense study; more particularly in a careful examination of the laws of external perception, and of the other principles which form the ground-work of human knowledge. His chief relaxations were gardening and botany, to both of which pursuits he retained his attachment even in old age. His first publication was in the Philosophical Transactions of the Royal Society of London, for the year 1748. It is entitled, *An Essay on Quantity, occasioned by reading a Treatise, in which simple and compound Ratios are applied to Virtue and Merit*. Of this work our author presents an analysis, and concludes that the metaphysical reading of Mr. Reid was not yet very extensive. In 1752 he was elected professor of

of philosophy in the university of Aberdeen, in which situation he greatly enlarged his acquaintance with pneumatology and other branches of philosophy. Soon after his removal to Aberdeen, he, in conjunction with Dr. John Gregory, projected a literary society, which subsisted for many years, and which seems to have had the happiest effects in awakening and directing that spirit of philosophical research, which has since reflected so much lustre on the north of Scotland. The number of valuable works which issued nearly about the same time, from individuals connected with this institution more particularly the writings of REID, GREGORY, CAMPBELL, BEATTIE, and GERARD, furnish the best panegyric on the enlightened views of those under whose direction it was originally formed.

"Among these works," says our biographer, "the most original and profound was unquestionably the *Inquiry into the Human Mind*, published by Dr. Reid in 1764. The plan appears to have been conceived, and the subject deeply meditated, by the author long before; but it is doubtful, whether his modesty would have ever permitted him to present to the world the fruits of his solitary studies, without the encouragement which he received from the general acquiescence of his associates, in the most important conclusions to which he had been led."

Reid had once adopted the Berkleian system of the non-existence of matter, but in investigating the philosophy of Hume he was convinced of the falshood of that hypothesis. Of the doctrines contained in Dr. Reid's enquiry his biographer, without descending to an analysis, mentions the grand purpose. "His great object was to record and to classify the phenomena which the operations of the human mind present to those who reflect carefully on the subjects of their consciousness; and of such a history, it is manifest, that no abridgment could be offered with advantage." Here our biographer marks a very important epoch in the history of pneumatology. "The idea of prosecuting the study of the human mind, on a plan analogous to that which had been so successfully adopted in physics by the followers of Lord BACON, if not first conceived by Dr. REID, was at least first carried successfully into execution in his writings." The influence of the general views opened in the *Novum Organum*, may be traced in almost every page of his writings; and, indeed, the circumstance by which these are so strongly and characteristically distinguished, is, that they exhibit the first systematical attempt to exemplify, in the study of human nature, the same plan of investigation which conducted NEWTON to the properties of light, and to the law of gravitation. Mr. Stewart here marks a distinction between the inventive powers which constitute genius, and the investigating efforts and inductive processes which lead to true philosophy, and illustrates it from a passage in Dr. Reid's writings.

"It is genius," says that philosopher, "and not the want of it, that adulterates philosophy, and fills it with error and false theory. A creative imagination disdains the mean offices of digging for a foundation, or removing

moving rubbish, and carrying materials: leaving these servile employments to the drudges in science, it plans a design, and raises a fabric. Invention supplies materials where they are wanting, and fancy adds colouring, and every befitting ornament. The work pleases the eye, and wants nothing but solidity and a good foundation. It seems even to vie with the works of nature, till some succeeding architect blows it into ruins, and builds as goodly a fabric of his own in its place."

Soon after the publication of his Inquiry, Dr. Reid was invited to the moral philosophy chair by the university of Glasgow, on the resignation of Adam Smith. His plan comprehended a view of the intellectual and active powers of man; a system of practical ethics; the general outlines of natural jurisprudence, and the fundamental principles of politics. A few lectures on rhetoric, which were read, at a separate hour, to a more advanced class of students, formed a voluntary addition to the appropriate functions of his office. His biographer, who had been his pupil, gives the following account of his preceptorial character.

"The merits of Dr. REID, as a public teacher, were derived chiefly from that rich fund of original and instructive philosophy which is to be found in his writings; and from his unwearied assiduity in inculcating principles which he conceived to be of essential importance to human happiness. In his elocution and mode of instruction, there was nothing peculiarly attractive. He seldom, if ever, indulged himself in the warmth of extempore discourse; nor was his manner of reading calculated to increase the effect of what he had committed to writing. Such, however, was the simplicity and perspicuity of his style; such the gravity and authority of his character; and such the general interest of his young hearers in the doctrines which he taught, that by the numerous audiences to which his instructions were addressed, he was heard uniformly with the most silent and respectful attention."

While engaged in professorial instruction he continued to pursue his enquiries into the human mind. In 1781 he withdrew from his public labours, and devoted himself entirely to literature. Though turned of seventy, his mental vigour was as great as in the prime of life. At seventy-five he produced his essay on the intellectual powers of man, and at seventy-eight his essays on the active powers of man. A section is devoted by the biographer to observations on the spirit and scope of Dr. Reid's philosophy.

The great object of his studies was to recommend the plan of Lord Bacon for enlarging human knowledge, and especially to apply the new organ to investigations concerning the human mind. Our biographer exhibits a view of the philosophy of Bacon, and shews the result of its application to different sciences, especially on the knowledge of the human mind; and presents an account at once historical and statistical of pneumatology to the time that Dr. Reid commenced his labours. In the opinion of the biographer Dr. R. was the first who conceived justly and clearly the analogy between natural and moral philosophy: "defining with precision the distinct provinces of
observa-

observation and of reflection, in furnishing the *data* of all our reasonings concerning matter and mind; and demonstrating the necessity of a careful separation between the phenomena which they respectively exhibit, while we adhere to the same mode of philosophizing in investigating the laws of both.—He has exemplified with the happiest success, that method of investigation by which alone any solid progress can be made; directing his enquiries to a subject which forms a necessary ground-work for the labours of his successors,—an analysis of the various powers and principles belonging to our constitution.” For this purpose he recommended and exemplified an analysis of our most important intellectual and active principles, and this was the object of his various philosophical publications, which were different stages of the same enquiry. In his first performance he confined himself entirely to the five senses, and the principles of our nature necessarily connected with them; reserving the farther prosecution of the subject for a future period.

Our biographer enters at great length into Dr. Reid's mode of analysis, and answers various objections that have been made to his doctrines, and especially to the remarks of Dr. Priestley. To follow the objections and answers would occupy much more space than we can bestow on metaphysical controversy: the result, however, is, according to his biographer, that Reid uniformly applied the inductive mode of enquiry to the human mind; that he made very considerable advances himself in his researches, and held out to others the guide that was to conduct them to farther knowledge of the human mind, and of its application to the practical business of life. Reid himself, however, has simply exhibited the principal facts that tend to develope the mind, without carrying his researches to the numerous relations by which pneumatology is connected with the practical business of life. The pursuit and attainments of Dr. Reid, concerning the human mind, our author considers as bearing nearly the same relation to the different branches of intellectual and moral science, (such as grammar, rhetoric, logic, ethics, natural theology, and politics,) in which the anatomy of the human body stands to the different branches of physiology and pathology. Here we must make an observation which could not with propriety come from our biographer himself, that Mr. Stewart's own work on the philosophy of the human mind, besides much original discovery on subjects which, to use his analogy, Reid had to a certain degree anatomized, very happily exhibits the operation of intellectual powers in the practice of life; or, to continue the analogy, displays the active exertions of those muscles, veins, and bones, the existence and relative position of which Reid had before demonstrated and explained: and we are happy to find, from some incidental observations of our author, that he is pursuing his investigations into the philosophy of the human mind. Interspersed with his account of the writings of Reid are very valuable observations by Mr. Stewart himself. A great desideratum in the study of pneumatology is a system of inductive logic formed up-

on the plan delineated in the new organ of Bacon, and applicable to the study of the human mind.

"The logical rules," he remarks, "which lay the foundation of sound and useful conclusions concerning the laws of this internal world, although not altogether overlooked by Lord Bacon, were plainly not the principal object of his work; and what he has written on the subject, consists chiefly of detached hints dropped casually in the course of other speculations. A comprehensive view of the sciences and arts dependent on the philosophy of the human mind, exhibiting the relations which they bear to each other, and to that general system of human knowledge, would form a natural and useful introduction to the study of these logical principles."

The supply of this defect, we are happy to observe, is to make part of Mr. Stewart's farther labours. From a review of Dr. Reid's philosophy our author returns to his life.

"With the *Essays on the active powers of Man*," says his biographer, "he closed his literary career; but he continued, notwithstanding, to prosecute his studies with unabated ardour and activity. The more modern improvements in chemistry attracted his particular notice; and he applied himself, with his wonted diligence and success, to the study of its new theories and new nomenclature. He amused himself, also, at times, in preparing for a philosophical society, of which he was a member, short essays on particular topics, which happened to interest his curiosity, and on which he thought he might derive useful hints from friendly discussion. The most important of these were, *An Examination of Priestley's Opinions concerning Matter and Mind; Observations on the Utopia of Sir Thomas More; and Physiological Reflections on Muscular Motion*. This last essay appears to have been written in the eighty-sixth year of his age, and was read by the author to his associates, a few months before his death."

When he was turned of eighty his domestic comfort suffered a deep wound by the death of his wife. He had had the misfortune, too, of surviving, for many years, a numerous family of promising children; four of whom (two sons and two daughters) died after they attained to maturity. His vigour of health he retained to his eighty-seventh year. During the summer, 1796, he visited Edinburgh, and his faculties were as strong as ever; but about the end of September he was seized with a violent disorder, which terminated his life on the 7th of October.

"In point of bodily constitution," says his biographer, "few men have been more indebted to nature than Dr. Reid. His form was vigorous and athletic; and his muscular force (though he was somewhat under the middle size) uncommonly great;—advantages to which his habits of temperance and exercise, and the unclouded serenity of his temper, did ample justice. His countenance was strongly expressive of deep and collected thought; but when brightened up by the face of a friend, what chiefly caught the attention was, a look of good-will, and of kindness."

"In private life no man ever maintained, more eminently or more uniformly, the dignity of philosophy; combining with the most amiable modesty and gentleness, the noblest spirit of independence. The only preferment

ment which he ever enjoyed, he owed to the unsolicited favour of the two learned bodies who successively adopted him in their number; and the respectable rank which he supported in society, was the well-earned reward of his own academical labours. The studies in which he delighted, were little calculated to draw on him the patronage of the great; and he was unskilled in the art of counting advancement, by 'fashioning his doctrines to the varying hour.' As a philosopher, his genius was more peculiarly characterized by a sound, cautious, distinguishing judgment; by a singular patience and perseverance of thought; and by habits of the most fixed and concentrated attention to his own mental operations;—endowments which, although not the most splendid in the estimation of the multitude, would seem entitled, from the history of science, to rank among the rarest gifts of the mind."

Such is the substance of Mr. Stewart's account of Dr. Reid. From its subject it will be much less popular than the life of Robertson or Smith; but to metaphysical readers it will prove a very valuable accession of knowledge: it may in a few words be characterized as A STATISTICAL ACCOUNT OF PNEUMATOLOGY. From our biographer's account of the intellectual character of Reid, it would appear that he was not in a high degree endued with inventive powers, and could not properly be denominated a man of superior genius. He effected his objects by sound judgment, cautious discrimination, unwearied patience, and indefatigable perseverance. These are qualities and habits which a considerable portion of mankind possess or may attain, and one of the principal advantages which results from the inductive process inculcated by Bacon, and applied by Reid, is, that it places the attainment of philosophical knowledge within the reach of every well-educated man, of a clear and solid understanding, without requiring extraordinary capacity.

Overton's *True Churchmen ascertained.*

(Concluded from Vol. XV. p. 391.)

WE are sorry to be under the necessity of observing, that, notwithstanding Mr. O.'s professed regard for regularity and union, his whole book is substantially one elaborate apology for schismatics and sectaries of all denomination, provided they be of the genuine Calvinistic stamp. We have heard it observed by persons of discernment that the very title of his work is schismatical, and intentionally ambiguous. It is obvious, indeed, that his "True Churchmen," are, by no means, the same with "True Members of the Church of England;" for he labours, as we have already seen, to depreciate the importance of the sacrament of baptism, and lays very little stress on church communion. We have been censured by him for asserting, in the very words of the Church of England, that she "supposes all who are baptized to be in a state of salvation;" (p. 115) and Mr. Daubeny, the correctness of whose notions on the

subject of ecclesiastical unity has rendered him an object of peculiar dislike to this equivocal churchman, is reprobated with uncommon acrimony, and treated with gross injustice, because he "sees no difference between the true Church of Christ and the national church; represents professed membership with this national society as forming the line of distinction between the world which lieth in wickedness and a state of condemnation before God, and those who are in a state of sanctification and salvation; and speaks indiscriminately of all who have been regularly baptized, and remain in the established communion, as "members of Christ's body," "partakers of Christ's spirit," &c. (p. 115.) "The distinction between the national establishment and the true Church of Christ, Mr. Daubeny teaches, is unnecessary, and a false distinction." (P. 116.) And "to the same purport, a correspondent of the Anti-Jacobin Reviewers observes, a curious distinction has lately been found out between the Church of Christ and the Church of England." (P. 117.) The same strain of accusation frequently recurs (see pp. 264, 393); but the passages here quoted are sufficient for our present design.

The candid reader of this Apology who, without consulting the works here condemned, should implicitly rely on Mr. O.'s integrity, as judging of other men's minds by his own, would, we think, from these passages, be led to infer, as our author most probably wished him to do, that Mr. D. and our correspondent belong to that class of spurious churchmen who support the establishment merely as such, or who, to speak in the fashionable latitudinarian phrase, "profess themselves of the religion of the magistrate." If Mr. O. did not wish such an inference to be drawn, for what purpose, we ask, are these observations brought forward? We ask him, we will not say, as a clergyman, but as a man of honour, whether, when he was executing this manœuvre to discredit his opponents, he was conscious that he fairly represented their sentiments, and felt no bias to conceal the truth? But we shall suffer these gentlemen to speak for themselves.

"In page 190," says Mr. Daubeny to Sir Richard Hill, "you unnecessarily put the idea into your reader's head, that "a national establishment is *one thing*, and a Christian Church *another*." I say *unnecessarily*, because we have nothing to do with the subject. In this country a national establishment and a Christian Church are *one* and the *same thing*; for happily for us, they are in unison together. Moreover, you must know, Sir, that the Church of England is not defended, and the necessity of communion with it enforced, because it is a *national establishment*, but because it is an apostolic church of Christ,

"You must know, if you will but give yourself time to consider, that a doctrine that cries up unity to the ruin of unity, ought to be rejected; because the gospel calls for *unity* as well as *purity*. You must know, moreover, that every thing that is to be found in the true church is to be met with in the established church of this country; all the sound members of which 'worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh,'

"The

"The plain member of the church, in consequence of the false distinction here made between the *national church* and your *true church*; the 'allacy of which he may be unable to discover; is led to expect something of which he is not in possession; and thereby to break away from that order and government, by which the church, as a society, was designed to be held together.'" (Dial. Append. pp. 475, 476.)

"A curious distinction," says our correspondent, "has lately been found out between the Church of Christ and the Church of England, expressly calculated to draw away common people from the church to which they are constitutionally attached; and because purity of doctrine is essential to the perfection of a church, therefore the government and discipline of it are artfully represented as matters of no consideration. Having laid this foundation on which to erect this misshaped irregular building, which is to supply the place of that church which has been built upon the foundation of the apostles and prophets, and happily established in this country; these patrons of disorder proceed, in the next place, to propagate the idea that the Calvinistic doctrine is the only pure doctrine of the church; and that the clergy who do not preach it, are but dumb dogs, ignorant hirelings, who have been called to the work of the ministry by the outward appointment of men only, but not by the *inward* calling of the Holy Ghost. These loose notions, duly scattered, are now producing an abundant harvest of uninformed, though, I trust, sincere Christians; who thinking it to be a duty they owe to themselves to choose light before darkness, leave the established church of their country, which they are taught to look upon as no church, for the sake of being joined to the pure Church of Christ, elsewhere assembled; and thus those who have been admitted members of an established Church of Christ, become schismatics on the most conscientious principle." (Anti-Jac. Rev. Vol. IV. p. 339.)

Our readers, we believe, are, by this time, convinced that the persons whose words we have here transcribed are no time-serving defenders of establishments as such; and that the only reason which can be assigned for the offence which they have given our author is their not opening the church doors wide enough, and admitting every self-commissioned sectary who impudently affirms that he is moved by the Spirit to preach the gospel. But these writers maintain the Catholic principle that episcopacy is essential to the being of a church; and this is a crime which, in the eyes of a right evangelical minister, is never to be forgiven. Had Mr. O., indeed, intended fairly to meet their reasoning, his efforts must have been directed to prove, either that the Church of England is no true part of the Church of Christ, or that every schismatical congregation in the kingdom is as true a part of it as the Church of England. The former branch of this alternative we do not accuse Mr. O. of holding; but the latter, understood with certain limitations, is obviously expressive of his real opinion. His true church, like that of Bishop Hoadly and Sir Richard Hill, is mystical and invisible; and the genuine characteristic of its members is to adopt the speculative doctrines of Calvin, together with the enthusiastic reveries of methodism, about conversion, experience, and grace. Such being the case, we feel

feel ourselves fully warranted to say that, according to the judgment not of the Church of England only, but of all the ancient Christian fathers, Mr. O. is so far from being entitled, as he arrogantly pretends, to the exclusive appellation of a "True Churchman," that his principles are those of one who is no Churchman at all.

Mr. O., in his *Structures on Candour*, complains that his "Anti-Jacobin friends," as he kindly calls us, "style his party" "separatists," "lectaries," "seceders," "methodists," "schismatics," "deceivers," &c. (p. 267); and refers, in the margin, to our Review for April and for June 1799. Though here, as is not unfrequently the case, Mr. O.'s references are incorrect, yet he seems particularly to have in his eye our remarks on Mr. Cecil's edition of Cadogan's *discourses*, where some of these appellations are certainly applied to them. That Mr. O. should be thus forward to recall this article of ours to the recollection of his readers, we are rather surprized, but by no means sorry; for he has thereby expressly identified his own sentiments with those of the persons whom we there condemned. And if ever there was a man who merited the names of which our author here complains, it was Romaine; a proud, assuming, disorderly, self-constituted, apostle of schism; a man who, instead of being panegyricized, we had almost said deified, as a godly and conscientious minister of the established Church, deserves to be remembered in no other light than that of an avowed contemner of lawful authority, and a restless disturber of unity and peace. Yet such are the men whom Mr. O. delighteth to honour. Even his favourite Mr. Robinson can act as an overseer or spiritual director of the evangelical squadron within a certain district around him; and can accept, without scruple, the occasional assistance of the most notorious schismatic in England. "On the Tuesday," says Mr. Rowland Hill, in his second Tour from London through the Highlands, &c. "called, and passed the evening with my old friend Mr. Robinson, and preached a lecture for him in his church." They were, it seems, intimate companions at College, where Mr. Hill informs us, they "were pointed at *as out of the common way*." This, indeed, is very likely to be true; and we blame not Mr. Robinson for receiving, with civility, an old acquaintance. But when he employed Mr. Hill to preach for him, can we suppose Mr. R. ignorant of the Erastian principles and disorderly practices of this vagrant missionary? The supposition is impossible; and, therefore, we are warranted to conclude that he does not very greatly disapprove them. Yet Mr. H. can felicitate the people of those places where the dissenting teachers and their congregations occasionally attend the church, and the church people attend the meetings; for "this promiscuous hearing is," in his opinion, "a blessing to the place." He can boast of "preaching thrice in the Baptist meeting-house," and "record, with much pleasure, that being with the good people concerned with Mr. Ryland," a dissenting teacher, "on a communion occasion, he was happy to be admitted to partake among them." Nay, "this sort of spiritual mix-

mixtures," he says, "makes the *best Christian communions*. The children of God then find their communion with each other, not on account of their *empty dry forms and orders*, but because they *feel* themselves all one in Christ." This is the man whom the evangelical author of the "Scripture Characters" employs to preach his lecture; a man by whom every parish priest in England, who understands and values the truly apostolical constitution of the church to which he belongs, would consider his pulpit as polluted; whose offers of assistance he would regard as an insult, and reject with scorn.

But this bastard species of liberality is by no means peculiar to Messrs. Robinson and R. Hill. It forms, in truth, a distinguished feature in the character of the generality of evangelical ministers. In 1796 or 1797 the Rev. Mr. Simeon, Fellow of King's College, and minister of a parish, in Cambridge, a leading man among gospel preachers, and somewhere the subject of Mr. O.'s praise, paid a visit to Scotland. While he was at Edinburgh, he waited on a clergyman of the Scotch Episcopal Church, and offered his assistance on the following Sunday, which was readily accepted. But before that time, the clergyman learned that he had been holding forth in a Presbyterian Kirk; and, therefore, very properly resolved to act as every true churchman would act in such a case. When Mr. Simeon came to perform his promise, he was told that his services must be declined; and the glaring irregularity of his practice was given as the reason. But this merited reproof produced no effect on the evangelical Englishman. From some gospel ministers of the establishment at Edinburgh he procured letters of recommendation to such of their brethren in the country as lay in his route, and were of similar sentiments. With one of these we know that, in his progress through the Highlands, he publicly communicated; and performed, we believe, some part of the service which is customary among the presbyterians on such occasions. Notwithstanding the edifying liberality of mind displayed, on both sides, in this *spiritual mixture*, the Scotch divine was threatened to be brought before his presbytery, to answer for his conduct; but we have never heard that Mr. Simeon's was made the subject of official inquiry. We have pretty good reasons, however, for believing that his diocesan was fully informed of the circumstances, soon after they took place. We should be glad to think that our intelligence was wrong; because, were any bishop of the Church of England, after due information, to *overlook* so flagrant a transgression of order, we should be forced, notwithstanding our high respect for the office and for every individual invested with it, to say that such a bishop was deficient in attention to the duties of his station.

Mr. O.'s readers cannot fail to observe the fulsome flattery with which he beplasters Mrs. Hannah More. She "is a prodigy of female understanding and useful virtue." (P. 317.) "And where is the individual who has laboured more zealously, and more successfully, in this important cause, than a celebrated female writer of the same

same school?" (P. 250) The cause to which Mr. O. here particularly alludes is that of order and good government in the state; but we are sure that he regards Mrs. More as, in every respect, a true churchwoman; and he here informs us where she went to school.—Of the lessons which she there was taught she has not suffered the world to continue ignorant; but has very laudably, for the honour of her masters, practised them at Blagdon, Bath, and elsewhere.—Taking this lady, therefore, for a pattern, we are pretty well qualified to ascertain what sort of a character Mr. O. requires in his true Churchman. With superior pretensions to exemplary piety, he may frequent, indiscriminately, the church and the meeting-house. His charity must be extensive and conspicuous; but chiefly confined to his own party, unless when a conduct apparently the reverse is immediately calculated to advance their influence. His efforts must be unceasingly directed to the dissemination of Calvinistic principles, in which pious pursuit all means are lawful, being sanctified by the end. In promoting this end, it is prudent, in order to avoid detection, to proceed by indirect and underhand methods; but should he, at last, be unfortunately discovered, he must scruple no step, however it might startle the weaker consciences of ordinary men, to save his own credit, and that of the party. This is paramount to every consideration. The charge must therefore, at all events, be repelled; and if dignity should be thought to require, on his own part, a sullen silence, the interest of friends must be strenuously exerted to impose on persons in situations of authority, and their pens employed to blast the reputation of those who are daring enough to stand forth his accusers.—When to this we have added that he may receive the sacrament from the hands of any schismatical teacher, whose supreme happiness would be to witness the downfall of the establishment; we shall have, we conceive, a notion tolerably correct of the ingredients which go to make up the composition of a "true Churchman." Of this character our author undoubtedly proposes Mrs. More as a very bright and illustrious example; and we cannot, therefore, help being seriously of opinion that he has treated his brother, the rector of All-Saints, Aldwinckle, with great unkindness, and manifest injustice. The Doctor is, certainly, as orthodox a Calvinist as any in the kingdom; and with regard to the trifling point of irregularity, we do not perceive much ground for distinction between him and the highly favoured Mrs. More.

On this subject Sir Richard Hill speaks out with his usual blunt and honest frankness. "While Mr. Jay," a schismatical teacher at Bath, "manifests a spirit of love towards the established clergy, why should they not, in their turn, give to him and to others of their dissenting brethren, that right hand of fellowship, in which the *true* unity of the Church consists?" (Daub. Append. p. 392.) But Sir R. Hill is, indeed, a gossiping, imprudent tell-tale, and cannot keep the secrets of his friends; who are, certainly, never backward to stretch out the right hand of fellowship to every sectary whose language

guage accords with the Shibboleth of the tribe, while the correctest churchman they treat as an enemy, provided he talks in a different dialect. Mr. O.'s book, then, is really a defence of schismatics and schism. Of his "Regular Clergy of the Establishment, who are sometimes called evangelical ministers," it may, very generally, be affirmed that there is nothing regular about them but their ordination; and, we think, it would puzzle a more acute logician than even our learned and ingenious apologist to prove those entitled to the denomination of true sons of the Church of England, who neither teach her doctrines nor obey her discipline.

But highly reprehensible as we certainly deem Mr. O.'s publication in a variety of respects, there is nothing contained in it which has more excited our indignation and disgust than the insufferable arrogance and pride which it displays. "Humility of mind," Mr. O. observes, "highly becomes the character of Christians in their best estate;" (p. 163.) and humility of mind is most curiously exemplified in the claims which these eminent Christians advance in favour of themselves. Mr. O.'s "Appeal to experience," (pp. 319—332,) is written in a strain of illiberal and insolent boasting which is, indeed, as we have uniformly found, familiar to his friends; but which cannot fail to remind the reader, with little advantage, we conceive, to the cause of these conceited professors of superior godliness, of the Pharisee who went up to the temple to pray, and thanked God that he was not as other men. Mr. O. very plainly intimates that the votaries of Calvinistic methodism are, "like Abel, more righteous than their brother," and is not ashamed to throw a vile aspersion on the character of his countrymen by asserting that "evil reports concerning such persons often originate in prejudices entertained against them from that very circumstance." (P. 319.) He is forced to allow, indeed, that the profession of the purest speculative principles is no infallible security for good conduct; that "such is the deceitfulness and desperate depravity of the human heart, that, to accomplish its wicked machinations, it can, Proteus like, assume every form, and present itself under every species of disguise;" and that the wild disorders of the great rebellion were produced, not by the natural tendency to be sure, but by the *abuse* of the *doctrines of grace*. He denies, however, that the doctrines which the agents in that horrid tragedy *pretended* to hold were those which he defends. "If they professed certain parts of the same system, these they so extended as to annihilate the rest, which gave another form and another spirit to the whole." But, if this will not do, he pronounces them to have been *consummate hypocrites*, and asserts that the doctrines which they professed were not really embraced. (P. 320.) But, with all due submission to our author's powers of reasoning, he would find it, we suspect, somewhat difficult to prove that the greater number of these men disbelieved the doctrines professed by them; and he has, clearly, no right to take it for granted. They display every sign of having been in earnest; and they, certainly, extended their system no farther than
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consistency very well admitted. Their actions were the legitimate consequences of their tenets; and Mr. O. cannot justly blame the true friends of our establishments in church and state when, taking warning from former times, they look, with some degree of apprehension, on the indefatigable exertions of a numerous and zealous party to disseminate these tenets, and deprecate the recurrence of similar scenes if a similar opportunity should ever present itself.

The practice of disputants, from time immemorial, has sanctioned, as an excellent weapon of defence, the use of recrimination; and in wielding this weapon Mr. O. is, in general, sufficiently adroit. But we cannot help thinking that, on the present occasion, he has not employed it with his accustomed success. With a view to wipe off the unseemly stain which the military saints of the 17th century unfortunately brought on the *doctrines of grace*, he contrasts it with the "effects, at least equally deplorable," which were produced, in the 16th, by the *doctrines of merit*." The frequent allusions to this event which our opponents make, is just as candid and just as material in the question, as it would be continually to refer *them* to the black conduct of these zealous opposers of justification by faith alone, Bonner and Gardiner." (P. 321.) We beg Mr. O.'s pardon; but we have not sagacity sufficient to perceive the force of this argument. We cannot see how he should conceive his opponents at all concerned in the black conduct of Bonner and Gardiner, unless, in a temporary fit of delirium, occasioned by his over-strained exertions in the righteous cause, he mistook the great body of the English clergy for Popish priests, with lighted torches blazing in their hands, just ready to kindle the fires in Smithfield. Besides, his opponents, we think, might allege that the cruelties of Gardiner and Bonner, detestable and horrid as they certainly were, are yet not *altogether* "equally deplorable" with the miseries which were afterwards inflicted on the nation by the zealots of the *doctrines of grace*. They might farther allege that the doctrine of merit, however erroneous and antichristian, has no natural tendency to make men cruel, as the doctrine that dominion is founded in grace has to make them rebels; or, if these defences should not serve their turn, they might, with great propriety, follow Mr. O.'s example, and boldly maintain that Bonner and Gardiner were consummate hypocrites, who did not believe the doctrines which they professed.

We have long been convinced that the genuine modesty of this holy brotherhood is equal to their veracity. We should, therefore, deem ourselves guilty of injustice, if we withheld from our readers the following specimen of that "humility of mind which so highly becomes the character of Christians in their best estate." "Amidst all the infirmities and imperfections, which, as what 'all flesh is heir to,' the sincere adherents to the *doctrines of grace* have to lament in themselves, it cannot reasonably be doubted, but that, taken mass for mass, there is amongst them a more marked abstinence from gross vice; and voluptuous dissipation; a more regular observance of religious

religious ordinances; a more habitual sense of divine things, and gratitude towards the Saviour; a more characteristic regard to the will and authority of God in their proceedings; more strenuous exertions to mend and bless mankind; in short, more real godliness, soberness and righteousness, than are to be found among the opposers of these doctrines. Whatever *occasional* stain evangelical tenets may have received, through the assumption of them by hypocrites, from which danger no principles are free, but to which their peculiar excellence may perhaps peculiarly expose them; wherever any considerable reformation has been effected by Christianity; any thing which has materially distinguished the characters of individuals, bodies of people, or places, from what they were before, or from such as have the mere 'form of godliness,' these doctrines have been at the bottom of it." (P. 321.)

Such pretensions in any other set of men we should certainly call, by their proper names, intolerable vain-glory, and unchristian galleonade. They are here, however, repeated, by Mr. O., *usque ad nauseam*. It is the *strictness* of their morality which offends; for "the truly righteous are disliked by the world. And, as then, he that was born after the flesh, persecuted him that was born after the spirit, even so it is now." So both Jews and heathens treated the Apostles and first Christians. So the Papists treated the most virtuous of the reformers. And so at all times has the world treated the genuine disciples of Christ; perhaps in exact proportion as they have partaken of his spirit, and trodden in his steps. It is demonstrable from fact, that it is the *living* according to the gospel, and not the *profession*, nor even the *preaching*, of its peculiar doctrines, in which the real umbrage consists." The wicked persecutors of these venerable saints "would be thought, indeed, only to discountenance hypocrisy, grimace, or enthusiasm; while they admire the beauty, and delight in the exercise of genuine virtue." But there is not in these profligate persecutors one word of truth; and "the manner in which virtue was treated when exhibited in her most perfect form, and loveliest charms, in the person of our Saviour, is a standing and irrefragable proof of the contrary." (Pp. 328, 329.)

Mr. O., we must own, has here adopted (for it is not, we believe, altogether new) a most ingenious method of branding a very large proportion of his clerical brethren as an abandoned crew of lying, blood thirsty, hypocritical villains, who are utterly lost to all sense of goodness. We were wondering what our author's opinion might be of the Christian Church for the three first centuries; for we always imagined that, before the time of Pelagius and Augustine, the doctrines of grace, as professed by our modern evangelical ministers, were totally unknown. But in this imagination we were, it seems, deceived; for Mr. O. assures us that "these doctrines were contrivantly maintained in the first ages of Christianity." (P. 322.) Of this fact he produces, indeed, no proof; and he will not, we suspect, find the proof of it a matter of trifling difficulty. We question not
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Mr. O's extensive acquaintance with Ecclesiastical History; we cannot, in particular, doubt of his being thoroughly versed in the valuable writings of the primitive Fathers; and if he can produce from these authentic sources, satisfactory evidence that the system of Calvin has, from the beginning, been the uniform doctrine of the Church of Christ, we scruple not to say that he will, by exhibiting it, perform such a signal service to his party as will entitle him to a very exalted station above all its defenders who have yet appeared.

In the mean time we have, what is no doubt; as good as *demonstrative* proof, or, perhaps, even better, the infallible *authorities* of a gospel minister, that, "whatever difficulties our ignorance may occasion in the particular application of them, whatever absurdities a *partial*, a *perverted*, or an *over-extended* view of the subject may present, the *fundamental* principles on which the Calvinistic system rests, are *incontravertible*;" (p. 355.) and we have the same assurance that these principles are those of the Church of England. (*Passim*.) Unfortunately it happens that a very great majority of the English clergy regard, with us, almost all the fundamental principles of this system as impious blasphemies; as equally standing in direct contradiction to the plainest dictates of right reason, and to the most express declarations of Scripture. They also think that no two systems can be more unlike than those of Calvin and of the Church of England; and what they do not believe themselves, they certainly do not teach their people. On this account they are condemned, by our author, without mercy. Mr. O. pretends, indeed, to have proved the doctrines of the Church to be so clearly in unison with those of his party, that no man of sense can perceive the shadow of a difference between them. On this presumption he takes it for granted that every clergyman who subscribes to the standards of the Church must necessarily subscribe to them in the Calvinistic sense, because, as he alleges, they are incapable of any other; and as many of the clergy openly avow that they do not inculcate the tenets of Calvin, he very charitably concludes that they are a set of dishonest, mercenary knaves, who, for secular advantages, make a sacrifice of conscience; a body of perjured, reprobate wretches, deserving to be held in abhorrence by God and all good men.

Mr. O., however, who has taken upon him, without being commissioned, the office of MONITOR and INSPECTOR GENERAL of the conduct and opinions of his clerical brethren, has, doubtless, subscribed to the standards of the Church in the right, orthodox, Calvinistic meaning. Amidst a great variety of other authorities, he has, with much propriety, called our attention to the royal declaration prefixed to the Articles, which enjoins that "No man shall either *print or preach to draw the Article aside any way*, but shall submit to it in the *PLAIN AND FULL MEANING THEREOF*; and shall not put HIS OWN SENSE or comment to be the *meaning of the Article*, but shall take it in the *LITERAL AND GRAMMATICAL SENSE*." (P. 47.) Nor is this injunction, by his own concession, to be confined to the Articles;

Articles; but ought equally, in fair construction, to be extended to the Liturgy and Homilies. In the uniform tenor, then, of these three formularies, understood in THE LITERAL AND GRAMMATICAL SENSE, Mr. O. perceives the pure, unadulterated system of Calvin. In the prayer of Consecration at the Communion, for example, and, particularly in the XXXIst Article, he clearly perceives unconditional decrees and partial redemption, which are the foundations of Calvin's whole superstructure. In the XVIth Article he as clearly discovers invincible grace, and final perseverance. In the Xth Article, in the Athanasian Creed, in the VIIIth Article, which pronounces that Creed to be orthodox, in the Collect for the 25th Sunday after Trinity, and in the 1st and 4th Collects of the Post-Communion, he plainly discerns that man has no will of his own, can do nothing to promote his own salvation, and is nothing more than a passive instrument for God to work with. When the Church affirms, that "Almighty God hateth nothing that he hath made, and doth forgive the sins of all them that are penitent," the literal and grammatical meaning is, that the mercy and love of God are confined to a certain number of individuals arbitrarily elected to eternal life, and that repentance is no condition of forgiveness. In this manner Mr. O. collects, from the authorized formularies of the Church of England all the other parts of the scheme of Calvin. This is really more than we can digest. Were a person unknown to us to assert, with apparent seriousness, that, in his mind, two and two made ten, or that, at midnight, the dazzling brightness of the sun affected his eye-sight, we should feel ourselves somewhat at a loss to determine whether we ought to distrust his veracity, or to deplore the unfortunate state of his intellects. But our readers, we believe, are now so well acquainted with Mr. O. that they are in little danger of being involved in such a dilemma. Their reflections, we suspect, will take a very different, and more decided turn. They will, very probably, be apt to think that they have, at last, found out the reason of our author's singular antipathy to the word SINCERITY; and that it would have been no imputation on his prudence, if he had been more sparing of the sneers and sarcasms which he vents, so liberally, against his brethren for subscribing to doctrines which they do not believe. They will see good grounds for forming an opinion of the REAL STRICTNESS of that morality which regulates the conduct of the "True Churchmen;" and those of them who have been accustomed to regard with veneration our excellent ecclesiastical establishment, will ruminate, with anxious forebodings, on the consequences which are likely to ensue from the increasing numbers of these "regular evangelical ministers;" who, in order to gain admission into the Church, can solemnly swear assent, in a Calvinistic sense, to doctrines just as much in unison with Calvinism as truth is with falsehood.

Mr. O. and his evangelical brethren "*very highly value* our established forms of doctrine and worship." (P. 347.) We too can make

with a clear conscience, the same declaration. In this respect, indeed, we will not yield to any set of men whatever, or to any individual. We are not included in the number of those who long for alteration in our Articles and Liturgy, or who wish to see the clergy exempted from subscription. There have been, it is true, "ministers of the establishment, who, *at other periods*, have complained of subscription as a burden; proposed their various schemes of amendment; or openly solicited a reformation:" (p. 17,) and we have the honour entirely to agree with our author in thinking that "the circumstance OUGHT NOT TO BE FORGOTTEN." (P. 18.) But Mr. O. "designs not to recapitulate their names, and exhibit their history." (P. 17.) When he formed this resolution, he judged, in our opinion, wisely; and, by adhering to it, he has acted prudently. He might, otherwise, have been under the disagreeable necessity of reviving the recollection of facts, which some of those whom he seems to represent as firm friends to his cause would, probably, desire to have buried in oblivion. He must, for instance, have given the history of the meetings at the Feather's Tavern, in 1772; of which the professed object was to petition for relief from subscription to the Articles. The members of these meetings were, at the time, we believe, pretty generally considered as consisting of Socinians, and persons of other unsound persuasions. There were among them, however, if our memory do not treacherously deceive us, some divines whose names are every where honoured by Mr. O. with the epithets *learned, venerable, and pious*, and whose principles are now, as we understand him, perfectly evangelical and correct. Admonished by the laudable example of discretion, which, on this occasion, our author has set us, we shall carefully avoid, though for a different reason, all mention of the names of these divines. An opposite conduct on our part might be "*periculosæ plenum opus alexæ tractare, et incedere per ignes suppositos cineri doloso.*" But although we highly venerate the doctrines of our Church, and deprecate all attempts to change or new model her public standards, we must still hold such divines as, disapproving of some things in them, openly express their disapprobation, and solicit what they deem a reform, to be characters infinitely more respectable than those who, while they load them with the highest encomiums, and affect to consider them as having attained "the perfection of truth," (p. 56,) yet subscribe them in a sense diametrically opposite to their spirit and meaning. Of the awful importance of those engagements to which the clergy, by subscription, bind themselves, we entertain the most serious sense. The obligations which such subscription implies are, indeed, of no light or trivial nature; and it would not be easy, we apprehend, to place them in a more impressive and striking point of view than Mr. O. has done. (Pp. 333—336.) We must ever, with his Lordship of Lincoln, contend, that if any candidate for holy orders, or for ecclesiastical preferment, thinks that he has reason to dissent from any of the doctrines asserted in the forms to which subscription is required, "no
hope

hope of emolument or honour, no dread of inconvenience or disappointment, should induce him to express his solemn assent to propositions which, in fact, he does not believe;” and that, in this affair, “no species whatever of evasion, subterfuge, or reserve, is to be allowed, or can be practised, without imminent danger of incurring the wrath of God.” We, finally, adopt, *lubenter et ex animo*, the following weighty declaration of our author (p. 336), which we recommend to the conscientious consideration of all whom it may concern, and, particularly, to that of those evangelical ministers who assent to the doctrines of the Church of England in a Calvinistic sense.

“All attempts, therefore, to justify subscription without actual belief of the plain doctrines of the Articles, we cannot but consider as gross prevarication; an attack upon common integrity; a conduct most unbecoming the appointed guardians of truth and sincerity; and as justly exposing the Church of which they are ministers to the scorn of her enemies.”

Lectures on the Elements of Chemistry, delivered in the University of Edinburgh, &c.

(Continued from P. 350.)

IN our review of the Life of Dr. Black, prefixed to these volumes, we adverted to the elegance and perspicuity with which he is said to have prelected from his professional chair. Elegance and perspicuity characterize likewise his lectures in the form in which they are now given to the public by his learned friend. By elegance, however, we do not mean brilliancy of style, of which the modest professor probably was not ambitious; and which, as we have already observed, would be no ornament to a work of which the object is to detail the elements of science. The only elegance of which such works are susceptible, is simplicity of language, and that neatness of arrangement which enables the author to state with clearness much truth within moderate limits. This can be accomplished only by bringing forward the doctrines of the science in a natural order; so as that, while nothing is taken for granted which is not obvious to the common sense of mankind, every truth admitted or established, may serve as the basis of some subsequent demonstration. It is not easy, if, indeed, it be possible, to form such a perfect arrangement as this of the truths of any physical science; and in no science is the difficulty greater than in the science of chemistry. Yet Dr. Black has been so eminently happy in his arrangement, that the reader sees every thing presented to his view fully and clearly, in the order in which it occurs in the course; and at the end of each section he feels an emotion of surprize that the doctrines which he has been taught did not occur to himself.

As chemistry treats of external objects, and the powers of nature, the ingenious Professor could not enter upon his course by stating a few definitions and axioms, which, as they have their whole foundation in the laws of human thought, every man is compelled to admit as soon as he understands the terms in which they are expressed. This cannot be done but in the abstract sciences, and, perhaps, in no science completely, but in pure mathematics. The work before us opens, however, with such a *description* of chemistry in its present state as may enable the reader to comprehend its objects. To trace the science from its origin through all its gradations of improvement, though not unusual in the beginning of a course of lectures, could be attended with no advantage to persons unacquainted not only with the chemical facts, but even with the substances in the hands of the chemist. This task, therefore, the author judiciously declines, and enters at once on his subject, by accurately distinguishing between chemistry as an *art*, and chemistry as a *science*. From confounding these together, has arisen, he thinks, the impropriety of the definitions or descriptions given of chemistry by Stahl, Boerhaave, and Macquer, &c.; and having rejected them, he describes the science himself in the following words:

"Chemistry is the science or study of those effects and qualities of matter which are discovered by mixing bodies variously together, or applying them to one another with a view to mixture, and by exposing them to different degrees of heat, alone, or in mixture with one another, in order to enlarge our knowledge of nature, and to promote the useful arts."

A definition more concise than this, and equally perspicuous, is given by the editor in the following words:

"Chemistry is the study of the effects of heat and mixture, with the view of discovering their general and subordinate laws, and of improving the useful arts."

"Viewing the science in this light, Dr. Black divides his subject into the more *general* and more particular doctrines of chemistry. Under the division of more general doctrines, he delivers, 1. An account of the more general or universal effects of heat. 2. The more general observations and discoveries relating to mixture. 3. An account of the chemical apparatus or instruments, and the manner of using them, or the chemical operations."

"Under the division of the more particular doctrines will be given," he says, "a particular account of all the most remarkable bodies or kinds of matter, which the chemists have studied; which shall be distributed into a number of classes, and considered in that order which, in my opinion, is best suited to their being easily understood and remembered. And, lastly, while we thus give an extensive view of the science of chemistry, we shall not neglect the application of it to the illustration and improvement of pharmacy and other chemical arts. This is the second great branch of my proposed plan."

The plan is at once regular and comprehensive; but it is not completed in the volumes before us. The memorandums on the medicinal preparations of mercury, which Dr. Robison found among the papers

papers of his friend, were so extremely slight and imperfect, "that ignorant," says he, "as I am of pharmacy, I could not venture to make any use of them; and the memorandums on the chemical analysis of animal and vegetable substances were not in a condition fit for publication."

The first part of the plan, however, is executed in a manner worthy of its author, and much is done towards the execution of the second. In the introduction to the first part, which is entitled, **GENERAL EFFECTS OF HEAT**, the Professor first ascertains what is meant by **HEAT**; 2dly, explains the meaning of the term **COLD**, and ascertains the real difference between cold and heat. 3dly. He mentions some of the attempts which have been made to discover the nature of heat, or to form an idea of what may be the immediate cause of it. 4thly, And lastly, he begins to describe the sensible effects produced by heat on the bodies to which it is communicated.

Every person knows that the word *heat* is used to denote either a peculiar sensation excited in our organs, or a certain quality, affection, or condition, of the bodies around us, by which that sensation is excited. It is in this latter sense only that the word is used by Dr. Black, who warns his readers, however, that the idea of heat, as a quality or affection of bodies, will be modified a little, and extended as the course proceeds, though the meaning of the word will continue at the bottom the same.

Having shewn the rapidity with which heat is communicated from one body to another, he observes that the first question which naturally occurs to the mind is, "In what manner have these two bodies acted, the one on the other? Has one of them lost something, which the other has gained?" This is the vulgar opinion, and it is adopted by almost every philosopher who has attended to the subject, though some of them have not been consistent in maintaining this opinion.

"When a mass of ice, for example, or a lump of very cold iron is laid on the warm hand, instead of heat being communicated from the warm hand to the ice or cold iron, they have supposed that there is in the ice or cold iron, a multitude of minute particles of frost, or frigorific particles; which have a tendency to pass from the very cold bodies into any others that are less cold; and that many of the effects, or consequences of cold, particularly the freezing of fluids, depend on the action of these frigorific particles. They call them *spiculae*, or little darts, imagining that this form will explain the acutely painful sensation, and some other effects of intense cold."

This, we believe, is likewise a vulgar opinion, but our author shews that it is totally groundless, and proves, by a very simple induction, that—

"When bodies unequally heated are approached* to one another, it is

* Approach is never, we believe, used as an active verb. It cannot, therefore, have a passive voice.

always the warmer or less cold body which acts on the other, and communicates to it a real something which we call heat. Having arrived at this conclusion, it may, perhaps, be required of me, continues the Professor, to express more distinctly this something; to give a full description or definition of what I mean by the word *heat* in matter. This, however, is a demand which I cannot satisfy entirely."

Nothing short of the modesty and extreme caution of Dr. Black could have dictated such a confession as this; but modesty and caution are the inseparable concomitants of true science. After stating the opinions of Bacon, Boyle, Boerhaave, and others, who consider heat as motion, he observes that—

"The greater number of the English philosophers supposed this motion to be in the small particles of the heated bodies, and imagined that it is a rapid tremor, or vibration of these particles among one another. Mr. Macquer also, and M. Fourcroy, both incline, or did incline, to this opinion. I acknowledge that I cannot form to myself a conception of this internal tremor, that has any tendency to explain even the more simple effects of heat, or those phenomena which indicate its presence in a body; and, I think, that Lord Verulam, and his followers, have been contented with very slight resemblances indeed, between those most simple effects of heat, and the legitimate consequences of a tremulous motion."

He then mentions more particularly the theory of Boerhaave and other philosophers, German and French, who consider heat as consisting in the motion, not of the particles of the heated body, but of a subtle, highly elastic, and penetrating fluid matter diffused through the whole universe, and pervading with ease the densest bodies. Then adverting to the defects of this theory, he adds,

"A more ingenious attempt has lately been made, the first outlines of which, so far as I know, were given by the late Dr. Cleghorn, in his inaugural dissertation, published here (Edinburgh) on the subject of heat. He supposes, that heat depends on the abundance of that subtle fluid elastic matter, which had been imagined before by other philosophers to be present in every part of the universe, and to be the cause of heat. But these other philosophers had assumed, or supposed one property only belonging to this subtle matter, viz. its great electricity, or the strong repellency of its particles for one another; whereas, Dr. Cleghorn supposed it possessed another property also, that is, a strong attraction for the particles of the other kinds of matter in nature, which have, in general, more or less attraction for one another. He supposes, that the common grosser kinds of matter consist of attracting particles, or particles which have a strong attraction for one another, and for the matter of heat; while the subtle elastic matter of heat is self-repelling matter, the particles of which have a strong repulsion for one another, while they are attracted by the other kinds of matter, and that with different degrees of force."

Had Dr. Black been half so ambitious of the fame of a discoverer, as some of his countrymen, and the French chemists in general, are, he might have claimed to himself the merit of this theory; for we shall soon perceive that it results naturally from facts which he unquestionably

questionably discovered. Yet he gives it to Dr. Cleghorn, who had been his pupil, because by Dr. Cleghorn it was first fully stated, and though he considers it as the most probable idea, which has come to his knowledge, of the nature of heat, he admits it to be altogether a supposition. Our first business, therefore, as he truly observes, is to attend to the effects produced by heat in the bodies to which it is communicated. These, we see, are various in the different kinds of matter; but the general effects of heat, especially upon bodies of the more simple kind, are **EXPANSION, FLUIDITY, VAPOUR, IGNITION, or INCONDENSENCE, and INFLAMMATION, or COMBUSTION.** Of these he treats in separate sections, which are, each, divided into so many subsections, according to the extent and variety of the questions which naturally occur in the discussion.

Under the head of *expansion* he shews, by a few plain facts, that in every form, under which matter appears to us, it is increased in its dimensions by an increase of heat, and diminished by cold. Not only air, but water, and even metals, are augmented in bulk by heat; and when any metal is made much colder than in its usual state, a nice measurement of its dimensions shews that it has been contracted. There are, however, some anomalies in the progress of this expansion in water, and a few other bodies; and there are not, perhaps, two bodies or different kinds of matter, which are expanded by heat in the same degree. Hence the defects of the common pendulum clock, and the methods of remedying those defects, which, as well as the sudden and violent expansion of water in the instant of congelation, are here explained in the most perspicuous terms.

But though heat thus evidently increases the bulk of bodies, Dr. Black shews from a number of experiments, which with a scrupulous rectitude he attributes to their proper authors, that it adds nothing to their weight. This he admits to be a plausible objection to the theory of heat which he calls Dr. Cleghorn's; but notwithstanding the difficulty, "I imagine," says he, "that, as we proceed, you will find yourselves more and more impressed with the belief that heat is the effect of a peculiar substance."

The subject of expansion by heat naturally leads him to explain the nature and uses of the *thermometer*, which he does at some length, by giving a history of the instrument, shewing the preference of mercury to all other fluids in thermometers for common purposes; ascertaining the degrees of heat which such instruments are capable of measuring; and pointing out their unavoidable defects as well as their peculiar excellencies. In the course of this discussion many curious experiments, as well as natural phenomena, are mentioned, which evince the great acquisitions made to our knowledge of the nature of heat by means of the thermometer; though mercury, in extreme degrees of cold, does not contract equably, but by violent starts, indicating a greater diminution of heat than has really taken place. Among other things we learn, by means of this instrument, that "all bodies communicating freely with each other, and exposed

to no inequality of external action, acquire the same degree of temperature, as indicated by the thermometer." This was commonly called *the equality of heat* among different bodies, but very improperly, because it confounded the quantity of heat in those bodies with its general strength or intensity, which are two things perfectly distinct. Our author, therefore, calls it the *equilibrium* of heat; and observes that it was not well understood till he pointed out a method of investigating it.

The illustration of that method occupies great part of the section, in which it is shewn that "the quantities of heat which different kinds of matter must receive, to reduce them to an equilibrium with one another, or to raise their temperature by an equal number of degrees, are not in proportion to the quantity of matter in each, but in proportions widely different from this, and for which no general principle or reason can be assigned."

This discovery was made by our author in 1760;* and it was suggested to him by an experiment of Boerhaave's, which shews clearly, when rightly understood, that "the same quantity of the matter of heat (now called *caloric*) has more effect in heating quicksilver than in heating an equal measure of water, and therefore that a smaller quantity of it is sufficient for increasing the sensible heat of quicksilver by the same number of degrees." Quicksilver, therefore, has, in the language of Dr. Black, less *capacity* for the matter of heat, than water has. Boerhaave himself drew from the experiment, a very different and indeed absurd inference, in which however he was followed by Muschenbroeck; but it is here fully proved that not only water and quicksilver, but different bodies of every kind, when they are reduced to the same temperature or degree of heat, whatever that be, may contain, though of the same size or even of the same weight, very different quantities of the matter of heat.

"It may here be remarked," says the author, "that the discoveries which have been made, in this way, are very unfavourable to the opinion of those, who imagine heat to be a tremulous, or other, motion of the particles of matter, communicated from one body to another. If this were true, we must admit that the communication would be in conformity with our general experience of the communication of tremulous motion. We are not at liberty to *feign* laws of motion different from those already ad-

* We learn from a valuable note by the editor, that "the philosophers of the continent seem agreed in giving the honours of the discovery of the unequal distribution of heat among bodies of different kinds, to Professor Wilcke of Stockholm, who read a dissertation on it in the Royal Academy in 1771." Dr. Black's claim to the discovery is completely established in the same note, where it is shewn that Mr. Watt, the celebrated engineer, and Dr. Irwine, afterwards lecturer in Chemistry in the University of Glasgow, were the only persons who had the smallest pretence to share the honour with him, and that they were then his pupils, making experiments by his direction.

mitted, otherwise we can make any supposition account for any phenomenon that we please. The denser substances ought surely to be most powerful in communicating heat to others, or exciting it in them. The fact, however, in a great many examples, and yet not in all, is just the reverse. Such an opinion is therefore totally inconsistent with the phenomena. I do not see how this objection can be evaded."

In treating of the celerity with which heat is communicated from hotter bodies to colder ones, Dr. Black advances an opinion, which his editor controverts, though with that respectful deference which one man of merit never ceases to feel for another, who first planted in his mind the seeds of science. The author maintains, that "for any thing we yet know to the contrary, there is no difference among the different kinds of matter, with respect to the celerity with which heat is disposed to enter into them, or leave them, when the circumstances are exactly the same."

"It must be acknowledged, however," says the editor, "that this proposition is not supported by any very precise experiments, although such are neither absolute nor difficult. There are even circumstances well known to us, which cannot but have a notable influence on the heating and cooling of bodies. We know that heat is much more speedily communicated to the remoter parts in some bodies than in others, when the heating substance is applied to one extremity of the body. This being the case, it must follow that bodies which conduct heat slowly along their own substance, must also imbibe and emit it slowly, because their superficial parts transmit slowly, what they have received from the heating cause, to the interior parts. The imbibition and emission of heat will also depend, for the same reason, on the conducting power of the heating or cooling medium."

Dr. Robison produces other arguments for his opinion; but to us this alone seems conclusive. The whole note, however, is worthy of perusal, were it only for doing justice in one instance to the memory of our countryman Dr. Hooke, who seems to have anticipated the foreign chemists in almost every discovery for which they most value themselves.

Dr. Black throws out many hints on the communication of heat, which are of the highest importance in the arts of life, especially in those in which much heat and fuel are employed; but we must refer the reader to the work itself, as our limits will not admit of such mention of them all as would even be intelligible. For the same reason we pass over what is here said of the ventilation of mines; of the utility of snow in severe climates; of the waters of deep lakes continuing through winter unfrozen in such climates as our's; and of the tops of the highest mountains being perpetually covered with snow even in the torrid zone. Of all these phenomena, and many others, the most luminous and satisfactory solution is given under the general head of *expansion by heat*.

In the second section, which is entitled OF FLUIDITY, Dr. Black proves, with his usual clearness, that this form of matter is always

always the effect of heat. Of course, he enters more minutely than he had done in his introduction, into the hypothesis of *frigorific matter* being the cause of congelation, and shews that it has not the slightest support.

"I must, however, now add (says he) that this account of fluidity, as an effect of heat, is not complete and satisfactory, if it be understood of the common opinions which were entertained of it. Fluidity was universally considered as produced by a small addition to the quantity of heat which a body contains, when it is once heated up to its melting point; and the return of such body to a solid state, as depending on a very small diminution of the quantity of its heat, after it is cooled to the same degree; that a solid body, when it is changed into a fluid, receives no greater addition to the heat within it than what is measured by the elevation of temperature indicated after fusion by the thermometer; and that when the melted body is again made to congeal, by a diminution of its heat, it suffers no greater loss of heat than what is indicated also by the simple application to it of the same instrument.

"This was the universal opinion on this subject, so far as I know, when I began to read my lectures in the university of Glasgow, in the year 1757. But I soon found reason to object to it, as inconsistent with many remarkable facts, when attentively considered; and I endeavoured to shew, that these facts are convincing proofs that fluidity is produced by heat in a very different manner."

One of the facts which suggested to Dr. Black his own theory of liquefaction is the very slow progress of the melting of ice and snow.

"If we attend to the manner in which ice and snow melt, when exposed to the air of a warm room, or when a thaw succeeds to frost, we can easily perceive, that however cold they might be at first, they are soon heated up to the melting point, or begin soon at their surface to be changed into water. And if the common opinion had been well founded, if the complete change of them into water required only the further addition of a very small quantity of heat, the mass, though of a considerable size, ought all to be melted in a very few minutes or seconds more, the heat continuing incessantly to be communicated from the air around."

But this sudden liquefaction does not actually happen. The masses of ice or snow melt with a very slow progress; and, if they be of a large size, often require many weeks of warm weather, before they are totally dissolved into water.

"It is, therefore, evident that, though the melting ice receives heat very fast, the only effect of this heat is to change it into water, which is not in the least sensibly warmer than the ice was before. A thermometer, applied to the drops or small streams of water, immediately as it comes from the melting ice, will point to the same degree as when it is applied to the ice itself, or if there be any difference it is too small to deserve notice. A great quantity, therefore, of the heat, or of the matter of heat, which enters into the melting ice, produces no other effect but to give it fluidity, without augmenting its sensible heat: it appears to be absorbed and concealed within the water, so as not to be discoverable by the application of the thermometer."

This

This is the *latent heat* of which the discovery placed Dr. Black at the head of philosophical chemists, and which, as might have been expected, foreigners have pretended to discover as well as he.* It is now called *caloric*, and, when considered as the cause of liquefaction, the *caloric of fluidity*; and our author describes some beautiful experiments, by which, in 1761, he not only ascertained the reality of this latent heat in water, but also the quantity of it concealed in water not *sensibly* warmer than ice.

"But some persons may, perhaps, imagine that the heat which thus disappears, does not truly enter into the melting ice, or become combined with that into which it (the ice) is changed. This heat is, perhaps, entirely extinguished and destroyed. As heat has been supposed by some to consist in a rapid motion or tremor of the particles of bodies, or of some subtle matter that is intermixed with them, those who choose to adopt this opinion may imagine that this motion may meet with friction and resistance in the ice, and that a part of it may thus be destroyed, or the moving parts brought to rest."

Our author shews in the most convincing manner, that this supposition, which seems inseparable from the mechanical theory of the formal cause of heat, is inconsistent with many phenomena which attend the freezing of water, while these phenomena strongly support the idea of heat being the effect of a peculiar substance. Thus, water in small quantities, when kept undisturbed, may be cooled to six, seven, or eight degrees below the freezing point, without being frozen. "But, if it be then disturbed, there is a sudden congelation, not of the whole, but of a small part only which is formed into feathers of ice, traversing the water, in every direction, and forming a spongy contexture, which contains the water in its vacuities, so as to give to the whole the appearance of being frozen. But the most remarkable fact is, that while this happens, (and it happens in a moment of time) this mixture of ice and water suddenly becomes warmer, and makes a thermometer immersed in it, rise to the freezing point."

Nothing can be more inconsistent with the old opinions concerning the cause of fluidity than these phenomena. They shew, in the clearest manner, that the heat, which keeps the water fluid, so far from being motion, is let loose by motion when the water, or at least

* As it is one of the greatest discoveries that have been made in science, the French, who allow no merit of any kind but to themselves, might naturally enough endeavour to transfer it from the unassuming author to their own philosophers. We were, however, much surprised by the distinguished conduct with which Dr. Robison, on this occasion, charges M. de Luc, and of which indeed he seems to have convicted that philosopher; and unless some very satisfactory reply be made to the professor's note (which we must confess appears to us impossible) M. de Luc is likely to sink a little in the public estimation.

part of it, instantly freezes; they shew likewise that the loss of a very little more heat, after the water is cooled down to the freezing point, does not necessarily produce congelation, since the water may be cooled six, seven, or eight degrees below that point, without being congealed.

In this section the phenomena of liquefaction, congelation, softness, ductility, and the annealing of metals are all satisfactorily explained by the absorption or letting loose of the matter of heat, which is clearly proved to be the real cause of fluidity, and of every approach towards it. In the course of the disquisition the effects of frigorific mixtures are explained, and some useful instructions given for managing them; whilst no opportunity is let slip of pointing out the benefits resulting to the inhabitants of this globe from the slow progress of liquefaction and congelation.

"Were the progress of liquefaction rapid, as according to the old theory it must have been, the consequences would be dreadful in many cases. Even as things are at present, the melting of great quantities of snow and ice occasions violent torrents, and great inundations in the cold countries, or in the rivers that come from them. But, were the ice and snow to melt as suddenly as they must necessarily do, were the former opinion of the action of heat in melting them well-founded, the torrents and inundations would be incomparably more irresistible and dreadful. They would tear up and sweep away every thing, and that so suddenly, that mankind should have great difficulty to escape from their ravages."

From considering the phenomena of fluidity Dr. Black naturally proceed, in the third section, to those of *vapour* or *vaporisation*, which he attributes likewise to the matter of heat as their immediate cause.

"Suppose a single tea-spoonful of water to be put into a globe of glass, or metal, capable of holding some gallons, and suppose this vessel exhausted of air. If we apply heat to the globe, we shall perceive the water gradually to disappear, so that presently the globe shall seem empty. But the fact is, that it is completely filled with water, now existing in the form of a perfectly transparent vapour; for if the heat be still farther increased, the expansive force of what now fills the globe will also increase to such a degree, as even to burst it.

"It is partly owing to this conversion of water into elastic vapour,* that it is so dangerous to allow it to come near hot oils. The boiling of lintseed oil, for example, is always done without doors, to prevent accidents; and we are obliged to choose a dry day, because a drop of rain falling among the oil would sink down through it, and would be suddenly converted by the excessive heat of the oil, into a great bulk of expansive vapour, which would dash the oil out of the vessel into the fire. In like manner it is

* Our author says, "that this vaporisation of the water is *partly* the cause of such accidents, because it is known, of late years, that the water is by this means converted into another expansive fluid, much more bulky and elastic than mere steam." The nature of this fluid is considered afterwards.

dangerous to admit water, or even dampness, into the moulds in which metals are cast. In the casting of iron, they form the moulds of sand, which being very porous, allows the humidity to escape without any violence. When copper is melted in very large masses, it contains a prodigious quantity, both of sensible and latent heat, which gives it a great power of converting water into expansive vapour. It has sometimes happened that a person, by carelessly spitting in a copper foundry, has occasioned an explosion that destroyed the whole building."

The bulk into which water expands by the ordinary boiling heat, was found, by our author and Mr. Watt, to be 1800 times its former bulk. "This change is produced, like fluidity, in consequence of the heat of the water being increased beyond a certain degree; and the vapour collapses again, as soon as its heat is diminished below that degree. This degree, or vaporific point of heat, is found (with respect to most bodies) to be higher than that which is necessary for giving them fluidity. Almost every particular kind of matter requires a different temperature for this purpose. Hence the chemical terms *VOLATILE* and *FIXED*:" those bodies, which are easily converted into vapour being called *volatile* to distinguish them from such as requiring great heat to produce this conversion, are therefore considered as *fixed*.

The degree of heat at which any particular kind of matter begins to be converted into elastic vapour (and there is probably no kind of matter on which a sufficient degree of heat would not produce this effect) is different in different circumstances.

"The vaporific point, therefore, is not so unchangeable as the melting point. So far as experience goes, the melting point of each kind of matter is always the same; nothing but a certain invariable intensity of heat can give fluidity to a particular solid substance, nor can any variation of circumstances hinder that solid from becoming fluid, when raised to the melting point, and a proper quantity of heat is communicated to it. But the change of a body into vapour is effected by *pressure* as well as by heat. In proportion as the external pressure upon its surface is greater, it endures a greater heat, without assuming the vaporous form, than it would otherwise do; and thus we may say, that vaporification is retarded or opposed by external pressure."

This doctrine is established and illustrated by an account of various experiments, by means of which the author explains the phenomena of ebullition, and several other phenomena, which, though common, are curious. Thus;

"However long and violently we boil a fluid, we cannot make it in the least hotter than when it began to boil. The thermometer always points at the same degree, namely, the vaporific point of that fluid. Hence the vaporific point of fluids is often called their boiling point. When these facts and appearances were first discovered, they seemed surprising, and different opinions were formed with respect to the causes on which they depend."

Some of these opinions are stated and shewn to be repugnant to all
our

our experience ; after which the professor proceeds in the following words :

“ A more just explanation will occur to any person, who will take the trouble to consider this subject with patient attention. In the ordinary manner of heating water, the heating cause is applied to the lower parts of the fluid. If the pressure on the surface be not increased, the water soon acquires the greatest heat which it can bear, without assuming the form of vapour. Subsequent additions of heat, therefore, in the same instant in which they enter the water, must convert into vapour that part which they affect. As these additions of heat all enter at the bottom of the fluid, there is a constant production of elastic vapour there, which, on account of its weighing almost nothing, must rise through the surrounding water, and appear to be thrown up to the surface with violence, and from thence it is diffused through the air. The water is thus gradually wasted, as the boiling continues, but its temperature is never increased, at least in that part which remains after long continued and violent boiling. The parts, indeed, in contact with the bottom of the vessel may be supposed to have received a little more heat, but this is instantly communicated to the surrounding water through which the elastic vapour rises.

This has the appearance of being a simple, plain, and complete account of the production of vapour, and of the boiling of fluids ; and it is the only account that was given of this subject before I began to deliver these lectures : but I am persuaded that it is by no means a full account of the matter. According to this account, and the notion that was conceived of the fermentation of vapour, it was taken for granted that, after a body is heated up to its vaporific point, nothing further is necessary but the addition of a little more heat to change it into vapour. It was also supposed, on the other hand, that where the vapour of water is so far cooled as to be ready for condensation, this condensation, or return into the state of water, will happen at once, or in consequence only of its losing a very small quantity of heat.”

Dr. Black, however, shews, in the same manner as in the case of fluidity, that a very great quantity of heat is necessary to the production of vapour, although the body be already heated to that temperature which it cannot pass, by the smallest degree, without being so converted. The undeniable consequence of this should be, an explosion of the whole water, with a violence equal to that of gunpowder. But he shews that this great quantity of heat enters into the vapour gradually, while it is forming, without making it perceptibly hotter to the thermometer. The vapour, when examined by that instrument, is found to be exactly of the same temperature as the boiling water from which it arose. The water must be raised to a certain temperature, because, at that temperature only, is it disposed to absorb heat ; and it is not instantly exploded, because, in that instant, there cannot be had a sufficient supply of heat through the whole mass. He shews, likewise, that when the vapour of water is condensed into a liquid, and the very same great quantity of heat, that raised it to vapour, comes out of it into the colder matter by which it is condensed ; the water, into which the vapour is changed,

does not become sensibly colder by the loss of this great quantity of heat. It does not become colder in proportion to the quantity of heat obtainable from it during its condensation.

All these facts are the unquestionable discoveries of our author, and the experiments are here perspicuously detailed by which he and his pupils Mr. Watt and Dr. Irwine established them. From the experiments of Mr. Watt, which seem to have been made with the greatest accuracy, it is apparent that in the steam of water there are from 900 to 950 degrees of heat LATENT under the ordinary pressure of the atmosphere: the experiments of Lavoisier give a somewhat higher value of this latent heat, making it 1000 degrees, or perhaps a little more.

"I flatter myself, therefore," says Dr. Black, "that we may now take it as a point fully established, that, when a fluid body is raised to its boiling temperature, by the continual and copious application of heat, its particles suddenly attract to themselves a great quantity of heat, and, by this combination, their mutual relation is so changed, that they no longer attract each other, gathering into drops and forming a liquid, but avoid each other, separating to at least ten times their former distance, (for a cubic inch of water forms much more than a thousand cubic inches of vapour), and would separate much farther, were they not compressed by the weight of the atmosphere; and, in short, they now compose a fluid, elastic and expansive, like air."

Our author next makes various reflections on this important fact applicable to the arts of life. He explains, with his usual perspicuity, the principles of steam-cookery, and of the steam-engine; but he does not pretend to explain the manner in which the matter of heat is combined with that of water, in order to form the vapour called steam.

"Many have been the speculations and views of ingenious men about this union of bodies with heat. But as they are all hypothetical, and as the hypothesis is of the most complicated nature, being in fact a hypothetical application of another hypothesis, I cannot hope for much useful information by attending to it. A nice adaptation of conditions will make almost any hypothesis agree with the phenomena. This will please the imagination, but does not advance our knowledge. I therefore avoid such speculations, as taking up time which may be better employed in learning more of the general laws of chemical operations. I content myself with saying, that in liquefaction and vaporisation, water absorbs a great quantity of heat, because this expression immediately raises the motion of a sudden, and somewhat copious, accumulation of heat. And I say, that this great quantity of accumulated heat is latent in the water, or in the vapour, merely because the thermometer, our usual test, does not give us any indication of its presence; of which presence we are not allowed to doubt, when we see the same quantity emerge again, in its usual thermometrical activity, when the water freezes, or the vapour collapses. Without saying that I have any clear conception of the union between bodies and heat, I am well entitled by the phenomena, to say, that this vaporous combination differs in some peculiar manner from that which merely produces expansion. And, because I find that vapour cannot exist without this latent

tent heat, any more than aquafortis can exist without nitrous acid, I consider latent heat as constituting a part of aqueous vapour."

Dr. Black having observed that some solid substances are more easily converted by heat into vapour than into liquids, and that when these vapours are condensed, they become again solids and not liquids, briefly explains the terms *evaporation*; *distillation*, and *sublimation*. This explanation enables him to shew, in the most perspicuous and convincing manner, why heat changes the properties and appearance of some bodies entirely, converting them as it were into new substances. He then proceeds to enquire whether the effects of heat, which he has ascertained in so many bodies, may be supposed universal, so as that every body by a sufficient intensity of heat, could we procure it, would be converted into vapour; and every palpable, elastic fluid, could it be wholly deprived of heat, into a solid substance. He is too faithful a follower of Bacon to give a dogmatical answer to these inquiries; but he admits the probability that the most fixed bodies might be volatilized by heat, and the most elastic fluids condensed by cold.

"In the modern doctrines of chemistry, therefore, it is now considered as an indubitable truth, that the air has its rare and elastic form from the heat it contains; and it is assumed as an established principle, that all other permanently elastic fluids derive their elastic vaporous form from the same cause; that each of them is a compound of a peculiar matter, and of the matter of heat, united in the state of latent heat, (or caloric, as it is named by the French chemists) with the other matter, so as to constitute with it an elastic fluid or vapour."

We have next some interesting observations on that process of nature by which mists, and fogs, and clouds are formed. This Dr. Black calls *natural evaporation*, and shews that it differs in many particulars from that evaporation which we *know* to be produced *wholly* by heat. He states, therefore, the opinions of various philosophers respecting the cause of natural evaporation; but seems inclined himself to attribute it to heat alone. Dr. Robison thinks differently.

"If heat, (says he,) be the sole agent in producing the vapour, I cannot see how the air above the evaporating body can be uniformly transparent. Although the vapour may have the same elasticity with the air, it is very improbable that it has either the same weight, or the same refracting power, and it must always surround the evaporating body with an unequable atmosphere, like a mixture of oil and water shaken together. The necessity of renewal of air, the stop to evaporation by stagnation, and even the effect of extended surface, are all inexplicable, if heat alone be the agent. These facts are strong arguments for believing that the air *also* acts by its dissolving power."

- But if heat be the cause of the vaporous form even of the air itself, may it not properly be considered, notwithstanding these facts, as the sole agent in natural evaporation? There is certainly a great quantity of heat absorbed in the process of spontaneous evaporation; in so much

inasmuch that artificial ice may be produced by it even in very warm climates. Though no ice is ever formed at Benares on the pools or other small collections of water, yet, when the thermometer falls to within eight degrees of the freezing point, the natives succeed in procuring it by the following process:

"Shallow pits or beds are made four or five feet wide, and about four inches deep, separated from one another by narrow borders, and so numerous as to cover an extent of about four acres. These pits are filled with dry straw in the proper season, and on the straw are placed rows close together, of shallow earthen pans, into which a few inches depth of water are put every evening of the winter season, when the weather is clear, and the nights very cool. In the morning they find more or less ice in the pans, which is taken out before sun rise, or about five o'clock; and that it may separate the more easily from the earthen vessels, the inside of these is rubbed with a little butter before the water is put into them. The clear and cold weather, which is necessary to the production of ice by this process, is undoubtedly attended with a northerly wind. And in such a country the northerly winds, or breezes, are exclusively dry, in consequence of their coming over a great extent of a dry northern continent. They have therefore, great power to promote evaporation. The shallow earthen vessels, exposed in this manner, and the water in them, must become colder by a quicker than ordinary evaporation of a part of the water, than any other matter around them; and care is taken, by the contrivance of the process, to prevent the coldness of the vessel and water from being too much diminished by communication with the warm soil that is below."

It is this cold produced by evaporation that makes the tropical regions habitable, and even not uncomfortable habitations to those who perspire freely.

"There is in the body itself a continual laboratory, or manufacture of heat, and were the surrounding air of such a temperature as not to carry it off, it would soon accumulate so as to destroy life. The excessive perspiration, supplied by diluting draughts, performs the same office as the cold air without the tropics, in guarding us from this fatal accumulation. It is not unlikely that that constitution of the vessels of the lungs, and the pores of the skin, which unfits them for bringing forward the lymph, in sufficient quantity for carrying off, by evaporation, the heat generated by the vital functions, is the immediate cause of the heat in ordinary fevers."

In section 5th Dr. Black treats of *ignition or incandescence*; and we think that stronger objections might be urged to some of his reasonings on this subject, than to any other part of his work, which we have yet examined. He seems to think the matter of heat and the matter of light, the very same substance; and says expressly that

"Ignition, or a glow of light, may be considered as one of those effects of heat that is produced in the most similar manner, upon different bodies, of any kind whatever. It is also a very general effect of heat. We do not know of any bodies that are exempted from it, unless it be those whose volatility is so great, that they cannot be made to endure the degree of heat necessary for this effect. But even these, when in the form of vapour,

may, perhaps, be heated red hot, though many of them must be so very greatly expanded before it acquire the necessary degree, that it would not be easy to perceive whether or not they are in a state of ignition."

"But, as the editor observes, the identity of the matter of heat and light has always been admitted with great hesitation.

"Dr. Hooke exhibited, at a meeting of the Royal Society in 1682, an experiment, in which it appeared that a mirror of soiled glass reflected the heat of a fire very feebly, although it reflected the light with great brilliancy. Mr. Scheele shewed that a plate of clear glass, held between the face and a glowing fire, interrupted for a while the whole heat, but it transmitted the light without sensible diminution; and Dr. Herschel has shewn, in the most convincing manner, the complete separability of light and a determinate portion of heat, by means of a difference in their refrangibility."

"We are fully aware of the reply which is sometimes made to the inference drawn from the experiments of Hooke, Scheele, and Herschel. It is said that the matter of heat and light is the same, but that the former moves with less velocity and is less refrangible than the latter, and that there is no other difference between the atoms of the one and the atoms of the other. But what other difference than this would the objector require to destroy the identity of light and heat? or how can one body differ more from another than by differing in all the qualities which we know them to possess? Heat moves with less velocity than light*; its rays are less refrangible; it is not always reflected by the same substance; it excites in us sensations very different from those excited by light; it produces expansion, fluidity, and vapour, which there is no evidence that mere light does; and it forces its way through bodies impermeable to light. Gold does not differ more than this from lead or from platinum.

The argument from Dr. Darwin's experiment, which we once heard an itinerant lecturer triumphantly urge in support of the identity of light and heat, is here shewn, by Dr. Robison, to have no force.

"Dr. Darwin directed a stream of air through a small aperture of a tube intensely heated, into a box, which had an optical apparatus in the opposite side, by which he could see any light at the point of the pipe with great advantage. Having staid some time in the dark, to render his eye very sensible to light, he looked in, and caused the injection of heated air to be made; but he could not perceive the smallest light. He then placed a slender bit of gold at the distance of half an inch from the hole. When the heated air was again injected, the gold acquired a very bright glow in a few seconds, although the heating air was altogether invisible. Dr. Herschel's curious observations shew us that, by a proper optical apparatus, a body may be intensely heated by the rays of the sun, without being at all illuminated; and it seems to require an experiment like Dr. Dar-

* This, however, is a gratuitous assertion, and probably false. Rev. win's

'Win's to decide whether this heat would cause it to emit light. Also, seeing that it is affirmed by the French Chemists that oxygenous gas is the sole source of the heat and light which appear in combustion, it would seem to be doubtful whether Dr. Darwin would have seen the gold ignited had it been heated by a stream of azotic gas instead of common air."

Even if he had seen this it would not necessarily follow either that azotic gas is capable of ignition, or that light and heat are the same substances. The only inference that could be fairly drawn from such a phenomenon, would be that oxygenous gas is not the *sole* source of the light and heat which appear in combustion, and, that the French theory is radically wrong, as it is known to be defective.

In the course of his enquiries concerning ignition, Dr. Black explains the phenomena of Wedgewood's thermometer, and endeavours to reconcile the contraction of pure clay with the general doctrine of expansion by heat. On this subject there is a valuable note by the editor; but we must pass on to the section which treats of *inflammation*, the most interesting, perhaps, of all the phenomena which have attracted the attention of chemists.

Our author begins his observations on this phenomenon with stating accurately the characteristic properties of inflammable bodies. He then enquires from what these properties result; and this leads him to give an instructive history of the *phlogiston* of the chemists. During this detail it is shewn by Dr. Robison that the green colour of the leaves of plants is produced wholly by the rays of the sun; and by Dr. Black, that the colouring matter, which may be easily separated from the plant, is exceedingly inflammable. The editor laying hold of this circumstance; and observing from Herschel's and Wollaston's late discoveries, that there are rays of the sun which illuminate, rays which warm without illuminating, and rays which affect bodies chemically, without producing either light or heat, adds that "if this last discovered principle shall be found necessary to combustion, it may very well be called *the phlogiston*, in whatever way it contributes to the effect." It is not, however, the phlogiston of Becher and Stahl, which Dr. Black proves to have been wholly a creature of the imagination; and which, after all the modifications it had undergone in the hands of the later chemists, he abandons in favour of the more rational theory of Lavoisier. As that theory is known to every man at present, who is in any degree interested in chemical pursuits, we hold it needless to detail it here; though it is proper to inform the reader that Dr. Robison seems to have proved completely, that "it was seen in all its extent and importance, by Dr. Robert Hooke, one of the greatest geniuses, and most ardent inquirers into the operations of nature, who figured during the latter half of the seventeenth century,—a period of great discoveries." We do not by this mean to insinuate, nor does the professor insinuate, that Lavoisier borrowed or stole his theory from Hooke, whose *Micrographia* and *Lampas* he had probably never seen. In the con-

struction of that theory, however, the French philosopher appears to have been much indebted to Dr. Black, whose modest claims we shall state in his own words.

"I cannot explain to you at present the whole of this theory, or trace the steps by which it has been brought to its present state. We shall have better opportunities for doing this in other parts of the course, as you will have by that time become well acquainted with several substances, whose properties have a great influence in producing the phenomena which furnish the chief arguments in support of the theory. I can only remark just now, that it is founded on a very great number of experiments and discoveries which have been made within these twenty years (1789) on the nature and qualities of atmospherical air, and of a number of other elastic fluids.

"Ingenuous men in different parts of Europe, incited by the remarkable properties which I had discovered in one of those fluids in 1756, began to employ themselves in such experiments, and they have made many astonishing and most interesting discoveries. The fundamental experiments were first made, and the leading inferences were first drawn in this country by Dr. Priestley, the Hon. Mr. Cavendish, and my friend Mr. Watt. But it was chiefly in France that they were repeated, with proper attention to all the circumstances that could effect the result, and this result was made the foundation of a new theory of combustion. These experiments have been made there with extraordinary ingenuity and accuracy, and on so large a scale, that the effects produced were the more clearly and fully perceived. The unfortunate Lavoisier, who fell a sacrifice to the ambition of his philosophic associates, and whose unjust and cruel fate, and the loss which science has suffered by it, cannot be too much deplored, was the most active in this inquiry, sparing neither labour nor expence. His own exertions display the greatest ingenuity. He also employed the talents of other eminent philosophers in ascertaining some of the most important and interesting facts; but Lavoisier himself was the principal author of the new theory.

"It had long before been known that air, and even a constant supply of fresh air, is necessary to inflammation; that if a burning body be shut up with a certain moderate quantity only of air, the inflammation stops after some time, although the inflammability of the body be not exhausted. The inclosed air has undergone a change which makes it totally unfit for continuing the inflammation. In some of the experiments made by Dr. Hales, and other persons, it had also appeared, that the air is generally diminished on this occasion, or, in the language of Dr. Hales, a part of it is absorbed. But this has been ascertained with much more precision, and in a much greater number of cases, by the later experiments. It has become clear and evident, by many of these, that a considerable quantity of air is really absorbed, and combined with the matter of the burning body, so as to form, in many cases, a dense compound, in which the air so absorbed is totally deprived of its usual form of an elastic fluid; and the additional weight which the matter of the burning body acquires, has been found to correspond exactly to the weight of the air which has been absorbed by it.

"Farther, the two very different combinations of heat, which I had discovered, in which it produces fluidity and vapour, encouraged M. Lavoisier

fer to presume that there was another combination, which produced a permanently elastic fluid, not decomposable, like a liquid, or a vapour, by the touch of a colder body* ; and the different capacities for heat having been already discovered, it appeared no difficulty to account for the vast quantities set loose in combustion. This new theory, therefore, is founded on the doctrine of *latent heat*, and is indeed an *extension of it*."

Hence, as we have been credibly informed, Lavoisier, before he was intoxicated by the fame of system building, was wont to call Dr. Black the father of the science of chemistry ; and hence has he been called by others the Newton of that science.

(To be continued.)

The Church of England vindicated from misrepresentation ; shewing her genuine Doctrines as contained in her Articles, Liturgy, and Homilies. With a particular reference to the Elements of the Christian Theology, by the Bishop of Lincoln. By a Presbyter of the Church of England. Large 8vo. Pp. 162. 3s. Mawman. 1801.

WE have here another "regular Minister of the establishment," of the right and genuine evangelical stamp ; a worthy fellow labourer with the great Mr. Overton in the righteous cause of Calvinistic Methodism ; and equally assiduous with that illustrious champion, "spargere voces in vulgum ambiguas, et quærere conscius arma." They are indeed "par nobile fratrium," animated with the same holy zeal, and endowed with nearly the same portion of candour, veracity, and fair impartiality. The size, it is true, of this publication is far inferior to that of Mr. Overton's ; but the author of it may, notwithstanding, be possessed of much real merit, and entitled to much praise. In estimating the value of any man's exertions, we ought always to consider the precise object which he had in view, and the success with which he has ultimately accomplished it. The feeble pop of a small pocket pistol makes, in point of noise, but a sorry figure when compared with the loud and deafening report of a mighty cannon. But he who points the former may kill his man, while he who fires the latter may miss his mark. We would not, by any means, be understood as if, by this observation, we wish to detract, in the smallest degree, from that well-earned fame which Mr. Overton enjoys, and will, we doubt not, long continue to enjoy, among the fainted society of the "True Churchmen." Our readers, we trust, will do us the justice to acknowledge that we have taken considerable pains to shew how well he has deserved it. But Mr. Overton was engaged, by his own account, with

* This is not strictly true, for the oxygenated muriatic acid gas is condensed by a cold—32° of Farenheit. EDIT.

a legion of assailants, and, of course, required artillery of a large calibre. The efforts of Presbyter are chiefly directed against a single antagonist; and we question not but that, in his own opinion, and in that of his party, his victory over the Bishop of Lincoln is as complete as that of Mr. Overton over his numerous and formidable foes; as complete, indeed, as was ever obtained in the field of controversy.

The ground taken possession of by this anonymous writer is the same which was occupied by the author of "The True Churchmen ascertained." He observes that "the Church of England, in forming her establishment, has explicitly declared her own faith in her Articles, and transferred it into her Liturgy," (p. 32), or, as he expresses himself in another place, that she "has explicitly declared her faith in her *articles of religion*, has more fully explained them in her *homilies*, and formed in correspondence therewith her *liturgical services*." (P. 3.) He contends that the Articles are "only capable of a Calvinistic sense," (p. 29.) meaning, we presume, that they are not capable of any other sense; that the framers or compilers of them "formed them with the express view of maintaining uniformity of opinion in the Church;" (p. 117;) and "that their opinions were uniformly, clearly, and definitively CALVINISTIC." (P. 118.) He, therefore, appeals "to every man of candor, of research, and unbiassed integrity, if, on *the whole*, the evidence is not the most conclusive and irrefragable; that the Articles of the Church of England are NOT, as the Bishop endeavours to prove, *Anti-Calvinistic*, but are uniformly and consistently Calvinistic, and can never be admitted in any other sense by any man who, in subscribing them, would preserve a good conscience." (Ibid.)

The evidence on this very important subject, into a pretty full and minute examination of which we so lately entered, it will not be expected that we should now repeat. The principle, indeed, which is not only admitted, but contended for, both by Mr. Overton and Presbyter, is completely decisive, we conceive of the dispute. For, "where uniformity is the professed design of the compilers, and to avoid diversity of opinion the express object, it would be absurd to suppose that the form of prayer drawn up for general use, should not exactly correspond with the doctrinal truths laid down in the Articles, as the basis of faith and hope." (P. 119.) Availing ourselves of this acknowledged principle, a fairer or better founded than which it is impossible either to imagine or desire, for "contradictions," as our author well observes, "are inadmissible," (p. 35,) we have the vanity to think that, in the judgment of every unbiassed mind, we shall be deemed to have determined the controversy; and that future writers on the Calvinistic side will find it impracticable to charge their doctrines on the Church of England, without directly accusing her of glaring, manifest, and shameful inconsistency.

It is somewhat remarkable, and much to be regretted, that neither this writer nor Mr. Overton has favoured the public with a connected
and

and comprehensive view of their system of Calvinism; for although the word is perpetually in their mouths, they have no where told us what they mean precisely and exactly by the thing. Mr. Overton, indeed, pretends to disclaim certain doctrines which have always, we believe, been considered as constituting the very essence and marrow of the Calvinistic scheme. The same conduct has been adopted by Presbyter, and, we doubt not, with the very same design. The object of both was clearly to diminish, as much as they could, that abhorrence which some of the tenets of Calvin must ever excite in the bosom of a sensible, benevolent man. Our author, however, has, in two different places, presented us with a sketch, not indeed of Calvinism, but, as we suppose of Anti-Calvinism; from which sketch we may, by the rule of contraries, pretty accurately guess what his Calvinism is. "Whilst the lifeless, impotent, and unscriptural system is inculcated, of man's spontaneous ability to think, or do any thing that is good, of the freedom of the human will alike to good as to evil; of the equal redemption of every individual; and the price of atonement, by the blood of Christ, as much shed for those who perish as for those who are saved; and the false hope inculcated of universal salvation, to Jew, Turk, and Infidel, if he be sincere in his own religion; and that the merits of Christ will NO LESS extend to them, than to the Christian believer: where such sentiments are taught it is impossible that any scripturally moral change should ever be produced in the tempers or manners of men." (P. 13.) From this, we apprehend it may be, with sufficient certainty inferred that, according to our author's Calvinism, "man is utterly devoid of ability to think or do any thing which is good; that the human will is free only to do evil; that Christ died to save but a few individuals; and that all who are not Calvinistic Methodists will infallibly be damned." We have no inclination, as we certainly have no right to call our author to account for embracing any system of belief which he chooses; but he must excuse us if we express our surprise at the epithets affixed by him to the creed which he here ascribes to his antagonist. If this creed be "lifeless, impotent, and unscriptural," his own must be "life-giving, powerful, and scriptural." Now, we have not, we confess, sagacity to perceive how a system can be considered as *conferring life*, which inevitably consigns the miserable majority of human kind to *eternal death*; how that scheme of doctrine can be said to be *powerful* which annihilates all power but the power of doing evil; or how those opinions can possibly be *scriptural*, which *contradict* the whole voice and tenor of scripture, from the beginning of Genesis to the end of the Apocalypse. The other passage is to the same purpose, and conceived as follows: "Many have of late arisen in avowed opposition to the faith once embraced by our forefathers, and undertaken to prove that the Church of England, in her Articles, Liturgy, and Homilies, so far from speaking the language, or enforcing the doctrines called *Calvinistic*, abhors and rejects them; that the Articles are only consistent and intelligible [are consistent

and intelligible only] when interpreted in the sense given by Arminius and Episcopius; and that were a second synod at Dort to be assembled, every former decision must be reversed; the equal salvability of all men be admitted, the same sufficiency of grace bestowed on those that perish as on those that are saved; the blood of Christ as really shed for those who are in hell as in heaven; and every Jew, Turk, and Heathen, if he is sincerely desirous to conform his conduct to his own rule of morals, in as salvable an estate as any Christian." (Pp. 34, 35.)

To such of our readers as may have an opportunity of perusing his book, our evangelical Presbyter may, perhaps, not appear to have been very fortunate in the selection of his arguments to prove the grand point of the Calvinism of the Church of England, but we venture to assure them that, in this respect, no blame attaches to him; for we are persuaded that he has employed as good as are any where to be found; and they would not demand, from the ablest advocate, the performance of impossibilities. In the mean time, it is but justice to observe that there are two kinds of proof in the management and application of which he is as dextrous and happy as the most approved Calvinistic controversialist. These modes of proof, which are of very ancient use, consist in the confidence of unsupported assertion, and in the subtlety of sly insinuation. Of these it will be proper to produce some specimens; and they are such as, in our opinion, would do honour to the most daring disputant that ever undertook a desperate cause,

"The writings of all the first reformers, (says this dauntless combatant), exhibit one uniform tenor of doctrine, confirmed by the suffrage of both universities, and remaining for the first hundred years or more, after the reformation, unimpeached; nor dared any man, in that age, without immediate censure, question whether the Articles subscribed were not, in their literal and grammatical sense, what is called Calvinistic, and for this I appeal to the whole current of our Church history and its reformers." (P. 3.)

Again—"Had your Lordship lived with Ridley, Hooper, Latimer, or Cranmer, could you have maintained the Articles in the sense they held them, or gone to the stake in the maintenance of them? Had your Lordship been called to Lambeth, must you not have marked with abhorrence, the *articles* drawn up *there* by your episcopal brethren? Had you been a deputy, with the excellent Hall and Ward, at the synod of Dort, you must have defended Episcopius and the Remonstrants, and been smitten with the same condemnation. Of this sort your Lordship knows I could multiply striking facts; and call upon you to produce from the glorious company of our reformers, martyrs, and confessors in the Church of England, an individual of eminence, who did not hold the Articles in the Calvinistic sense; of which I cannot find a doubt entertained, till Laud, that cruel bigot and fierce Anti-Calvinist, sought to promote that change of sentiment, which hath since made so rapid a progress." (Pp. 9, 10, 11.)

But alas! "That which, for the first hundred years after the reformation, had been received as the undisputed doctrine, is now become

come little short of heresy, and treated as a ground of marked reproach and opposition. To maintain that the Articles of the Church of England, and the Liturgy speak, in conformity with *all* the other reformed churches, the doctrine usually termed Calvinistic is, by the Bishop of Lincoln and a great majority of the clergy, not only denied but execrated." (P. 32.) The causes and consequences of so lamentable a degeneracy, it is, surely, important to ascertain; and here they follow: "We may easily trace the departure from the faith once delivered to the saints through the mazes of this world's politics, earthly-mindedness, and that carelessness and inattention to eternal things, which is [are] carrying us rapidly forward to infidelity, deism, and practical atheism: for when conscience is violated by the abuse of the most solemn subscriptions, and the unmeaning routine of prayers uttered without any heart-felt sensation of their import or the spirit of prayer, what can have a more direct tendency than these things to harden the conscience into insensibility, and to destroy every principle of real religion?" Pp. 32, 33.)

These are brilliant and pathetic passages, no doubt; but we cannot, we confess, sufficiently admire the unblushing front of impudent falsehood which they all display. If this pious Presbyter did not know that almost every one of the assertions and insinuations here advanced is directly contrary to truth and fact, he was evidently unqualified to write on the subject; and if, on the other hand, he did know this, he has shewn his unquestionable title to a character which we do not choose particularly to delineate. Now although, for deciding "the matter at issue, whether the Church of England is *Calvinistic* or *Anti-Calvinistic*," (p. 9,) it is of little consequence what were the private opinions of our reformers; because the question is, not what the reformers privately thought, but what our doctrinal standards publicly teach; yet when this shameless writer repeatedly affirms that, for the first hundred years after the reformation, Calvinism was received as their unimpeached and undisputed sense, it is, we think, impossible to suppose him ignorant that his affirmation is contradicted by numerous and authentic facts. But if he choose to hazard a general assertion, hoping that, with many, it might pass unchallenged, it is wonderful that he could be so much off his guard as flatly to contradict himself. He has not, indeed, informed us in what year the reformation, according to his chronology, began; but he allows that, at least, "the cruel bigot Laud" was "a fierce *Anti-Calvinist*;" and he must surely carry the commencement of the reformation considerably higher than is generally done; if this lamented victim of Calvinistic vengeance was posterior to that event by a century. From the manner in which he speaks of the Lambeth Articles, would not any one suppose that these precious articles had been authoritatively received, as containing the substance, or, at least, an explanation of the doctrine of the Church of England? The fact is, however, directly otherwise. The troublesome and factious junto, it is true, who first drew them up were pragmatists enough, agreeably to the known spirit of the party, to seize and harass the Archbishop Whitgift, in order to get them

them sanctioned; but, instead of being able to gain their end, the issue was that, as Collier informs us, the articles were so effectually suppressed that a copy of them was not to be met with for some time after. We know that the same restless party again exerted themselves in an effort, at the Hampton-Court conference, to have these articles publicly recognised; but they were again refused. Considering, indeed, the nature of the Lambeth Articles, we are much mistaken if the Bishop of Lincoln will regard as injurious, our author's supposition, that had his Lordship been then at the head of the Church, (a station on which he would confer greater honour than he could derive from it,) he "must have marked these articles with abhorrence." His Lordship, we believe, would have as little regarded the anathemas of the synod of Dort. He might, perhaps, have been even perverse enough to pride himself in being "smitten with the same condemnation" in which Episcopius and the Remonstrants were involved. But whether, in our judgment of the Bishop's sentiments, we are right or wrong, it is sufficient for our present purpose to observe that the canons of that packed and fanatical synod were never adopted by the Church of England, and are of no more authority in determining her doctrines than the canons of the councils of Constance or of Trent.

This author has inserted in the list of his party the venerable names of Ridley and Hooper, of Latimer and Cranmer, our most eminent reformers; and this he has done with such coolness and confidence, that the uninformed part of his readers must be greatly surprized when told that the justice of his claim has ever been denied, or even been considered as a subject of dispute. This may, perhaps, be esteemed good policy: but to us it appears to be the *ne plus ultra* of disingenuousness. Of Cranmer we are sure that when he wrote or approved of "the Erudition of a Christian Man," his opinions on the highly important points of grace, free-will, and universal redemption, were totally inconsistent with the dogmas of Calvin. Mr. Overton, indeed, has objected to the evidence of that publication, because, as he alleges, the minds of Cranmer and of his associates, were not yet disentangled from the errors of popery, and were only "advancing to the perfection of truth." But if Cranmer was, as he is said to have been, the author of the excellent homily on salvation, he was no more a Calvinist in 1552, when the Articles and Liturgy were established by authority, than he was about the year 1540, when he published "The Erudition of a Christian Man." The sentiments of Ridley are equally well-known to have been Anti-Calvinistic. With regard to Hooper, the preface to his Exposition of the Ten Commandments bears most splendid testimony against arbitrary decrees, and in favour of the doctrine of universal redemption; a doctrine which overturns, from the very foundation, the whole system of Calvin. "As far (says he), as extendeth the virtue and strength of God's promise to save men, as the rigour and justice of the law for sin to damn men; for as, by the sin and offence of one man, death was extended and made common unto all men unto condemnation, so by the justice of one man is derived

ived life unto *all men* unto justification. The promise of grace appertaineth unto every sort of men in the world, and comprehendeth them all; howbeit, within certain limits and bounds, the which if men neglect or pass over, *they exclude themselves* from the promise in Christ: as Cain was no more excluded, till he excluded himself, than Abel; Saul than David; Judas than Peter; Esau than Jacob." It appears, indeed, that, on the principal points of controversy then in debate, Hooper thought with the mild and respectable Melancthon, who abominated the wild impieties of Calvin. Of this agreement we shall give the following instance, which will serve to shew how widely these two illustrious reformers differed from Calvin, with regard to the utter inability of man, and the sole operation of irresistible grace. "Sic," says Melancthon, "cum Joan. 6. dictum esset, *nemo venit ad me, nisi Pater traxerit eum*; sequitur statim: *omnis qui audit a patre et discit, venit ad me*. Orditur Deus et trahit nos verbo suo et spiritu sancto; sed audire nos oportet et discere, id est apprehendere promissionem et assentiri, non repugnare, non indulgere dissidentiae et dubitationi." Of this passage the words of Hooper approach very nearly to a literal translation. "John saith, no man cometh to me, except my Father drew him. Many men understand these words in a wrong sense, as though God required, *in a reasonable man, no more than in a dead post*; and mark not the words that follow: Every man that heareth and learneth of my Father cometh to me. God draweth with his word and the Holy Ghost; but man's duty is to heare and learne; that is to say, to receive the grace of God, consent to the promise, and not repugne the God that calleth. God doth promise the Holy Ghost unto them that aske him, and not to them that contemne him."

The Anti-Calvinism of Latimer is expressed in language than which nothing stronger, we believe, is to be found in the writings of any modern Arminian. Of this, abundance of examples might be produced; but the following short passage is decisive of his sentiments: and we give it a place here, chiefly for the purpose of exhibiting to our readers the curious commentary by which an eminent Calvinistic divine has feebly endeavoured to evade its force. "Christ," says the good Bishop, "shed as much blood for Judas, as he did for Peter. Peter believed it, and therefore was saved. Judas did not believe, and therefore he was condemned; the fault being in him only, and in nobody else." By Mr. Toplady, a boasted pillar of the Calvinistic cause, the assertion of Latimer is thus explained: "Not that Christ actually died for Judas, (whose death was *prior* to that of Christ himself;) but that the Mediator's blood was as much sufficient (so infinite was its value) to have redeemed even Judas, as to have redeemed any other person, had it been shed for that purpose. 'Tis plain that Judas slew himself *subsequently* to the apprehension, but *antecedently* to the actual crucifixion of Christ. The soul of Judas, therefore, went to its own place of punishment, BEFORE Christ had offered himself in sacrifice to God." This is, indeed, a most extraordinary argument. According to Mr. Toplady's reasoning, it is absurd

furd to say that Christ shed his blood for any person who died before him; and thus we must exclude from the benefit of redemption, not only the wicked, impenitent, and unbelieving, but all the ancient Fathers both previous to, and under, the Mosaic law, of whom the Apostle to the Hebrews says that they "died in faith," and of whom the Church affirms that they did not "look only for transitory promises."

The twenty-nine first pages of our author's pamphlet consist of a direct and personal address to the Bishop of Lincoln. It contains a curious and motley mixture of misrepresentation, scurrility, low, unmeaning, Methodistical cant, outrageous Calvinism, disgusting pride, and pretended humility. He affects to lament, with every writer of his tribe, the decay of religion, and desertion of our Churches; whilst his object, like theirs, is, by abusing the clergy, to seduce the people from their lawful pastors, to those hopeful places where "the voice of prayer and praise is heard," he says, "AS NEVER BEFORE." (P. 7.) He is very angry with the clergy of a district in the diocese of Lincoln who, in a report to the Bishop, dared to couple with Antinomians their Calvinistic brethren, "whose lives," he says, adorn the doctrine of God our Saviour in all things, and whose parishes afford the living monuments of the power of godliness, *according to the election of grace*. "My Lord," he adds, "let the clergy imitate their examples, and they will have few intruders to complain of; they will soon preach them down, and live them down." (P. 23.) Of this, however, we are not quite so sure. All gospel ministers are not equally fanatical; and the most fanatical will generally run away with the hearers of the rest. Mr. Robinson, of Leicester, we have reason to believe, is deservedly regarded, among the evangelical party, as a man of eminence; yet even he appears unable to preserve his people from the influence of officious and seducing intruders. In a late very excellent address to his parishioners, he laments that many of them "will not afford him the opportunity of delivering to them the important message with which he is commissioned." He complains that, "in many cases, at least, no eminence of ability, no fidelity or diligence, no purity of doctrine or holiness of life in the parish priest, have been sufficient to ensure him the affections even of the more serious part of his congregation, who have departed from him, in multitudes, upon the appearance of a strange teacher, whose endeavours, as it afterwards appeared, were to unsettle and divide." This, we trust, is only a general remark, and not a description of Mr. Robinson's own case.* Yet we should not be greatly surprized if it were; for Mr. R. is a sensible man, and it cannot be concealed that in a gospel-minister, superior popularity, which is the darling idol of the whole fraternity, is not always in proportion to superior sense. For this very reason we should be apt to think our Calvinistic

* If this be Mr. Robinson's case, he has not much right to complain of the conduct of those who have only acted in obedience to his precepts, and in conformity with his example. EDITOR.

Presbyter a very dangerous neighbour, even to his brethren of the same sentiments; especially as he frankly declares that he considers **SCHISM**, against which the Litany directs him to pray, not only as harmless, but as, in many cases, an important duty. For be it known that this conscientious **PRESBYTER OF THE CHURCH OF ENGLAND** "had rather hear the poorest stammerer in a barn, who should preach and teach Jesus Christ in the simplicity of his gospel, than the wisest academician, or the highest dignitary in a cathedral, who brought another gospel which we have not accepted." (P. 25.) The plain English of this splendid sentence is, that he had rather hear an illiterate, self-commissioned, blockhead bawl Calvinistic blasphemy and nonsense, than the most learned Bishop explain the doctrines, and enforce the duties, of real Christianity. On this subject he asks the following questions. "Have not men souls, and sense to know that the salvation of them is the one thing needful? If little or no attention be paid them by their nominal pastors," that is, Reader, if their pastors be not Calvinistic Methodists, "will they not be led readily to embrace the voluntary assistance offered to them by others; and OUGHT THEY NOT TO DO SO? Is any man bound, by the laws of God or man, to receive no instruction but from his parish priest? And if he finds a ministry more edifying and conformable to gospel truth, is he blameable for attending it? Does not the constitution of the land, as well as the law of God, give him the same right to worship where he pleases, and as he pleases, as it does to the Bishop and his clerks?" (PP. 25, 26.) There is a model of a Churchman for you! who will certainly never be guilty of the weakness for which Dr. Haweis, another "True Churchman," censures poor Melancthon, whom, "some educational prejudices respecting Church unity and schism, led sometimes into concessions injurious to the cause which he defended:—as if there could be no ministers, no sacraments, no ordinances, no church, without bishops, priests, and deacons of episcopal ordination." (Haweis Ch. Hist. Vol. II. PP. 363 and 485.)

We deem ourselves infinitely obliged to our author for this ingenuous confession, because it affords a most convincing confirmation of what we have always believed and maintained, that the principles of these evangelical ministers, however willingly the more wary part of them would persuade the world to think otherwise, are hostile to our ecclesiastical establishment, and friendly to sectarianism and schism. But our author is perfectly clear, at least, with regard to "the tendency of Calvinistic principles to produce, in the most effectual manner, righteousness and true holiness. This," he says, "has been so often and so fully demonstrated, that nothing but the most determined prejudice can bring the matter into dispute. Their influence on the moral conduct of *all who have truly embraced them*, has been established by the clearest evidence, manifested in the word of God, and exemplified wherever the truth, as it is in Jesus, is preached and believed. (PP. 20, 21.) The principles of election and grace never led to enthusiasm and immorality, but the very re-

verse,

verse, wherever they have been held in the light and love of them (P. 11.) Depend upon it wherever prayerless, lawless, careless conduct is chargeable, they are *no Calvinists, whatever may be thought or professed.*" (P. 141.) Now if all this is not the most egregious trifling, we know not what it is. It has, indeed, the appearance of an appeal to fact; but it is no such thing: for though the great majority of professed Calvinists were notorious villains and abandoned profligates, the author might still plausibly save his credit, by insisting that their principles were not "truly embraced," and were not "held in the light and love of them." In reality the argument, or rather the assertion, is good for nothing but to impose on simple and superficial minds. Accordingly Mr. Overton very easily gets rid of the military Calvinists of the 17th century, by pronouncing them to have been consummate hypocrites, because it did not suit his purpose to praise rebellion. Our author does not, therefore, at all meet the charge, which is, that the *natural tendency* of the system is to render those immoral whom it does not drive to despair. We know that it very frequently does both; and if some are not equally spoilt by it with others, the reason is because they are endowed with better dispositions, which serve to counteract its malignant influence. But poison does not, surely, cease to be poison because some constitutions have greater power than others of resisting its deleterious effects.

A considerable part of this pamphlet (from p. 31 to 119,) is filled with remarks on such of the thirty-nine Articles as the author supposes to favour Calvinism, and on the Bishop's Elements of Christian Theology; but none of his remarks have struck us as new, or as placed in such a luminous point of view as to demand particular consideration. In speaking of the Three Creeds adopted by the Church, he observes, that "they may not be received *partially*, or only as much of them as we like, but *thoroughly.*" It is, therefore, to be supposed that he himself "thoroughly receives" that article of the Athanasian Creed, which declares that "all men shall give account for their own works;" and yet if we are to judge from the whole drift of his publication, he must hold this doctrine in utter abhorrence. He could not well entirely omit the Xth Article, which asserts *co-operating*, as well as *preventing* grace, because it came within the number of those which he had engaged to examine; and he says (p. 20,) that he believes it. But he immediately adds, that "this grace is sovereign and free," by which he means that it is confined to a few, and irresistible. He every where, accordingly, treats with the most marked disrespect and scorn the notion of a joint co-operation of our own endeavours with the grace of God. (Pp. 42, 74, 110, 111, &c.) He denies that man has even any power, either to reject or accept the conditions on which his whole fate depends. "The very idea," he says, "is incompatible with the *constant decree, and everlasting purpose* of God." (P. 104.)

Very different indeed are the sentiments of our venerable Church, which holds every virtue and Christian grace to be, in part, the work of man. This she has, in the clearest terms, asserted even of

"a true

"a true and lively faith," which is the very root and principle of them all. It is, says the noble Homily on Salvation, "the gift of God, and NOT MAN'S ONLY WORK WITHOUT GOD." (P. 19.)—And this single expression, we may observe by the bye, is demonstrative evidence that Cranmer was no Calvinist.

Our presbyter clings, with the fondest attachment, to that favourite tenet of all true Calvinists, That Christ died only for a small proportion of the human race; and among them he is positive that none can be included to whom the Gospel has not been preached. How abhorrent this notion is from the doctrine of the Church of England we have largely proved in our remarks on Mr. Overton. To the unanswerable evidence which we there produced, we shall now add from the Homily on the Passion, two irrefragable proofs, which did not then occur to us. In one place the words of the Homily are: "So pleasant was this sacrifice and oblation of his Son's death, which he so obediently and innocently suffered, that we should take it for the ONLY AND FULL AMENDS FOR ALL THE SINS OF THE WORLD;" (p. 349;) and, in another place, it is affirmed in language still more decisive, if possible, that "Our Saviour Christ suffered death UNIVERSALLY FOR ALL MEN." (P. 355.)

The Church of England, then, most certainly considers all mankind as capable of salvation, whether they have heard of the Gospel or not; nor is her XVIIIth Article, as Presbyter maintains, in the least inconsistent with such a belief. When she says that "they are to be held *accursed*," (which, in the stile of ecclesiastical canons, means only that their opinion is to be condemned,) "that presume to say that every man shall be saved by the law or sect which he professeth;" she pronounces no damnation on those who, while they have never been favoured, by Providence, with the superior advantages of Christianity, have sincerely endeavoured to lead a virtuous life, according to the best rule of action enjoyed by them. Such persons, on the contrary, she evidently supposes, may be objects of the gracious mercy of God, and saved through the atonement of the universal Redeemer. What our author, therefore, calls "the broad assertion" of the Bishop of Lincoln, "millions who never heard the name of Jesus will be redeemed and blessed for ever through the merits of his death," (p. 94,) is an assertion which he cannot prove to be false, and which is not condemned by the Church of England. What the Church of England means to condemn is the position of those who maintain that every good man without the pale of Christianity shall be saved, independently of the sacrifice of Christ, by virtue of the merit of his obedience to the law under which he lives. Our author, indeed, in one place reads the Article thus: "They are to be held accursed that presume to say that every man shall be saved BY (or IN) the law or sect which he professeth," as if IN and BY were, in this situation, exactly of the same import; and, undoubtedly, to a person who is not much conversant with the subject, this substitution of one small particle for another might appear very harmless.

harmless. But the author has a deep design to serve by it; and it is, in truth, a most striking instance of those dishonest arts to which these Evangelical Calvinists can descend for the support of their system. To deny that a man can be saved "IN a sect or law," our author well knows, is materially and essentially different from denying that he can be saved "BY a sect or law." The former proposition, which Presbyter would insinuate to be the sense of the Article, excludes a man from the POSSIBILITY of salvation, so long as he continues in that sect or law, while the latter does not. We are aware that the word in the Latin Article is *in*; but both the Latin and English editions of the Articles are equally authentic. And, in this case, though the Latin Article, which is, indeed, ambiguous, will bear the meaning which our author attaches to it, the English is altogether incapable of that meaning. And we know, besides, from innumerable passages, that such meaning is altogether subversive of the uniform doctrine of the Church of England.

In another place our author talks of this article in language of which we know not what to think. His words are so exceedingly strange that, in order to avoid the imputation of misrepresenting them, we judge it absolutely necessary to lay them accurately before our readers. "The opinion," he says, "is as fatal as false, that a person, whatever his religion may be, or his educational and national opinion, whether Jew, Turk, or Pagan, may be saved if he lives up to his profession, or be careful to frame his life according to his own law, and the light of nature: *on all such* the Church of England, in her eighteenth Article, denounces an awful anathema, and declares *they are to be held* ACCURSED." (P. 42.) Can the author possibly mean to insinuate that the Church pronounces, in her XVIIIth Article, all Jews, Turks, and Pagans accursed? Such a monstrous falsehood would, we trust, be too shocking for the conscience even of a fiery Calvinist, however blinded by intemperate zeal; and yet the sentence will admit of no other explanation. But at all events, whatever, in this place, may be his meaning, this author evidently feels no qualms, we do not say in misrepresenting, but in **FALSIFYING**, for the sake of his system, the words of that Church of which he says that he is a minister. Of this we have already given one instance, and we shall presently give another still more extraordinary. In all to whom the gospel of Christ is preached, provided they are rational and accountable agents, the Church of England considers FAITH as indispensably necessary to salvation; and to all such, of course, she applies our Lord's declaration, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." She does not, however, presume to limit the divine mercy, or determine that faith is so essential to salvation that God will save none without it. But of this our author is so fully convinced, that on the Apostle's assertion, "God will have all men to be saved, and to come unto the knowledge of the truth," he puts this very curious construction: "All men whom he wills to be saved, must come

to the knowledge of the truth ; and therefore the preaching of the gospel is to be to every creature under heaven." (P. 47.) In conformity with this his fixed persuasion, it appears that, when he repeats his " Te Deum," he says " When thou hadst overcome the sharpness of death, thou didst open the kingdom of Heaven ONLY to all believers." He will hardly deny that, in the following words, he means to refer to this incomparable hymn, and to give the only sense of which the clause referred to is, in his opinion, susceptible. His words are, " The kingdom of Heaven is only open to all believers ;" (p. 129;) and these words, by the constant and idiomatic colour of his style, we are fully authorized to interpret thus : " The kingdom of heaven is open to NONE BUT BELIEVERS." Now, if he be consistent, he must thus read the first rubric at the end of the order for Public Baptism : " It is certainly God's word that the children which are baptised, dying before they commit actual sin, are undoubtedly DAMNED." The Church, indeed, says that they are UNDOUBTEDLY SAVED ; but, if the kingdom of Heaven be open only to all BELIEVERS, this is clearly, in the nature of the thing, impossible. For, whatever notion we may have of faith ; should we even adopt, with regard to it, the wildest reveries of the wildest enthusiast ; it must still imply some knowledge of the gospel, of which infants are altogether incapable. The Church of England, therefore, holds no such opinion as that for which this presbyter contends, that all must necessarily be damned without remedy, who know not the gospel.

The certain salvation of all baptized infants, dying before they commit actual sin, can never be admitted by any Calvinist ; and, therefore, no Calvinist, we confidently maintain, can possibly subscribe the Book of Common Prayer *ex animo*, and with a good conscience. Our author, very plainly, disbelieves the doctrine ; and he gets rid of the subject with this shuffling observation, " That respecting infants, little, very little, is to be found in the Scripture. And whenever the Scripture is silent, we must be content not even to desire to be wise above what is written." (P. 128, 129.) Now we think, on the contrary, that what is found, in scripture, concerning infants is far from being little ; for however little it may be in words, it is great in importance. Our Saviour seems to have regarded infants with peculiar affection, and certainly treated them with singular kindness ; for " he embraced them in his arms, he laid his hands upon them and blessed them." We cannot consider it as little that he who knew the mind of God, and the terms of salvation, much better than any conceited Calvinist, " commanded the children to be brought unto him, blamed those that would have kept them from him, and exhorted all men to follow their innocence." But " admitting," says our author, " the SALVABILITY of infants, they must have received the Holy Ghost as well as we." (P. 126.) If these words have any rational sense, it must be that infants, supposing them salvable, are admitted to the enjoyment of future bliss, only through the gratuitous mercy of God, and the universal atonement of Christ ;

for to talk of a *moral* influence of the Holy Ghost on the minds of infants would be ridiculous. But why should Presbyter so strenuously deny that such influence may be conferred on virtuous men under the law of nature? It must, surely, be a cruel system of faith which pronounces such men as Plato and Socrates incapable of that divine assistance of which they were so sensible that they stood in need. It is, to us, a source of unspeakable satisfaction that such is not the faith of the Church of England. "The promise of grace," says the venerable Hooper, "appertaineth to every sort of men in the world." Should our readers wish for more numerous proofs of the sentiments of this eminent divine, whom our Calvinistic author so impudently ranks as a martyr in the cause, they will find them, in abundance, in that same Preface which we have quoted, and in which the tenets of our Church are most accurately expressed. This prelate, they will find, expressly denies that the image of God is effaced in man by original sin. He teaches, with St. Paul, that the effects of Christ's death are, in all respects, commensurate to those of Adam's fall; so that no man, on account of Adam's sin alone, shall incur eternal damnation. He maintains, in the most unambiguous terms, that Christ, on the cross, made atonement for the sins of all mankind without exception; that no man is, by necessity of destiny, pulled up into Heaven, or thrust down into Hell; that the sole cause of reprobation is sin in man; not, however, every sin, but only that which indicates contempt of God's word and grace. And, finally, his notion of election is, that we are said to be elected, by God, from eternity, BECAUSE we are AFTERWARDS made the MEMBERS OF CHRIST.

This writer, however, as well as Mr. Overton, affects to disavow the most horrid part of the Calvinistic system. "It is declamation," he says, "and merely terrific, when the spectre of reprobation is conjured up to affright the fearful. It is not any eternal decree or lack of irresistible grace that renders a man criminal, and exposes him to wrath and damnation, but his own sinful nature and conduct, led away by his own heart's lust, and enticed." (P. 107.)—We know not what these rebellious Calvinists gain, by deserting, in this case, the standard of their leader. If they think that, by rejecting the decree of reprobation, as understood in the Calvinistic sense, they can, in any degree, vindicate the attributes of God, they are, surely, mistaken. "But even if God, as the Bishop asserts," (and, we beg leave to add, as St. Paul asserts,) "formed his *predetermination* on his *prescience*, would that even, if conceded, ultimately make the least difference in the number of those who are saved and those who perish?" (P. 106.) We do not say that it would; but that is not the question. The question is Whether we shall dare to ascribe to God a conduct which would disgrace the most lawless and capricious tyrant; and that, too, in opposition to the plainest declarations of holy Scripture, and of the excellent Church to which we belong. Our author, however, patches up the difficulty by quot-

ing the foolish profession of Luther: "Was it in my power to comprehend it, and clearly to make out how God is both inviolably just and infinitely merciful, notwithstanding the display of wrath and seeming inequality in his dispensations respecting the reprobate, faith would have little or nothing to do." Our author has, certainly, nothing farther to do but to adopt, for his motto, "*Credo quia impossibile est.*"

On the subject of justification, our presbyter, we think, is particularly unlucky in his efforts to reconcile St. Paul and St. James. St. James, he says, "is arguing on the necessity of *showing our FAITH by our works*, and we cannot show what we have not got." (P. 79.) He therefore concludes that the Apostle is speaking of our justification "before men." (P. 80.) But the apostle is, very evidently, speaking of our justification *in the sight of God*, as appears by the question "Can faith *save* him?" Besides, how could it escape this writer's notice that his commentary makes St. James talk nonsense. Whatever we may suppose the Apostle to intend by justification, he ascribes it partly to faith, and partly to works. "Ye see then how that by works a man is justified, and not by faith only." This, according to our author's interpretation, means "Ye see then how that by works a man's faith is demonstrated to the world, and not by his faith ONLY." We should have thought it impossible that, in the sight of men, a man's faith could, in any degree, be demonstrated by ITSELF. It no where appears, our author contends, that St. James wrote to correct the errors which had arisen from misapprehension of the writings of St. Paul. (P. 82.) He must know, however, that such has been the general opinion of the Church, particularly of his favourite Augustine; and that these errors have, almost unanimously, been supposed to relate to the doctrine of justification. But the question is, in truth, of little consequence; nor is it of much greater whether St. Peter (Ep. II. Cap. 4. v. 16.) alludes to those parts of St. Paul's Epistles which treat of that doctrine, when he says of them that they contain things "hard to be understood." But, on this subject, our author's *critical* acumen is displayed. "St. Peter," he affirms, "does not say that St. Paul's Epistles are more hard to be understood than the other scriptures; but that respecting the coming of our Lord to judgment, many things are said that are as yet to us obscure, and of difficult interpretation. The pronoun is *his*," he adds, "it is evident cannot agree with *his*, but with *his*, the immediate antecedent, and in the neuter, not the feminine gender." (P. 83.) If our author know any thing of biblical criticism, he must know that this remark, even grammatically considered, is not worth a straw. With regard to the sense, it manifestly has not the effect, which he intended, of removing from St. Paul's Epistles the imputation of obscurity. Whatever the things are which St. Peter calls obscure, they are evidently contained in St. Paul's Epistles; and to us it appears that even St. Paul could scarcely speak, in his Epistles, of things hard to be understood," while the Epistles themselves were perfectly plain. That this Apost-

tle's writings, especially such parts of them as relate to justification by faith, are often highly obscure, has been felt and acknowledged by those whom we would call the brightest ornaments of the Church of God, both in ancient and in modern times. But our author will exclude both us and them from the number of those in whom "God the Spirit *has opened the understanding to understand the Scriptures.*" (P. 82.) That he claims this divine illumination himself, we entertain not a doubt; and, therefore, it is no wonder that he finds St. Paul's Epistles so perspicuous. To him the Scriptures cannot be, as they are to the uninspired, "a book sealed, and a gospel hid." (Ib.) But we must be content to rank with those who, in the interpretation of Scripture, "pursue the means of divine appointment, REASONING out of the word of truth, if peradventure," as he says, "God will give them repentance to the acknowledgment of the truth." (Ib.)

Our author pretends (p. 52,) to "have summarily stated the substance of the doctrinal Articles of the Church of England." We suppose that he does not regard the XXXIst as a doctrinal Article; for, in his summary, he has totally omitted it. The same spirit of fairness and impartiality runs through the comparison which, in the latter part of his pamphlet, he has instituted with a view to shew that the Homilies and Liturgy are in unison with the Articles, and, consequently, Calvinistic. He has made a pretty copious selection of passages which speak of the necessity of grace; a necessity for which the Right Rev. and learned writer whom he attacks and most indecently insults, contends as strenuously as he can do himself.— But he has carefully avoided every phrase or expression which implies that, with the assistance of grace, man must diligently work out his own salvation; and because the Church maintains, in conformity to Scripture, that, without the aids of God's Holy Spirit, we are able to do nothing, he concludes, in opposition to common sense, that with them we are able to do nothing likewise. He sometimes has the consummate assurance, completely to misrepresent the tenets of his master. Thus he roundly asserts (p. 38,) that "the true state of man by nature fallen, is the corner-stone of the doctrine called Calvinistic." But this assertion is a notorious falsehood; for the true corner-stone of that blasphemous doctrine is not "the state of man by nature fallen," but the everlasting decree of God, *FORE-ORDAINING HIS FALL*, and the *CERTAIN DAMNATION* of by far the greater part of his posterity. But in the Article of God's being the only agent in fitting the elect for future glory, he is a correct and orthodox Calvinist. His grace, as we have seen, is sovereign and irresistible. Of good works, it is true, he talks in the same style with the rest of his brethren. "No man," he says, "who argues for God's predestination, and his election by grace, ever doubted the necessity of good works, *in all believers*, to whom the kingdom of Heaven is opened." (P. 148.) But this necessity is simply and purely, the mechanical necessity by which the instrument is made to contribute to the purposes of the artist. These works are the works of the person who performs them precisely as the forging of a bar of iron is the work

work of the hammer and of the anvil. We shall, therefore, take leave of this publication, of which our readers, perhaps, will think that they have had enough, with calling their attention to one passage more. It is found in the 24th page of the pamphlet, and, in a very short compass, gives such a singular display of the candour, the modesty, and the admirable consistency of these evangelical Calvinistic ministers as cannot fail to afford both instruction and amusement.

Those clergy of the diocese of Lincoln who made, to the Bishop, the report already mentioned, of the state of religion within their district, bring against them, it seems, "strange charges of exorcisms, and denunciations, and enthusiastic practices." These charges, of course, our author with the utmost indignation repels. "There may have been," he says, "a man of Arminian leaven, and enthusiastic ideas, among the followers of Mr. Wesley, though I never knew one, who pretended to these supernatural powers; but I defy the most inveterate of our maligners to produce an individual among the Calvinists who ever countenanced such pretensions." Into the matter of fact respecting these exorcisms we shall not now enter; although the public, we imagine, will find no difficulty in deciding between the authority of this anonymous presbyter, and the credit due to a numerous body of respectable clergymen, advancing a charge which they have authenticated with their names, and presented, in a manner and form the most solemn, to their diocesan. What we wish our readers particularly to observe is the ungenerous treatment which poor Wesley receives, to whom, though as a schismatic it was utterly impossible for any man to have higher merit, no mercy or brotherly tenderness is shewn, and that merely because he was a wicked Arminian. But Whitfield and his followers can be no enthusiasts, because they are genuine godly Calvinists. This, *a priori*, is abundantly evident; for Calvinists "are men too enlightened in the mysteries of godliness; they are better acquainted with their own hearts, and their deceitfulness; they feel in themselves too much to lament and condemn; they denounce no wrath but on the impenitent; they invite poor sinners of every rank and degree to be reconciled to God, to come and take of the water of life freely: if men perish, it is because they will not come to Christ that they might have life." This eloquent sentence, which, for unity of subject and compactness of construction, is, certainly, unparalleled, is intended as a proof that Calvinists are no enthusiasts, and, of consequence, are incapable of pretending to exorcisms. If any of our readers are unfortunate enough not clearly to perceive the connection between the proof and the proposition to be proved, we are sorry for their dulness; but we can give them no assistance. To be honest and own a degrading truth, we are here as much in the dark as they are; and, what is more, we very shrewdly suspect that the author himself saw just as much of the matter as either of us. But when these benevolent gentlemen gravely inform us that "they invite poor sinners of every

rank and degree to be reconciled to God," we are forced to suppose that they are privately laughing at us: for on the necessarian principles of Calvinistic predestination, the invitation would be more than a manifest absurdity: it would be nothing less than downright mockery and insult. If they are in earnest, we can only say that, of all mankind, they are most foolishly and idly employed. When they tell us that "if men perish, it is because they will not come to Christ," they tell us a notorious and barefaced lie; for, according to the whole contexture of Calvinism, the cause of men's perdition is not that they will not come to Christ, but that an everlasting decree prevents them. We conclude with most heartily adopting the sentiment expressed by our author at the close of this paragraph: "When will men be candid, and cease to pervert the good ways of the Lord!"

The Articles of the Church of England proved not to be Calvinistic. By Thomas Kipling, D. D. Dean of Peterborough, and late Fellow of St. John's College, Cambridge. Large 8vo. Pp. 94. Mawman and Hurst, London; Deighton, Cambridge; Cooke, Oxford; and Todd, York. 1802.

THIS is a publication of uncommon merit; and it is with singular satisfaction that we introduce it to the knowledge of our readers. It contains, within a very moderate compass, an able vindication of the doctrines of our Church from the imputation of Calvinism, with which they have been so pertinaciously charged, and a most convincing corroboration of opinions which it has been our uniform endeavour to support and disseminate. The Dean of Peterborough is a professed reviewer, and, in our estimation, a very masterly one, with whom we should be proud to claim a nearer acquaintance; and whom we should reckon it an honour to hail as a brother. The writers to whom his particular attention is more immediately directed are two on whom we lately bestowed some portion of our labours, the author of "The true Churchmen ascertained," and the anonymous "Presbyter" of congenial sentiments. Dr. Kipling does not, indeed, enter into a detailed analysis of their works, or undertake to expose the innumerable instances of sophistical reasoning, groundless assertion, and illiberal abuse, with which these works are embellished and garnished from beginning to end; but he cuts up their *principles* by the very root, erases the very foundation on which their edifice is erected, and leaves not, by consequence, one stone upon another of their whole superstructure. To confess the truth, we have often been surprized how these two writers, especially Mr. Overton, who certainly is not deficient in perspicacity, should have had the temerity to trust the very life of a favourite cause to a principle which, unless they were unaccountably blinded by habitual and inveterate prejudice, or entertained a strange confidence in their own powers of deception, and

and a sovereign contempt for the intellectual faculties of every Anti-Calvinist, they must instantly have seen was wholly untenable: yet they have, as the Dean of Peterborough expresses it, "consented to rest the termination of this question, 'Whether it was the intention, or not, of the compilers of our Articles that some of them should be interpreted and subscribed in a Calvinistic sense,' entirely upon the event of this one enquiry, 'Is our established Liturgy in correspondence with Calvinism?'" (P. 3.) And here the Dean joins issue with these writers. In laying before our readers some account of this pamphlet, our task will be equally agreeable and easy. We are very anxious that, as it well deserves, it should be generally known; and we think that we cannot adopt a better method of effectually recommending it to the notice of the public, than allowing the author to speak largely for himself.

The natural execution of Dr. K.'s plan was by instituting a comparison between the public standards of the Church of England, and the genuine, authenticated doctrines of Calvin. We say the *genuine, authenticated* doctrines; for, as our learned author judiciously observes, "It cannot be too extensively known, that, of all those writers who have lately taken up their pens, as they pretend, to demonstrate that the Liturgy and Articles of the Church of England are CALVINISTIC, though they have quoted and referred to nearly FIFTY different authors, no one has even once quoted CALVIN for this purpose; but that every one has passed over his Institutes and other works in the same degree of silence, as he must have done, had not one syllable of what Calvin published been extant at present either in print or in manuscript. This silence is the effect, not of ignorance, but of design. Those writers are well aware that the tenets peculiar to Calvinism are both hideous in themselves, and diametrically opposite to the doctrines of the Church of England; and have therefore, the better to effect their purpose, studiously and industriously kept them out of sight." (P. 6.) But a separate and distinct comparison of every doctrine in Calvin's Theological System with our Book of Common Prayer would be both an endless and unnecessary undertaking. "For, if those peculiar doctrines of Calvin be excepted, which have no connection with our present inquiry, there is not," says Dr. K. "I believe, one of his peculiarities which may not be comprized under his single doctrine of PREDESTINATION. I shall, therefore, confine myself to this one inquiry, 'Is our established Liturgy in perfect unison and correspondence with Calvin's doctrine of PREDESTINATION?'" (P. 4.)

Our author, adverting to Mr. Overton's attempt to garble and refine the system of Calvin, finds it necessary to settle in what precise sense the words "Calvinistic" and "Anti-Calvinistic" can be used, with propriety, in this dispute. And these terms, he says, can be rightly applied, only to such of our 39 Articles, if such there be, as treat of some doctrine *peculiar* to Calvin's system. For, though the doctrine of the Trinity, for example, as taught by our Church and

as taught by that reformer, is exactly the same, yet no one would affirm that the doctrine of the Trinity is a *Calvinistic doctrine*, or that the two first and the fifth of the 39 Articles are *Calvinistic Articles*, or meant to be subscribed in a *Calvinistic sense*. If an Article of religion, our author contends, in which some doctrine *peculiar* to Calvin's theology is handled and explained, precisely corresponds with what Calvin has written on the same subject, such Article is Calvinistic, and was intended to be subscribed in the Calvinistic sense. If, on the other hand, any Article of religion is not reconcilable with some one of Calvin's peculiarities, it is not a Calvinistic Article; and, if any Article militates against Calvin's system, it must be deemed an Anti-Calvinistic Article, designed by its framers, to be understood and subscribed in an Anti-Calvinistic sense. These positions, we conceive, will be readily granted; and they must, it is evident, be equally true when the inquiry is extended to any part of our Liturgical services.

Dr. Kipling, having thus, in his first chapter, fixed the state of the question, with the method to be pursued in resolving it, and laid down some necessary previous explanations, proceeds, in the second, (from p. 9 to 52,) to shew what Calvin's PREDESTINATION implies. The sketch which he gives of it, and which is unspeakably horrible, is comprehended in fourteen distinct propositions. With these we shall faithfully make our readers acquainted, in Dr. Kipling's own words; premising that every one of them is incontestibly proved to be a doctrine of Calvin, by copious extracts from the edition of his works published at Amsterdam in 1667.

" I. That Omnipotent Being, who has existed from all eternity, after he had decreed to create man in his own image, and had fore-ordained his fall from original righteousness, by which fall Adam's own nature would be corrupted and depraved, viewed with the eye of prescience the whole of Adam's offspring as a MASS OF CORRUPTION AND PERDITION."

" II. Among the vast multitude of human beings composing this mass of corruption and perdition, Almighty God decreed, before the foundation of the world, to bring some to everlasting salvation, and to damn all the rest eternally. This decree or purpose of God is denominated by Calvin PREDESTINATION, some being thereby predestined to everlasting happiness, and others condemned by it to everlasting misery."

" III. The objects of this decree are, not collective bodies of men, as Jews, Gentiles, Greeks, Romans, but individuals, as John, Matthew, Thomas, Peter, every one of whose fate after death is fixed by it, before he is born, immutably and everlastingly."

" IV. Adam, agreeably to the pre-ordinance of God, (for we are now come to the execution of his decrees) fell from innocence: and in consequence of this lapse the whole of man's nature, as the Deity had foreseen and foreordained, underwent a complete change: it became corrupt, depraved, vicious: and every descendant of Adam, through his first parents' transgression, became a lost, a damned, an accursed creature, and fuel for the flame of divine vengeance."

" V. From the birth of Abraham (if not from an earlier period) to this present

present time, the Deity, agreeably to his eternal purpose and immutable decree, hath constantly been taking, and will continue daily to take those individuals, whom he predestinated, before the world began, to everlasting salvation, out of this mass of corruption and perdition. All the rest, every one, whom he passeth by, and leaves in this state of corruption and perdition, he reprobates; that is, abandons to wickedness in this life, and will torture eternally in the next."

"Those whom he makes choice of, selects, and segregates, for salvation, are called **ELECT**. Those whom he leaves in their original pollution, abandons, and will eternally torment, are called sometimes *preterites*, (*præteriti*) but most commonly **REPROBATES**."

"By election and reprobation is executed the immutable decree of predestination."

"VI. This discrimination made by the Deity between the elect and the reprobates is arbitrary; in no degree owing to any superior excellence, worth, or merit in the former, either present and actual, or future and foreseen, but wholly and solely to God's will and pleasure."

"He extricates the elect from destruction for a demonstration of his mercy and goodness. He leaves the reprobates in their original state of perdition for a display of his power and glory."

"VII. The elect are put under the custody and protection of Christ Jesus; and, do what they will in this life, they cannot fail of being saved finally, being under an immutable decree, and guarded by Omnipotence. The reprobates, how much soever they may exert themselves for the purpose, cannot attain everlasting salvation, being *hindered* therefrom, and *repelled* by Almighty God."

"As the final salvation of the elect is in no degree doubtful, from their first entrance into this world to their departure out of it, but is all that time fixed and certain; so neither is the eternal damnation of a reprobate ever uncertain during his passage through this world, but is even before he is born, unalterably fixed and sure. That he should perish, is the very purpose for which he was created."

"VIII. Neither the best purposes, nor the best endeavours, nor the best acts, of an elect, even after regeneration, are in any wise *preparatory* to eternal salvation. On the contrary, as the elect people of God, under the Mosaic dispensation, were commanded to desist on the sabbath day from their *worldly* occupations, so, in respect of all *spiritual* concerns, the elect under the gospel-dispensation are enjoined to bid adieu to all wills, works, and endeavours of their own, and to keep most religiously a perpetual sabbath; that there may be free and ample scope within them for the operations of God's spirit."

"IX. God, who of his own will and pleasure predestinated the elect to eternal salvation *himself prepares* and fits them for it. The means used by him for this purpose are the preaching of his word, and the operations of his spirit; both which together constitute what is denominated special calling."

"X. The operations of God's spirit are manifold. 1. He forms in the elect a new **UNDERSTANDING**. 2. He destroys their natural, and creates in them a new **WILL**. 3. **EVERY PROPENSITY** they may have, and **EVERY EFFORT** they may make, to do works pleasing and acceptable unto God, is His. 4. He also it is who begins, continues, and finishes, every good.

good work done by them; and who makes them persevere unto the end in well-doing."

"In each of these operations he does not concur or co-operate with the elect, but is SOLE and ENTIRE OPERATOR; and they are his instruments or organs."

"XI. Though the elect may for a time resist the grace of God, they cannot finally overcome it. This grace is sovereign, and invincible in its operation."

"XII. God, who arbitrarily predestinated the reprobates to eternal destruction, himself also prepares and fits them for it. He does this by blinding their minds, hardening their hearts, stupifying their intellects, depriving them of the knowledge of himself, withholding from them the influence of his Spirit, and delivering them over to the devil."

"XIII. The number of the elect is very small: the reprobates of course are numberless."

"XIV. The reprobates, those numberless rational beings, whom Almighty God hath raised up for the illustrating of his glory, are hateful to him. He also hates, in proportion to their naughtiness, the chosen few."

The quotations by which our industrious author has substantiated these several doctrines as undoubted parts of Calvin's theological creed, our limits will not permit us to transcribe; but our readers will find, on perusing the pamphlet, that they furnish a proof irresistible and complete. One or two of the notes, however, with which this chapter is accompanied we cannot prevail with ourselves to omit. Under the Xth of the foregoing propositions Dr. Kipling writes thus:

"Calvin says expressly in this section that good works are the fruits of grace. In the XIIth Article it is expressly said that good works are the fruits of faith. In this Article, therefore, the founders of our Church have flatly contradicted Calvin; which is a plain proof that they were Anti-Calvinists, and that this is an Anti-Calvinistic Article."

"By grace Calvin means in this section the third person in the Trinity; and what he means by saying that good works are the fruits of grace, is expressed by him in these words, *Omne bonum in vobis opus non nisi gratiam facere*, which conclude this section. What he affirms then is this, that every good work in us is not ours, but wholly and solely the workmanship of the Holy Ghost; that it is done in no degree by us, but by this person alone. But whatever is wrought and done and performed entirely by a divine person, cannot also proceed from a Christian grace. Faith can have no share in the production of it. So that this is not a mere verbal difference, but a difference in doctrine. A Church of England man's faith is productive; a Calvinist's is barren." (P. 33.)

The following observations are so pointed and so just that we think they must be felt by those whom they concern. Having mentioned the vehemence with which Calvin maintains that in the work of man's salvation, the grace of God is *sole operator*, Dr. Kipling adds:

"But in the Xth Article it is said, *Dei gratiâ nos præsentiente ut velimus, et co-operante dum volumus, ad pietatis opera faciendâ*. No words can be more pointedly directed against Calvin's system than these are. What he

positively denied, this Article positively affirms. It is consequently an Anti-Calvinistic Article."

"Presbyter affirms that our 39 Articles cannot be subscribed *ex animo*, but in their literal and grammatical sense, and that in their literal and grammatical sense they are only capable of a Calvinistic meaning. He has therefore subscribed to this Xth Article, which asserts the co-operation of divine grace, as asserting that the grace of God does not co-operate with our endeavours."

"It is affirmed also by Mr. Overton that the literal sense of our Articles is Calvinistic. And he too, like Presbyter, is a decided enemy to all latitude of interpretation. He then, as well as Presbyter, when he subscribed to this Xth Article, committed a crime closely bordering upon perjury."

"Hence we may learn what sort of morals they be, which are taught and practised in 'the true Church.' If its ministers, the evangelical preachers, will knowingly and deliberately, and in the most solemn manner, *teste episcopo*, give their consent in writing to this proposition, that there is no difference whatever between both hands and one hand (which, in effect, they do when they subscribe to this Anti-Calvinistic Article in a Calvinistic sense) in order to gain admittance into the ministry of the Church established, what will they not do or say, when they have gained admittance." (P. 37.)

The barbarity and impiety of a number of Calvin's peculiar tenets are well known to all who are but moderately versed in theological controversy. But some of our readers may not, even yet, be sufficiently aware of the atrocious extent to which this daring dogmatist was capable of carrying his speculations on the subject of the decrees of God. To many, we suspect, the information conveyed in a part of the Dean of Peterborough's note on the XIIIth of the above series of propositions, will be altogether new. It gives, in truth, such a proof of the unparalleled presumption of this reformer's head, as well as of the cold, malignant, and cruel dispositions of his heart, as is almost inconceivable. And we think that all must concur in admiring the prudence, at least, of his wary disciples, when, instead of exhibiting a full and fair delineation of his doctrines, they studiously and industriously keep them out of sight.

"Calvin was of opinion, that among those persons to whom the word of God is preached, the number of reprobates is to that of the elect NEARLY IN THE PROPORTION OF FOUR TO ONE. (Inst. L. III. C. xxiv. 12.) What portion of the *whole* human race he thought was predestinated by the Deity, before the world began, to everlasting destruction, I have not been able to ascertain. The reader will however be able, from what has now been mentioned, to collect that it must be a very large one; and moreover that the Son of God, who, if an Apostle is to be credited, 'died for all,' according to John Calvin died for a very few." (P. 44.)

In Calvin's divinity the whole human race is divided into the elect and the reprobate. On this point his language is consistent and uniform. "*Deus quosdam elegit, reliquit aliis; . . . quos vult eligere, aliis rejectis: eligit alios, aliis prateritis, &c.*" And he expressly contends,

tends, in opposition to those who rejected reprobation, that it forms an essential part of the system, and that without it election could not possibly stand. "*Ipsa electio, nisi reprobationi opposita; non statet. Quos ergo Deus præteritis, reprobat.*" But many of his followers pretend, on this subject to dispute his authority, and allege that reprobation is no consequence of unconditional election. To lay his dispute for ever at rest, Dr. Kipling has given a strict logical demonstration of what Calvin has asserted, that the doctrines of election and reprobation are so closely interwoven, and so intimately connected, that they must necessarily be either both true or both false. This demonstration we shall here insert; after reminding our readers that, in Calvin's language, the words *præteriti, relictæ, rejecti*, and *reprobi*, are exactly synonymous; and that, by Adam's transgression, both he and his posterity became one mass of corruption and perdition, out of which mass certain individuals are extricated on account of the merits and death of Christ.

"Suppose now, (says the Dean) that of this mass not a single individual has ever been reprobated by the Deity, then, in the language of Calvin, none has ever been passed by, none rejected by him."

"But if none be passed by, and rejected, none can have been selected and chosen."

"Consequently, if there be no such persons as Calvin terms reprobates, there can exist none of those whom he calls elect."

"So also, on the other hand, if, from this mass of fallen creatures, any have been selected, chosen, segregated, some must be left behind, passed by, and rejected. So that, if there be any such persons as Calvin denominates elect, there must also be persons whom he styles reprobates." (P. 50.)

In our strictures on Mr. Overton's book, we asserted that the attempt of that author to disguise the precious system of his master, and his affectation of rejecting some parts of it, while he adopted others, were mere labour lost, because no man can be a Calvinist by halves. Of the truth of this assertion we had long been convinced; and we gave our reasons for advancing it. We are happy to find that the same conviction is entertained by the Dean of Peterborough; but he has expressed the grounds of that conviction in so superior and happy a style, that our readers, we doubt not, will thank us for copying them.

"Calvinism resembles a machine so modelled and constructed, that if any one wheel, or any one peg, were taken out of it, the whole would fall in pieces. Suppose, for example, that the doctrine of reprobation was taken from Calvin's system; then also, as may be gathered from the above demonstration, would the doctrine of election follow. But with the elects and reprobates would the doctrine of decrees concerning them be abolished. And were there none of these parts of his system in existence, invincible grace, that main spring of Calvinism, would cease to have either any object to act upon, or any end to effect. Again, suppose the doctrine of invincible grace to have no foundation in truth; on this supposition there would

would not be an agent in existence to hinder some of Adam's progeny from falling away finally. That is, there would be no Calvinistic elect: consequently no reprobates; therefore none predestinated; no absolute decrees; nor any thing else peculiar to Calvinism. Lastly, the same thing would follow, if Calvin's doctrine of original sin were taken from his system. The existence of that corrupt mass, which Adam's fall is said to have engendered, depends upon this doctrine. And if you annihilate this mass, you annihilate the very materials of which Calvin's elect and reprobates are formed. "*Deum expedita massa eligere et reprobare.*" Consequently, as before, no part of his system would remain. It were easy to illustrate the truth of what I have advanced above by various other instances. But these which I have already given are of themselves sufficient to shew that the truth of each Calvinistic tenet is necessary to the truth of every other: that no person can, therefore, be a piece of a Calvinist, and that to talk of 'a moderate and a milder Calvinism' is to use the signs of ideas without any ideas annexed to them." (P. 51.)

It is proper here to take notice of Dr. Kipling's observation on Calvin's definition of ORIGINAL SIN. That definition asserts that every descendant of Adam, *solely* on account of that corruption which he inherits from his first parent, is *actually* convicted and damned. "*Ob talem duntaxat corruptionem—damnati convictique tenemur.*" The meaning of this we apprehend to be that all mankind are, in consequence of their hereditary corruption *only*, under *actual* sentence of damnation. "But, (says our acute and discriminating author), in the IXth Article of our Church, entitled 'Of Original or Birth Sin,' it is only affirmed that this hereditary corruption of nature '*deserveth* damnation.' This, (adds the Dean, with eminent felicity and justness of distinction,) is not a *trifling*, but a *very material* difference. For, unless the whole of Adam's progeny be *actually* in a state of damnation, there are no materials to form Calvin's elect and reprobates of '*Ex damnata Adæ sobole Deus, quos visum est eligit, quos vult, reprobat.*' From whence it follows, incontrovertibly, that this IXth Article is NOT Calvinistic." (P. 15.)

In Dr. Kipling's third chapter, which completes his plan, the Liturgy of the Church of England is in several striking instances, compared with Calvin's doctrine of predestination; and the irreconcilable opposition between them is placed in the strongest and most convincing light. Some particular passages, on which our author's comparison is founded, are the same which, in our Review of Mr. Overton's Publication, we selected from the Liturgy, for a similar purpose; and the argument from them is urged with such a peculiar and commanding force as no common degree of prejudice, we think can withstand. The first of them, which, from its very situation, is undoubtedly a prominent one, is the representation of Almighty God in the beginning of the absolution at daily morning and evening prayer. In that representation the Deity is said, 1. Not to desire the death of a sinner; 2. To desire that he may turn from his wickedness; and, 3. That he may live: all which assertions are in direct contradiction to the tenets of Calvin. "If, therefore, (says Dr. Kipling,) Calvin's doctrine

doctrine of predestination be true, the authors of our Prayer Book have put in the mouth of the priest a triple falshood, to be pronounced by him in the house of prayer, and in the time of divine service. And, if it be also true that these authors were Calvinists, as Presbyter and Mr. Overton have tried to demonstrate, they directed those falshoods to be uttered 'in the sight of God and in the face of the congregation,' themselves believing them to be falshoods; and consequently were the most wicked and most impious men living. But they were not such abandoned characters. And this passage affords alone and of itself an irrefragable proof that they were strictly speaking Anti-Calvinists. For what more proper, or more effectual method, I ask, could they possibly have taken, or could any one else have devised, to exclude Calvinists from the reading desk, than to require, as they have required, that every priest, whenever he officiates there, shall openly pronounce from it the following words; 'Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live?' That those venerable divines have not completely succeeded in their laudable attempt, is not to be attributed to any weakness in themselves, but to causes in others which no human foresight and wisdom can entirely guard against, namely, to mental derangement, an attachment to opinions early imbibed, which hoodwinks the understanding, and to deliberate wickedness." (Pp. 52—55.)

Mathematical demonstration itself, is not clearer than that, on Calvin's principles of predestination, all prayer, for spiritual blessings at least, is absurd and ridiculous. To petition God for eternal life, or for any of those previous means which lead to it, is to both the elect and reprobate equally useless: to the former, because they cannot possibly miss it; to the latter, because they cannot possibly attain it. "But as no Calvinist, (says Dr. Kipling,) is certain to what class he belongs, whether of elect or reprobates, ought not, it may be asked, every Calvinist, for this reason, and on this account, to petition God for salvation? My answer is, no. Every Calvinist is certain of this, (certain, I mean, in his own mind,) that there is not a third description of men; but that he must belong to one of those classes: he is also certain that, if he was born a reprobate, let him pray for salvation ever so frequently, he cannot become an elect; and that, if he was born an elect, should he never once pray for salvation, he cannot die a reprobate. He must, therefore, on due reflection, be convinced that, though he be uncertain of what class he is, yet, whichever he be of, praying to God for salvation cannot answer any purpose; and that such a petition, in the mouth of any Calvinist, whether reprobate or elect, is (to speak of it in the mildest terms) egregious nonsense." (P. 57.)

This argument sophistry may attempt to evade; but no powers of reasoning will ever confute it. To command assent from every rational mind, it needs only to be attended to; and, in order that its force may be fully perceived, we have only to apply it, as our author has

has done, in particular instances, and observe what is really, on the principles of Calvinistic predestination, the true, legitimate, and necessary import of any given petition. Let us take, for example, the supplication in the Litany; "From everlasting damnation, good Lord deliver us." "If, (says Dr. Kipling,) our Liturgy and this doctrine be, as our adversaries maintain they are, in perfect correspondence and harmony, then by the pronouns, *WE*, *US*, wherever they occur in our Prayer Book, can be signified nothing else but a *Calvinistic* congregation, either of elects or of reprobates, or of elects and reprobates, assembled to worship God. Substitute then, in the room of *us*, first these words, *US ELECT*; secondly, *US REPROBATES*; lastly, '*us*, a promiscuous assemblage of elects and reprobates;' those being the only substitutions which, if Calvin's division of mankind be right, can possibly be made. And should the result of every one of these substitutions be some petition to Almighty God which is either nonsensical, or cannot be complied with, it must be allowed that the deprecatory sentence, which we are now comparing with Calvinism, is utterly irreconcilable to it."

"By the first substitution, the clause under consideration becomes this; 'From everlasting damnation, good Lord, deliver us elect.' But these petitioners neither have been, nor are, nor ever can be, damned eternally."

"By the second this; 'From everlasting damnation, good Lord, deliver us reprobates.' But these Almighty God has *immutably* damned for ever: and *cannot* therefore, consistently with the attribute of veracity, deliver from eternal damnation."

"By the third, this; 'From everlasting damnation, good Lord, deliver us, a promiscuous assemblage of elects and reprobates.' But four-fifths of this congregation are consigned to damnation irrevocably."

"The folly of these petitions is obvious; and the conclusion to which they lead, is that this clause in our Liturgy can never have been intended for a congregation of *Calvinists*." (Pp. 60—61.)

The most prominent features of Calvin's doctrine of predestination are these: 1. That the elect were, from all eternity, appointed to everlasting felicity, not on account of any *foreseen* worth or goodness of character, but merely because such was the sovereign will and pleasure of Almighty God. 2. That the reprobates, on the other hand, were, from all eternity, as irrevocably condemned to everlasting misery, not for any *foreseen* worthlessness or demerit of character, but solely because God willed their damnation; so that the future condition of both, whether happy or miserable, is in no respect, and in no degree, dependent on their behaviour here, but is the pure effect of God's arbitrary purpose, and immutable decree. 3. That, in his passage through the world, no man is free or accountable for his actions; but that all men are mere machines. "*Unicus est. Deus qui efficit omnia in omnibus . . . Electos suos præparat in gloriam . . . Electi sunt instrumenta vel organa, quibus misericordiam suam exercet . . . Minime consentaneum est præparationem ad interitum alio transferre, quam ad arcanum Dei consilium . . . Utraque præparatio ab arcano Dei*

Dei consilio pendet. . . Reprobos Deus creavit, utiræ organa forent.^m Hence Calvinism, as our author observes, entirely supercedes a future day of account, as described in Rev. xx. 12, 13. Nor is this a consequence which Calvin disowned; on the contrary, he expressly admitted, and attempted to defend it. (Inst. lib. ii. cap. xvi. 17, 18, and lib. iii. cap. xviii. 1, 2.) He did not, indeed, deny our Saviour's second advent. He thought, however, that the object of his coming will not be "to judge men according to their works," but, after simply separating the elect from the reprobates, "as a shepherd divideth the sheep from the goats," to send the former to heaven, and the latter to hell.

But, in the Athanasian Creed, we are taught to believe the momentous truth that, at our Lord's second coming, "ALL men shall GIVE ACCOUNT for their OWN WORKS." "I shall add, (says the Dean of Peterborough,) no comment. The irreconcilableness of this passage with the blasphemous dogmas of Calvin must strike the most careless reader. I cannot, however, help adding that, if the belief of a future reckoning, and of a subsequent state of rewards and punishments, be necessary, (and, in my opinion, it is absolutely necessary,) not merely to the well-being, but to the very being, of civil society; the greatest pest of civil society is he who preaches up Calvinism; and the next in degree is he who countenances such preaching publicly, and commends it in domestic circles. Let me further mention, (continues our author in allusion to a celebrated charge of the present excellent Bishop of St. Asaph,) what most certainly was not intended, but what experience has confirmed the truth of, that to compliment Calvin's memory in print, for a preface or dedication only, (so critical are the present times) is not altogether harmless, and that the public reprehension of *moral* sermons has occasioned much harm." The reflections which follow are so important, and so just, that we should be guilty of a shameful dereliction of our duty, if we withheld them from the public.

"It is a well-known fact, and is in no small degree attested by Presbyter and Mr. Overton,* that, in several parts of this country, the common people

* The Dean of Peterborough has here, in a note, preferred, against Mr. Overton, a charge which bears so serious an aspect, and so deeply affects his moral character, as, in our opinion, imperiously to demand a public refutation. "By way of demonstrating that so very general a desertion of our churches" really does exist, this writer has brought forward the following passage, "on one half of the Lord's day, good inclinations carry the more pious part of our parishioners to the conventicle; and the Devil invites those of another cast to the ale-house;" and for this passage has seemingly referred his readers to Bishop Pretymann's Charge, delivered in the year 1800. It certainly is not in this work; nor can it, I should think, be found in any other episcopal charge. As a general proposition, and this writer has quoted it as such, it is false. Is it the coinage of one person, ascribed by

people will scarcely listen to the sermon of their parish-minister, unless the subject of it be some point of doctrine; and that all preaching on other subjects is sneeringly 'spoken of as 'good moral preaching.' Should any person take the trouble to inquire and inform himself, what are the causes and the consequences of this dislike, he would find, I believe, on inquiry, first, that, in the parishes where this dislike prevails, the common people are egregiously misled in matters of religion, and misled on this most important subject, not only by a numerous tribe of secular itinerants, but by some also of our regular clergy: secondly, that those deluded and misguided people, who thus express their dislike and contempt of 'moral preaching,' know just as much what it means as Mr. Wilkes's rabble, about the year 1765, understood of those general warrants which they so vehemently exclaimed against, and no more: thirdly, that considerable pains have been taken of late to inform the commonalty of this land that *moral* sermons have been reprobated by some of our bishops in their charges: and, lastly, that, if the minister of a parish perseveres in his bounden duty of explaining to his parishioners the ten Commandments, and of preaching against all sorts and all degrees of *immoral* conduct, such of his congregation as have heard from those strolling preachers, 'who creep into houses, and lead captive silly women laden with sins,' that this is not gospel-preaching, quit the established church, and resort to the conventicle; where they are sure of not being molested with sermons against *immorality*, and are assured of salvation by faith alone."

"Those parts of the Episcopal Charges alluded to above, which are directed against moral preaching, and recommend doctrinal sermons, have been culled, concentrated, and republished by Mr. Overton. As no attack had been made upon this writer, (or indeed upon any one else,) either for neglecting to preach *moral* discourses, or for dwelling in his sermons on those *doctrinal* topics, which the bishops whom he has quoted have recommended it to us to insist upon, it is not possible that those parts of their lordships' charges should have been brought forward by him for the purpose of defence. And not having any rank, or any authority, in the Church, nor having high rank in the republic of letters, he could not surely presume, in this part of his work, to reprehend, dictate to, and charge the parochial clergy. What other view, then, could he possibly have in republishing those dehortations and exhortations of the bishops, than to extend still farther the above-mentioned dislike of practical discourses in the pulpit, and to increase the number of schismatics in the nation?" (Pp. 65—73.)

For the Anti-Calvinism of the Liturgy of our Church Dr. Kipling brings some unanswerable arguments from the Office for the Ministration of Public Baptism. This sacrament is manifestly a federal rite, the parties to which are Almighty God and the person baptized. In this covenant the person baptized engages to perform certain terms

by Mr. Overton in appearance to another, whose name would, in his opinion, give it currency in the nation?" We have not the Bishop of Lincoln's Charge; but our readers will find the passage in page 405 of Mr. Overton's book: and the reference, undoubtedly, does seem to be as the Dean of Peterborough has asserted.

or conditions, which are therein specified; and Almighty God, on the performance of these, engages to confer on him the inestimable reward of eternal life. But, according to the very essence of Calvinism, neither the salvation of the elect, nor the damnation of the reprobate, is, in the smallest degree, dependent on terms or conditions: for both were unalterably fixed and determined, millions of ages before the persons themselves were born. But, were such the state and condition of man, "the ministration of baptism, as it is solemnized in our churches, would be," says our author, "an impious farce, and the officiating clergyman the principal performer in it."

So much with regard to the office in general; but our author farther shews that particular parts of it are decidedly at variance with the principles of Calvin. For 1. In the first prayer the minister beseeches Almighty God that "He will mercifully look upon this child—that he may so pass the waves of this troublesome world, that finally he may come to the land of everlasting life." But to this land Calvin's reprobates *can never come*; and his elect, being guided through those waves by an omnipotent and omniscient pilot, *cannot possibly miss it*. If, therefore, Calvinism be true, this prayer is nugatory.

2. In the exhortation succeeding the gospel, the minister is directed to assure the sponsors that our Saviour "will FAVOURABLY receive THIS PRESENT infant;" and a little after he expresses his persuasion of "the GOOD WILL of our heavenly Father towards this infant:" thus declaring a firm and rooted belief that both God the Father and God the Son, are *benevolently disposed*, not towards a FEW, but towards EVERY infant who is, by baptism, grafted into the body of Christ's Church. "We have, therefore," says our author, "in this exhortation the most convincing proof imaginable that the Calvinistic doctrines of predestination and election were totally disbelieved by our reformers, and that to reconcile these doctrines with the Liturgy composed by them is a thing quite impossible."

3. But our author particularly calls our attention to the prayer by which the water is consecrated, because it determines, with the utmost certainty, a much disputed and most important point, namely, what precise and definite idea those illustrious persons who founded our Church intended to express, in the Liturgy and Articles, by the term ELECT. The words on which his reasoning is founded are these: "Sanctify this water to the mystical washing away of sin; and grant that this child now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children." From these words Dr. Kipling argues thus: It is indisputably true that the words "THIS child" were intended to be ALIKE applicable to EVERY infant brought to the font for baptism; and it is equally indisputable that the words "may REMAIN an elect" imply that the infant is made an elect when it is baptized. "It is, therefore, most certain, that by an ELECT of God those founders understood EVERY person whom some minister duly com-

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missioned has baptized into the Christian faith; and that, consequently, by election to eternal life they understood not, as Calvin did, the election of individuals, but the election of that body of people which is denominated Christ's Church." He subjoins, in a note, that as both Presbyter and Mr. Overton have maintained that the doctrines of the Articles are transferred into the Liturgy, they "cannot deny that the elect of whom mention is made in this prayer of consecration and the elect of whom a description is given in the XVIIth Article, are one and the same class of persons. Both of them must confess then that, by "those whom God hath chosen in Christ out of mankind," and who are described more at large in this XVIIth Article, the framers of our Articles meant, not Calvin's few elect, but every one duly baptized in the Christian faith; not *individuals*, whom God hath culled and segregated from among *Christians*, but that *body* of Christian people "whom he hath chosen out of *mankind*." This point being settled, it follows that by the words "our election in Christ," which occur in the second part of the XVIIth Article, those framers understood "the election of us Christians;" and that, therefore, their meaning in this second part is briefly this: "As the godly consideration of the election of us Christians is full of sweet comfort to godly Christians;—so for ungodly Christians to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall." (Pp. 74—78.)

To this argument we cannot perceive on what principles either Mr. Overton or Presbyter could reply. Dr. Kipling might have added that the words which he has quoted from the prayer of Consecration, are utterly subversive of another fundamental doctrine of Calvinism, namely, "that the elect can never finally fall from grace, and perish everlastingly." The infant is, undoubtedly, supposed, in the prayer, to be, by baptism, RECEIVED INTO THE NUMBER OF THE ELECT; and every one sees that it were perfectly absurd to pray that a person might REMAIN among those, from whom, in consequence of an immutable decree of God, it is absolutely impossible that he should ever SEPARATE.

Another invincible argument for the Anti-Calvinism of our Church is deduced from such precatory addresses as the following: "Give us grace that we may daily *endeavour ourselves* to follow the blessed steps of his most holy life:" "*Assist* us mercifully, O Lord, in these our supplications and prayers:" "So *assist* us with thy grace, that we may do all such good works as thou hast prepared;" &c. "Now," says our author, "if *A* helps or assists *B*, must not *B* himself be doing, or at least endeavouring to do, something? Wherefore in these, and in all other supplications of a like nature, we pray to Almighty God for his *co-operating* grace. But Calvin positively denies that the grace of God ever does co-operate with us. From whence it will be evident that all prayers to Almighty God for the assistance, or help, or succour, of his spirit, (of which very many may be found in our

Prayer Book,) militate against Calvin's theological system." (Pp. 81, 82.)

We have thus given a very full analysis of the Dean of Peterborough's masterly publication, accompanied with ample and interesting extracts, which display, at once, the really "true Churchman," the logical reasoner, and the sound divine. We have seldom, in truth, had the good fortune to peruse and recommend a performance of more genuine and sterling merit; and our readers, undoubtedly, must have often observed that, in our notice of a work, the share of attention which we bestow on it, and the number of pages which we dedicate to it, are less proportioned to its size than to its importance. We shall now take our leave of the respectable author, after quoting, from his conclusion, for the admonition of our readers, especially of such of them, if any such there be, as are Calvinistic evangelical ministers, or adherents of such, the serious and weighty considerations which follow.

"It seems scarcely possible, for those two gentlemen," says Dr. Kipling, speaking of Mr. Overton and the anonymous Presbyterian, "when they asserted that our Church was founded by Calvinists, and brought arguments in support of this false assertion, not to have known that it was a deviation from the truth. The passages I have adduced to prove that those venerable founders were not Calvinists, are not taken from obscure writings, nor from the unfrequented parts of books in common use; but from the pages most frequently read in Calvin's publications, and in our book of Common Prayer. Now Presbyterian and Mr. Overton had both of them, doubtless, before they presumed to commence writers on Calvinism, read at least all those passages in Calvin, which I have quoted from his works: and, being ministers of the Church established, they must both also, at that time, have been acquainted with its Liturgy and Articles. How then is it possible for either of them to have been ignorant of those proofs drawn from Calvin and our Prayer Book?"

"I farther observe that they have not uttered this falsehood, and brought proofs in support of it, the better to promote the ends for which they have professed to compose their publications. Mr. Overton's professed object is to inform the public by what discriminating tokens 'a true Churchman' is to be 'ascertained;' and that of Presbyterian is 'to vindicate the Church of England.' But are we the better enabled to ascertain one of those SECTARIES by an assurance from their ring-leader that this Church was founded by Calvinists? Or is the Church at all vindicated, by a declaration from one of its Presbyters that its doctrinal Articles were composed by persons whose minds were contaminated with Calvin's BLASPHEMIES? For such are almost all his doctrines. These cannot have been the motives which induced those two writers to assert that the founders of our Church were Calvinists."

"My last observation is that the conduct of those writers has a most dangerous tendency. For to what purpose was this assertion made? In the first place to deduce this corollary from it, 'that the Articles of our Church are Calvinistical;' and then to blacken the character of the national clergy, and obliterate from the minds of the people all respect and veneration for this sacred order of men, by founding upon this corollary the two

two following charges, 'that every minister of the Church established, if he be not a Calvinist, has both subscribed to Articles which he does not believe, and omits also to preach those doctrines which, when he was ordained, he was enjoined by authority, and solemnly engaged himself, to teach his congregation.' These are neither of them novel calumnies. The itinerant preachers of methodism have long been telling the common people, that the ministers of the Church established, neither believe its Articles, nor preach the doctrines contained in them; and this latter accusation they now weave into their pamphlets. Their views and purposes in disseminating those false and calumnious reports have been, and still are, to render the parochial clergy disrespected and contemptible in their several parishes, and to draw away the common people from the established Church: and their indefatigable exertions in carrying on this wicked project have been, alas! in many places but too successful; of all which this UPSTART SECT of 'true Churchmen' being fully sensible; *they* have now adopted, we see, the same iniquitous means, and begun to imitate this busy, meddling, crafty, deligning, mischievous tribe of preachers. But let me remind the 'true Churchmen' so often mentioned by me, and not only these two, but every other 'evangelical minister,' and the preachers of methodism too, that, should our Church be demolished, the downfall of the state, as history authorizes us to conclude, would not be far distant; and that of those men who were the most active sticklers for a dissolution of government in France, not a few themselves fell victims to that revolution which they had been so zealous and so eager to effectuate."

Bisset's History of the Reign of George III.

(Continued from p. 359.)

THE first act of the Grenville administration was the prosecution of Wilkes, which our author allows to have been imprudent, but denies it to have been arbitrary. He now proceeds to schemes that peculiarly resulted from Mr. Grenville, his financial projects, and especially his scheme of taxing America, with the efforts produced in the different colonies from that scheme. Our author carefully marks a difference of character between the northern, the middle, and the southern colonies, that he had noticed in his Introduction, and which accounts for the first taking the lead in opposition to the mother country. Our historian returning to Europe affords a bird's-eye prospect of the state of the several powers of the Continent chiefly connected with Britain, and touches on the rising spirit of liberty in France. He now returns to Britain, and opens Mr. Grenville's plan of raising stamp duties from America. Preparatory to this discussion he unfolds the principles and system of British colonization, and adopts the views of Mr. Burke regarding taxation as a question of expediency more than of absolute right; and in the following short passage unfolds the principles and reasonings which he afterwards applies to the more advanced stages of the American contest.

"The actual benefits that accrued to England from her colonies, consisted in the increase of people, as the means of security and productiveness were augmented; and in the vast and rapidly growing accession to our trade, to supply the wants of the multiplying colonies. Commercial benefits were the objects of the plantations; the question, therefore, to be considered simply was, How are these advantages to be most effectually promoted, insured, and improved? It was a mere question of EXPEDIENCY, requiring no metaphysical disquisitions about abstract right. Experience shewed that our gains had been very considerable, and acquired without murmur or dispute, by the old plan, of profiting from their commerce, and demands for our productions: wisdom had now to determine, whether an adherence to a system of experienced benefit daily increasing, or the adoption of new schemes of doubtful operation and certain opposition, was most likely to continue and extend that benefit for which colonies were established. The British minister preferred the untried theory to the essayed plan."

He now proceeds to the Stamp Act; the arguments for and against it, and its effects in America: thence he goes on to the Regency bill, and the dismissal of the Grenville administration. He mentions the charge against Mr. Grenville as being the tool of Lord Bute and the votary of arbitrary power. For these two assertions our historian denies that there was any evidence; and though he disapproves both of the prosecution of Wilkes and the scheme of American taxation as impolitic and inexpedient, he regards Mr. Grenville as a statesman of integrity and fair intentions. In this part of the narrative Dr. Bisset considers the allegation of an interior cabinet which governed the country; there being no evidence that such a secret influence existed, he very properly reprobates it as an historical fact, though he mentions it as a current report which greatly agitated the public. Adhering to this principle of governing without any respect of party, the king made offers to Mr. Pitt, who insisted on such terms as his majesty did not deem expedient to allow even to Mr. Pitt. There remained only the party of the Marquis of Rockingham, who now was at the head of the whig confederacy; through the agency of the King's uncle, the Duke of Cumberland, an administration composed of the whig confederacy was formed; but the death of his Royal Highness soon after deprived the new cabinet of his support. The state of affairs in America drew the chief attention of administration. A vehement opposition commenced in New England to the Stamp Act, and, though with less violence, extended to other colonies; and a system of combination began throughout the provinces.

There were three classes of opinion in the British parliament concerning America. The Grenville party, the devisers of American taxation, and the framers of the stamp act, insisted on coercive measures. Mr. Pitt and his adherents disavowed the right of taxing America, and proposed to be satisfied with the revenue derived from her by commerce. Ministers chose a middle course; to reserve the right, but relinquish the measure, of which the colonies complained. They

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accordingly introduced a prefatory bill, declaring that Britain had no right to tax America; and another bill proposed the repeal of the Stamp Act. On the subject of American taxation he embodies into his narrative the substance of the arguments that were used for and against American taxations; but without descending from the dignity of history to the prolix details of parliamentary citation, that swell out historical works, which we lately and formerly have had occasion to observe. Following the Rockingham ministry through the series of their acts, our author considers them as men of fair intentions, but totally unfit for their situations; and for this plain reason, which the Doctor expresses with his usual clearness and strength: in the most important offices there were neither great talents, political knowledge, nor official experience. From this weakness he very naturally and fairly deduces their excessive eagerness to catch popularity.—"They wished," he says, "to please all parties; a sentiment indicating more of an amiable disposition than of profound wisdom, and leading to indecisive and consequently ineffectual measures." Here we must observe that Dr. B. possesses in a considerable degree that species of excellence in narrative which combines historical truth on the particular subject with philosophical justness of estimation, and which extends the application to any other subject of the kind.—What he says, at once describes the ministers in question, and describes any other ministers who, conscious of inefficacy, strain after popularity. His summary of that cabinet concludes in the following words. "It will be difficult to find in the history of ministers, a set of men more respectable for private characters, or more inefficient as public servants, than the Marquis of Rockingham's administration." Our author now takes a view of the affairs of India, which he brings down to the period when the English obtained the collection of the revenue.

His Majesty still desirous of having an administration that should have no regard to party, empowered Mr. Pitt to form a ministry. The statesman proposed Lord Temple to be first commissioner of the treasury; but that nobleman, being now politically connected with his brother, wished for a greater share of power to the Grenville supporters than Mr. Pitt thought expedient; and, as they could not agree on the terms of the other appointments, his lordship would not accept of the proffered office. The Duke of Grafton was made first lord of the treasury; and from that circumstance the new cabinet received the name of the Grafton administration. Mr. Pitt himself took the privy seal, but was regarded as the head of his Majesty's council. He was now called to the upper House, by the title of Earl of Chatham: his acceptance of a peerage lessened his popularity, but is vindicated by our historian.

"If," says he, "the case be impartially considered, the first man of his age and country accepting high rank, affords no ground for censure. On the verge of sixty, and oppressed with bodily infirmity, he had become less

fit than formerly for the vehement and contentious eloquence of the House of Commons. His wisdom and patriotism might operate in the upper as well as in the lower House; and the office which he held in administration had no connection with one house more than with the other. There is nothing inconsistent with true greatness, in desiring to found a family; and the peerage can never receive more honourable accessions, than from those who have exerted distinguished ability in performing eminent services."

In the following session of parliament the late acquisitions in India and the affairs of the East India Company were taken into consideration; a very important doctrine was delivered by Lord Chatham, which though not immediately adopted in practice was afterwards the ground-work of grand political regulation. He "denied the right of the Company to have territorial possessions, as such were not conveyed by their charters, and were totally foreign to the nature and object of a trading corporation. Even if it were legally just, and politically expedient, that an associated body of merchants should be sovereigns of these extensive dominions, the great expence of government in the protection of that company entitled it to the revenues, for the purpose of indemnification." The question was discussed theoretically; but the territories and revenues were left in the possession of the Company. Unfortunately the Earl of Chatham was in such a state of health as prevented his political efficiency: Mr. Townshend proposed a new plan of taxing America, restricting the duties to certain imports. Our historian censures this proposition as inexpedient and tending to irritate the colonists without being efficiently productive to British finance. "If," he says, "America afforded, through our manufactures and trade, a very great revenue, as could be and was proved, it was a puerile policy to hazard its productiveness, rather than let glass and pasteboard be duty free, and pay for our soldiers the cost of their salt, vinegar, and small-beer. There was a littleness in a considerable part of our proceedings respecting America, as inconsistent with the dignity of a powerful, as with the policy of a wise nation." Presenting a short view of affairs on the continent, our author notices the spirit of resistance to the authority of the monarch, which was spreading in France; exhibits the King of Prussia equally great in political œconomy as in government and war; and opens the character and measures of the Empress of Russia, and of Joseph of Germany. Proceeding to the south of Europe, he mentions the expulsion of the Jesuits; and, without venerating that fraternity, disapproves of the confiscation of their property as totally inconsistent with justice, and, in enmity to clerical orders, finds commencing symptoms of infidelity.

Lord Chatham now took no concern in administration; Mr. Townshend was dead, ministry was weak and distracted, and the people were discontented. The session of parliament 1767-8, was short and unimportant; and on the 10th of March parliament was dissolved. Having brought the first parliament of his Majesty to a close, he carries the affairs of Ireland to the same period, and
close

closes the first volume with the octennial law, and the joy it caused in Ireland.

Wise and liberal as was the policy of our king, which sought to govern by virtue and ability instead of a party confederacy, it had not hitherto attained the merited success. The royal plan had to encounter obstacles which partly arose from particular incidents and characters, but were chiefly owing to general causes. The enumeration of these causes commences the second volume: the long supremacy of the whig combination had, in the opinion of many, conferred on that body a prescriptive right to govern. Aware of this prevalent sentiment when Mr. Pitt first invaded their monopoly, he did not seek entirely to exclude the phalanx; but without admitting their command enjoyed their assistance. The Earl of Bute had not talents and still less popularity, for overbearing the whig confederacy in the public estimation. Both the internal and colonial policy of his successors were either unpopular or inefficient, and the respective administrations were conceived by most Englishmen to be tools of the Earl of Bute. The mercantile body always connected with the whigs, were inimical to government, which they fancied to be directed by their enemies; and farther dissatisfied with the measures adopted towards America that proved so detrimental to trade. These general causes an individual case called into turbulent action; perfectly appreciating the character of Mr. Wilkes, our author, nevertheless, blames the conduct of ministry, not as illegal and unconstitutional, but as feeble and irresolute.

"Prudence," he says, "dictated determined measures, either of rigour or of lenity. If they resolved on severe justice, by immediately enforcing his sentence of outlawry, this could have driven him back to banishment, and for ever crushed his projects either of ambition or revenge: if the more magnanimous and wiser alternative of mercy had been adopted by a full pardon, his influence and popularity would have ceased with the prosecution from which they sprung. But ministers embraced half measures, the usual offspring of imbecility, and the parent of disappointment."

He follows the proceedings respecting Wilkes to the meeting of parliament, and the riots in St. George's Fields. From internal he passes to foreign affairs, and gives an etching of the causes that led to the rupture between Turkey and Russia. Before he returns to Britain, he takes a view of the American colonies; the discontents that there prevailed, and the non-importation agreements. The New Englanders took the lead in turbulence, and rose even to outrage and riot. In Britain dissatisfaction was increasing, being ardently promoted by political agitators: and here again we see how happily our author unites narrative with generalization. "Whoever," he says, "proposes popularity as his chief object, well knows that he must keep alive the public attention. Wilkes and his supporters were thoroughly skilled in the *machinery* of political notoriety, and spent a great part of the recess in holding meetings, clubs, and parties, framing resolutions, remonstrances, and pamphlets." His account,

account, so truly describing the conduct of those demagogues, with equal justice would apply to Sir Francis Burdett or any other noisy and mischievous demagogue. Wilkes principally occupied parliament during 1769. In this session ministers procured against the colonies the revival of trials within the realm for treason beyond sea. Our author, as before, regards the policy towards America as unwise and of the same rash and weak character that stamped their half measures concerning Wilkes. It was, he says, feeble anger, which provoked without intimidating its objects. The history now conducts us to India, and introduces Hyder Ally and the first unsuccessful war carried on by the Company. In Europe at this time the chief object of attention was the gallant defence of Corsica and the annexation of that island to France. In America discontents continued, but still with the greatest violence in the northern colonies. Wilkes and the Middlesex election raised a flame in England; and such a subject of political contest naturally produced literary discussion. Our author impartially presents the reasonings on both sides; and thinks, with Johnson, it might have been politically expedient that expulsion should be a bar to re-eligibility; but agrees with Junius that there neither existed law nor precedent that precluded the re-election of an expelled member. There follows an analysis of the objects which Junius pursued, connected with the antecedent part of the history, and the means which he employed; with an estimate of his literary and political character. This review displays a thorough comprehension of Junius both as a partizan and a writer; and very fully evinces the political and critical penetration of the author. It is much too long for citation, and too closely compacted for extract. The following passage, however, may serve as a sample.

“For clearness, precision, and force of style, select phraseology, dexterous arrangement, impressiveness of manner, giving the materials the most pointed effect, these productions have rarely been exceeded, and not often equalled, by political publications; but he who should look into Junius for a close chain of antecedents and consequents, facts, and legitimate inferences, will be disappointed, by seeking for what the author never intended to bestow, and what would not have answered his purpose. Junius could reason clearly and strongly; but he did not constantly argue conclusively, because his object was, not to enlighten the understanding, but to inflame the passions. He gratified the people by repeating to them, in strong and nervous language, their own notions and feelings: he pleased them not by the justness of performance, but by dexterously chiming their favourite tunes.”

Pursuing the internal narrative, our author brings it to the resignation of the Duke of Grafton, and the commencement of Lord North's administration. The Middlesex election continued chiefly to engross parliament and the public. America, however, occupied a portion of legislative attention. Lord North proposed to repeal all duties on America, except on tea, and his propositions were adopted. This our author regards as merely a temporising expedient to please

please both parties, and as an omen of his ministerial character, that displayed meritorious intention without that combination of wisdom and firmness that constitutes a beneficial statesman. We are next conducted to the war between Russia and Turkey, in which Britain took an interest; thence to the dispute with Spain, about Falkland's Island, and its adjustment. America was become more tranquil: in England discontents continued to prevail, and produced the noted remonstrances of the city of London. Our author bestows the due praise on the dignified answer of the sovereign, and the just censure on the indecorous reply of Beckford. The session 1770-1 was chiefly occupied by discussions concerning the liberties of the press, and the rights of juries, occasioned by prosecutions on charges on seditious libels. It was much more remarkable for contentious violence of debate than important enactment. Our author now follows the colonial policy of the new minister to America: in the middle and southern colonies tranquillity was restored; but in the north discontent still prevailed. Here Dr. B. strongly marks the diversity between the views of the New Englanders and their southern neighbours.

"The colonists of Massachusetts spoke and acted as members of independent communities; and the general tenour of their conduct manifested a disposition to separate from Great Britain as soon as a favourable opportunity should offer. The concessions which tranquillised their southern brethren, only served to render those turbulent republicans more insolent and violent. Had the British ministry accurately studied the diversity of provincial character, and employed able, popular, and eloquent men, to court and conciliate the southern and middle colonies, counteract the arts of the northern emissaries, and detach the votaries of monarchy from the abettors of republicanism, it is by no means improbable that they might have prevented the revolt from being general; and, if they had effected that great purpose, they would have had little difficulty in compelling, by vigour and decision, the democratical agitators of Massachusetts to perform the duties of British subjects: but no such experiment was tried."

In England discontents began to subside; the parliament in 1772 was less occupied in contention than for several years. The chief subjects that occupied them were questions of general policy, applications from dissenters, the arguments for and against which our author presents with his usual clearness and impartiality. Two classes in parliament opposed the application, one on theological the other on political grounds. The author is a friend to liberty, but it is to liberty as guarded by the British constitution of church and state, and is adverse to change in the existing establishments. He approves therefore of the rejection of the application. His narrative of the marriage law strongly exhibits the arguments both for and against that proposition; but he delivers no opinion himself on the subject. "Whether (he says) the law be wise or unwise is another question; but the fact is, that without compliance with this statute, no person so circumstanced can be lawfully married, nor have legitimate

climate offspring." When our author comes to the death of the Princess Dowager of Wales he bestows the just praise on her private virtues, and affirms that no proof has ever been adduced to justify the charge of secret influence which has so often been alledged against her and her supposed partizans; therefore, though the report was generally credited,—"an authentic historian, having neither oral nor written testimony, cannot record as a fact the existence of such an influence."

Our author with merited severity describes the dismemberment of Poland, and marks iniquity, as a British moralist, without regarding the high rank of the perpetrators. He justly stigmatizes the Queen Dowager of Denmark for her infamous machinations against Matilda. The report that she spread to the injury of the Queen's reputation being, he says, "never seconded either by testimony or circumstantial evidence, must stand in history as a FALSE AND MALICIOUS SLANDER against the sister of the British sovereign." The year 1772 was noted for bankruptcies, of which Dr. B. gives an account which shews him to be well acquainted with the state of mercantile transactions. The mercantile character had changed and become infected by stock-jobbing, fictitious credit, and adventurers without capital. In this account there is a short sketch of Alexander Fordyce. Our historian now carries us to the state of British India, as made known through a committee of the House of Commons that sat during the summer. He strongly reprobates the oppressions and frauds committed by servants, but here and in other parts of the history he assigns these abuses to the want of a controul.

"The misconduct of the company's officers, with all its consequences, was manifestly imputable to the want of an efficient controul, proportionate to the vast powers with which they were necessarily entrusted. In the present situation of affairs, therefore, it was the business of the legislature to establish a controul, which, leaving to servants every power necessary for the objects of their employment, should only restrain malversation."

The session 1773 was occupied principally in a system for the regulation of India, and the relief of the company. Of this scheme our author gives a concise but full account; presenting the affairs of the continent he mentions the attacks of the Roman Catholic powers on the clergy. "An undue contempt (he says) of ecclesiastics was a favourite sentiment with princes and ministers in those countries wherein they had very recently been regarded with undeserved admiration: those notions, very naturally, in the usual course of human opinion, running into opposite extremes, accelerated the progress of infidelity; and, in their remote consequences, precipitated the downfall of their abettors." In America the southern and middle provinces were tranquil, and the northern turbulent. In Britain discontent and licentiousness had subsided; trade and finance flourished. Lord North was now at the zenith of his reputation. Such was the situation of affairs at the commencement of 1774. The narrative

NOW

now traces the causes and commencement of the American war. On this subject our author, as before, chiefly considers expediency, and rarely touches upon the right: where he does incidentally mention that point, he verges to the opinion of those who think that Britain had no right to tax America, because the colonies were not represented in parliament. Here we do not agree with Dr. Bisset, but we must admit that throughout he is strictly impartial, and bends no fact to maintain his positions. The conduct of ministers and parliament he regards as impolitic. The first source of ministerial error was the want of correct and full information. They only heard one side, and from that partial knowledge formed plans of the highest moment, which parliament too hastily adopted. Under this impression our author censures the series of laws which were enacted during the year 1774. He now attends the British system of policy to its effects in America; describes the ferment through the provinces, the resolutions of the provincial assemblies, the concert of the several colonies, the meeting and conduct of the general congress. He returns to Britain, and the impression produced in this country by the contest, with the dissolution of parliament. Prefatory to the account of the new parliament is a view of the leading characters which shews him no less thoroughly acquainted with the persons who presided in the deliberation than the series of the narrative proves him acquainted with the subjects on which they were to deliberate. He is a profound admirer of Mr. Fox, much as he differs from him in many of his opinions; and here we shall take occasion to observe, that our historian appears to lay rather too much stress on the mere possession of superior genius, that is as natural for a man of talents as for an opulent man to lay too much stress on riches; but both are wrong: he rather shades the defects of Fox; and even when he censures him, it is the censure of regret and not of severity. We cannot help suspecting that different as they have been in their political principles our historian has a fondness for Fox; but in this part of the history his favourite hero is the Earl of Chatham. We much approve of our author's parliamentary narrative; he has evidently chosen Hume for his model, and exhibits his subjects in a connected series as an historian, not in detached compilations like a reporter of debates. Here we shall institute no comparison between Dr. Bisset and Mr. Belfham, &c. because it would be to him a degradation, and to them a sneer. Our author exhibits a short view of the literary efforts that were made on the dispute with America, and though no man can have a deeper impression of either the intellectual or moral worth of Dr. Johnson, he does not appear sufficiently to value the political efforts of that extraordinary man. We agree in his opinion on the works of Mr. Burke on that subject. "The productions (he says) of Mr. Burke on these subjects, exhibit to the historical reader a clear and complete view of what had been our policy towards America, and what had been the consequences; what then was our policy, and what then were the actual and probable consequences.

quences. They also present to the political philosophers perspicuous and forcible reasoning upon the system which government had adopted." From opposition to the American war our author traces the first rise of disquisitions and doctrines of a very mischievous tendency.

"Doctors Priestley and Price, (he says) dissenting ministers of very great ability and eminence, refining on the speculations of the illustrious Locke, formed theories of civil and religious liberty totally incapable of being reduced to practice in any society of human beings, as far as experience ascertains to us the qualities and capacities of man; and tending, by holding up fanciful models of polity, to render the votaries of these writers dissatisfied with the existing establishments. Thus the opposition to the plans respecting America, though hitherto defensible on constitutional grounds, gave rise to discussions productive of visionary and dangerous doctrines, which eventually promoted very unconstitutional conduct."

These principles in their advance our author does not fail to attend and expose. He now carries us to America, and pursues the ferment of discontent to insurrection and revolt, and farther exposes the imperfect information on which ministers both planned and executed. Their coercive system proceeded on a total misinformation as to the dispositions of the people: the form that was to carry it into effect was prepared under the same impression, and also on a supposition that the Americans were cowards: such an absurd and improbable idea of course proved erroneous, and the campaign of 1775, from the want of adequate preparation, was necessarily unsuccessful. In Britain the great majority was favourable to the ministerial system. At the commencement of the session 1775-6 our author exhibits in one view the reasoning of ministers and opposition, on the dispute with America, which precludes the necessity of subsequent repetition. Pursuing the parliamentary history, he exhibits the different parts of Messrs. Burke and Fox, naturally originating in their respective characters.

"The transcendent genius of Messrs. Burke and Fox, though exercised on every subject that came before parliament, had two different fields in which they respectively displayed their greatest excellence. The legislative plans proposed by opposition, projects of conciliation, and other schemes of deliberative policy, requiring the union of accurate and extensive detail, with confirmed habits of generalization, were most frequently the productions of Mr. Burke. Discussions of executorial plans, and concise inquiries concerning specific measures, requiring also energy of intellect, firmness and decision of temper, but without demanding such a compass of general knowledge, or at least equal habits of philosophic contemplation, came chiefly from Mr. Fox. Mr. Burke, watching over legislation, might be called the lawgiver; and Mr. Fox, over executive measures and conduct, the statesman of opposition."

No character, counsels, or measures does our author more thoroughly comprehend than those of Lord North in detail, operation, and result; of good abilities, ready eloquence, and fair intentions, but
without

without firmness; wavering and irresolute in policy; though upright himself, suffering unexampled corruption in others, and exhibiting a lesson of the little avail of ingenuity and amiable qualities, without energy and resolution in conducting arduous affairs. For the campaign 1776 mighty armies were levied; the objects were three; to recover Canada, and invade the colonies through the lakes; to make an impression on the southern provinces, and to undertake an expedition to New York; these purposes our author successively pursues in a narrative that is circumstantial without being prolix.—We are particularly pleased with the close chain of facts in the account of Howe's operations; and though Dr. B. chiefly confines himself to narration in this part of the work, and rarely censures General Howe directly, yet the narrative is a very severe censure of the commander in chief. Returning to Britain, the history gives, as usual, the state of the public mind at the commencement of parliament, and exhibits parliamentary proceedings according to the plan which we have before mentioned. In the account of the treatment of Lord Pigot, which that year came under consideration of parliament, our author strongly evinces his power of conveying moral reprobation in a mere narrative.

“On the 24th of August, 1776, Colonel Stuart spent the day at the house of Lord Pigot, and was entertained with all the cordiality that a host could exert to a visitant whom he thought his sincere and affectionate friend. The guest, complaining of the excessive heat of the fortrefs, and observing his entertainer also affected by it, advised him to spend the night at a villa belonging to the governor, and, as an inducement, offered to accompany him in the excursion. The governor being persuaded, they set out together: when they were beyond the precincts of the fort, his lordship, according to the concert of his guest and professed friend with his avowed enemies, was met by an officer and a party of seapoys, rudely and violently dragged out of the chaise, carried prisoner to the Mount, and strongly guarded.”

Our author, in this part of his history, places in a very strong light the prophetic wisdom of the Earl of Chatham, respecting the conduct of France and Spain. Crossing to America, our historian in a few lines presents to us the occupations of General Howe during winter.

“General Howe himself enjoyed every luxury at New York which he could have found in the metropolis of Britain: his favourite occupation was gaming; a pastime in which many of his young officers became thoroughly initiated. Here were routs, balls, and assemblies in great abundance; so that the head-quarters bore the appearance of a gay and voluptuous city in the time of peace, rather than a military station for watching and annoying the enemy in war. Such were the pursuits of the British commander from December to June.”

As a contrast to these *amusements* of the British general, our author introduces the **EMPLOYMENT** of Washington, who at the same period

period trained and disciplined his army. Dr. B. pursues his former mode in the narrative of this campaign, and after an accurate account of the many and various operations under Gen. Howe, he ends with the following summary: "They closed a campaign, with few parallels in military history, for uniting efficiency of force and multiplicity of operation with futility of result. Such must impartial history transmit to posterity the warfare of Gen. Howe in America." The account of Gen. Burgoyne is accurate, and, as the difficulties increase, to a British reader interesting and pathetic. Having brought the American war to the treaty at Saratoga, our author takes a view of Irish affairs, and afterwards of Scottish, which he respectively brings to the same period, and here the second volume closes.

(To be continued.)

The Trial of John Peltier, Esq. for a Libel against Napoleon Buonaparté, First Consul of the French Republic, at the Court of King's Bench, Middlesex, on Monday the 21st of February, 1803. Taken in Short-hand by Mr. Adams, and the Defence revised by Mr. Mackintosh. 8vo. Pp. 496. 12s. Peltier, 14, Piccadilly. 1803.

WE have ever considered this trial of Mr. Peltier as involving questions of the first importance, both of a political and a legal nature;—as affecting the public characters of the persons by whose directions and advice the trial was instituted; and as much more materially affecting the inestimable right of free discussion, the genuine liberty of the British press. The evil consequences to Mr. Peltier himself have, by circumstances easily foreseen, been fortunately averted; but still the principles advanced and maintained as well by the counsel for the Crown, as by the Chief Justice of the King's Bench, cannot vary with any circumstances, but must have a fixed and permanent effect. These, therefore, it is of the utmost consequence to every British writer, and indeed to the cause of truth itself, to examine with the greatest strictness and attention, that, if sound, they may be universally understood, and, if unsound, their fallacy may be exposed to the world. It is not, however, the immediate province of a critic, nor, indeed, would the limits of a Review admit of it, to enter into a full and minute investigation of a subject so highly important in its nature and so greatly comprehensive in its effects; we can only therefore take a general view of it and point out its prominent features, for the purpose of calling the attention of other writers to a more accurate and ample discussion of it.

In a well-written *Introduction* Mr. Peltier states some of the difficulties under which he laboured, and some of the disadvantages to which he was exposed. He tells us, that he could not avail himself of his privilege as a foreigner to have a jury *de medietate lingue*, half Frenchmen, though it was of the greatest consequence to him to have such a jury, that the libellous words, which were in the French language,

guage, should not be subjected to a false interpretation; because all the Frenchmen in London having such connexions in France, with a prospect either of returning to that country at some future period, or of deriving some advantage from it, in the way of inheritance, or otherwise, an acquittal by any of them would have been tantamount to a sentence of death upon themselves, in the event of their return, or, at least, "a decree of perpetual exile in the dominions of his Majesty." Another difficulty of which Mr. P. complains, is the prejudice excited against him, by the general idea which, he says, prevailed in the city, that his acquittal would lower the funds five per cent., from being considered in France as tantamount to a declaration of war. Such extraordinary circumstances as these were certainly well calculated to excite a considerable degree of anxiety in the mind of a foreigner; and though, we are persuaded, they would have no effect on a British jury, yet, we think, they ought to have had some influence on the minds of those persons by whom the prosecution was ordered to be instituted.

The indictment next follows, and fills six and thirty pages. One charge which it contains is truly curious; it is for intending to bring Napoleone Buonaparté into great hatred and contempt among the liege subjects of our Lord the King!!!—A pretty kind of crime indeed for his Majesty's Attorney General to charge a man with, is that of seeking to make his subjects despise and hate a notorious assassin, a wretch stained with more crimes than any human being whose name is recorded in the page of history! To inspire foreigners, at least, with hatred of such enormities, was, certainly, in a religious and moral sense, highly meritorious in Mr. Peltier; and as it could not be necessary, we conceive, to the validity of the indictment or the success of the prosecution, to charge the defendant with such an act as this, common decency might, we should have thought, have prescribed its omission.

The next point which attracts our notice, in this publication, is the *threat* contained in the outset of the Attorney General's speech, which appears to us alike *unprofessional* and *indecorous*. "If I could, for a moment, suppose, that my learned friend would lend himself in any degree to the spirit with which his client has edited and composed the publication, which I prosecute; if I could suppose for a moment, it would serve the interests of his client to defend him, as it were, by the republication of the very libel I charge against him; if I could suppose he would be instructed by his client to come into this court, and in obedience to those instructions to go over, as it were, the same topics of declamation which this publication presents to you, then undoubtedly there would be found an abundant and extensive field for his splendid talents, furnished by one of the most extraordinary and eventful epochs of the most eventful and extraordinary revolution" (only *eventful* and *extraordinary*?—What wonderful liberality and forbearance are here displayed in the selection of epithets, to characterize this black era of blood and crime!) "that
NO. LXIII. VOL. XVI. G ever

ever the history of mankind has recorded. But, gentlemen, I cannot think, if there were no other consideration, and I think there are other considerations which will influence my learned friend:” (Does Mr. Attorney General suppose that his learned friend was casting a sheep’s eye at the office of Solicitor General, and therefore threw out this gentle hint?) “but if there were no other consideration but that of ordinary discretion, that is not the course he will be led to pursue. I say discretion will be sufficient to guard us both against pursuing that course — — — if you should go along with me in thinking the defendant guilty of that charge, when the question shall come for consideration, what the punishment shall be on the person who is found guilty; if it should occur to my learned friend from the instructions of his client, that the legal proceedings of the first court of justice in this country shall be made the vehicle of *slander*,” (Is the Attorney General to learn that the essence of *slander* is *falsehood*, that a *slanderer* is “one who *belies* another:” and that the libel which he prosecuted, and the repetition of which he here deprecates, contained no falsehood?)

“To me belongs

The care to shun the blast of *sland’rous* tongues,
Let malice, prone the *virtuous* to defame,
Thus with vile censure taint my *spotless* name.”

Or did he mean to say that the *sland’rous* tongue of Mr. Peltier had tainted the *spotless* name of the *virtuous* Napoleone Buonaparte? But to proceed with his threat—“and giving greater weight and extension to the libel I prosecute” (The Court, he knew, might forbid the publication of the trial, and so avert this mighty evil)—“I think I should ill discharge my duty to the public—that I should ill discharge my duty to the honour and the character of the English administration of law, if I did not press it to the consideration of the Court in inflicting that punishment.”—There is not a republican in the kingdom, we venture to assert, who would not fully agree with Mr. Attorney in his definition of *duty*. If the libel had been directed against the King and constitution of this country, the general principle here advanced would have been fairly applied; but the attempt to apply it to such a case as this was preposterous, and could be considered in no other light, by any national, unprejudiced, man, than as a sop to Cerberus—the *provoco ad Consulem*; originating in motives too obvious not to be understood, and too pusillanimous not to be reprobated. He goes on to say that if the publication in question had been a fair historical narration of events, however replete with remarks, even approaching to licentiousness, on public characters, if those remarks were true, it would not have been prosecuted. This we must take leave to doubt; because the essence of this libel, as described by Mr. Attorney General, is its tendency to defame and vilify the Chief Consul of France, without any reference to the *falsehood* of the allegations, and he must know, that nothing could produce this effect.

effect so fully as an historical narration of *facts*. Besides, we are not to be told, that a libel is not less a libel for being *true*; and if the cabinet conceived it to be their duty in the one instance to prosecute, we know not on what principle they could refuse to prosecute in the other. The distinction attempted to be laid down by Mr. Attorney, is a distinction which we should in vain seek for in our law books, and which common sense rejects; but his dictum is not law, and therefore it is needless minutely to discuss his principles. We cannot sufficiently express our astonishment and indignation at hearing the case of the libeller of the unfortunate Queen of France, quoted in support of a prosecution of one of her staunchest defenders for attacking one of her most barbarous assassins. But this is not a question of law, it is, as Mr. Pitt once said in the House, (we believe to Mr. Tierney, on the refusal of his offers to head a troop of horse in the Borough) a question of *feeling*, which speaks most forcibly to every man's bosom. We may pity, but we can never envy, the lawyer who could make such a quotation on such a trial. As to the decision on the case of Vint, for a libel on the Emperor of Russia, if that be law, there is no more freedom of the press in this country, than in France. The libel of which the defendant in that case was convicted was simply this—"The Emperor of Russia is rendering himself obnoxious to his subjects by various acts of tyranny, and ridiculous in the eyes of Europe by his inconsistency. He has lately issued an edict to prohibit the exportation of deals and other naval stores. In consequence of this ill-judged law, an hundred sail of vessels are likely to return to this country without freight."—All this was plain matter of fact; and so true was it, that not long after, the said Emperor became so obnoxious by his tyranny to his subjects, that they actually murdered him: Good heavens, who would be so mad as to discuss, even in the way in which historical narration has ever been conducted, the politics of Europe, when, for such a sentence as this, he might be prosecuted by the Attorney General, and subjected, by the verdict of a jury, to a heavy fine, or a long imprisonment? Fortunately this man, like Mr. Peltier, was never brought up for judgment, but the decision remains on record, and still serves as a precedent for similar decisions in future.

We, most assuredly, should not tell Mr. Attorney that he was "an enemy to the liberty of the English press" for prosecuting "the abuse of it," nor should we have made a comment on his speech, or on the prosecution itself, had the object of both been confined to the punishment of one who had instigated "to assassination." But thinking, as we do, that he went very much out of his road, to make unjust observations, and to lay down objectionable principles, which the subject did not call for, we should ill discharge our duty, did we suffer either to pass without censure. With all our abhorrence of assassination; however, we cannot agree with Mr. Attorney, that to exhort the French to destroy their tyrant, is the same thing, in time of ~~war~~ as in time of peace. "If it were in time of war, I should have

no difficulty in stating, that there is something so base, so disgraceful, there is something so contrary to every thing, that belongs to the character of an *Englishman*" (the defendant was a *Frenchman*, be it observed, *en passant*) "there is something so immoral in the idea of assassination, that the exhortation to assassinate this, or any other magistrate, would be a crime against the honourable feelings of English law." What *feelings* have to do with *law* we are yet to learn, and should be very much indebted to Mr. Attorney, if he would condescend to inform us. We have already shewn that a question of *law* and a question of *feeling* are two very different things, and how it happens that *law* and *feeling* are just now to form an unnatural alliance for protecting the precious person of Napoleone Buonaparté, we profess not to know. There are certainly cases in which we prefer *feeling* without *law* to *law* without *feeling*; but, a truce, an equivocal—we beg pardon of our readers;—the subject is, indeed, too serious to be sported with.

We concur with Mr. Attorney in his opinion, that if this publication were a libel on Buonaparté, it was of no consequence, in the eye of the *law*, whether he held his situation by hereditary descent or by recent usurpation. But, here, with due deference to this officer of the *Crown*, we must think his observation ought to have stopped; it had been carried far enough to answer his purpose. Gratuitously, therefore, to add what follows, was to betray an excessive zeal, not very commendable. "He (Buonaparté) is *de facto* chief magistrate, and is to be *respected* by those, who are the subjects of the country, who owe a temporary allegiance to him. He is to be respected as if his ancestors had enjoyed the same power for a number of generations!!!" If we had read this *tirade* in an anonymous publication, we should have much sooner imputed it to the *Accusateur public de la Republique Française*, une et indivisible, than to one of the first law officers of the British Crown. To volunteer such an exhortation not merely to pay implicit obedience to, but even to *respect* the government of a regicidal usurper, and so to compliment usurpation and injustice at the expence of legitimate right, was, we may say, unworthy a British Monarch's Attorney General.

We pass over the evidence, as being both brief and immaterial, excepting as to one point. It seems to have been taken for granted, by the interpreter, by the counsel for the Crown, and by the Chief Justice, that in wishing any man the honours of an *apothosis*, it necessarily follows that you wish him dead;—for that such honours are only bestowed on the dead. Now, they knew very little of the genius of the French language; or of the nature of the thing itself, which could draw so hasty and so unwarranted a conclusion. In the course of our reading we certainly have seen the word used in a very opposite sense, and, indeed, we had actually marked a passage, in a book,

which we reviewed in the Appendix to our 14th volume, (p. 459.) where it was applied to a new tragedy, by one of its ardent admirers, who, far from wishing it dead, must, of course, have desired to prolong its life to the longest possible term of dramatic existence. We have, unfortunately, mislaid the book, but our readers, who are in possession of it, will easily refer to the passage. If we are not mistaken, too, *Le Divin Marat*, the quondam friend of Buonaparté, received the honours of apotheosis, long before the impious hand of CHARLOTTE CORDAY deprived the virtuous patriot of life.

We now come to the speech of Mr. Mackintosh, certainly one of the most brilliant exhibitions of forensic eloquence of which the British, or any other bar, can boast. It is not distinguished merely for possessing all the constituents of true eloquence, but for the many just and wise remarks which it contains on subjects of great importance, displaying a copious fund of historical information, most perspicuously arranged, and brought, most ably, to bear upon the immediate topic of discussion. We regret our utter inability, from the insufficiency of our limits, to give even a brief analysis of this admirable speech. We must, from necessity, confine ourselves to a very few quotations. Meeting the Attorney General's threat, with becoming firmness, Mr. M. speaking of his client, says;

"He has a right to expect from me a faithful, a zealous, and a fearless defence; and this, his just expectation, according to the measure of my humble abilities, shall be fulfilled. I have said, a fearless defence. Perhaps that word was unnecessary in the place where I now stand. Intrepidity, in the discharge of professional duty, is so common a quality at the English bar, that it has, thank God! long ceased to be a matter of boast or praise. If it had been otherwise, Gentlemen, if the bar could have been silenced or overawed by power, I may presume to say, that an English jury would not this day have been met to administer justice. Perhaps I need scarce say that my defence *shall* be fearless, in a place where fear never entered any heart but that of a criminal."

On the extreme delicacy of our ancestors, in respect of political libels, and on the effect of a rigid execution of the laws, loose, vague, and undefined as they are, on that subject, Mr. M.'s remarks are excellent.

"They know that the offence of a political libel is of a very peculiar nature, and differing in the most important particulars from all other crimes. In all other cases, the most severe execution of law can only spread terror among the guilty, but in political libels it inspires even the innocent with fear. This striking peculiarity arises from the same circumstances which make it impossible to define the limits of libel and innocent discussion—which makes it impossible for a man of the purest and most honourable mind, to be always perfectly certain, whether he be within the territory of fair argument and honest narrative, or whether he may not have unwittingly overstepped the faint and varying line which bounds them.—But, Gentlemen, I will go farther. This is the only offence where severe and frequent punishments not only intimidate the innocent, but deter men from

from the most meritorious acts, and from rendering the most important services to their country—they indispose and disqualify men for the discharge of the most sacred duties which they owe to mankind. To inform the public on the conduct of those who administer public affairs, requires courage and conscious security. It is always an invidious, and obnoxious office, but it is often the most necessary of all public duties. If it is not done boldly, it cannot be done effectually, and it is not from writers trembling under the uplifted scourge, that we are to hope for it."

This is strictly true; but the danger is still increased, while the motive for severity is less potent, when the libel only respects a foreign government; and here again a distinction, in point of policy, must ever be made, between a government whose disposition and conduct are friendly to this country, or who is in actual alliance with us, in time of war, and one whose disposition and conduct are either notoriously hostile, or evidently about to become so.

"When vast projects of aggrandizement are manifested, when schemes of criminal ambition are carried into effect, the day of battle is fast approaching for England. Her free government cannot engage in dangerous wars, without the hearty and affectionate support of her people. A state thus situated cannot, without the utmost peril, silence those public discussions, which are to point the popular indignation against those who must soon be enemies. In domestic discussions, it may sometimes be the supposed interest of government to overawe the press. But it never can be even their apparent interest when the danger is purely foreign. A King of England who, in such circumstances, should conspire against the free press of this country, would undermine the foundations of his own throne; he would silence the trumpet which is to call his people round his standard.

"Our ancestors never thought it their policy to avert the resentment of foreign tyrants, by enjoining English writers to contain and repress their just abhorrence of the criminal enterprizes of ambition. This great and gallant nation, which has fought in the front of every battle against the oppressors of Europe, has sometimes inspired fear, but, thank God, she has never felt it. We know that they are our real, and must soon become our declared, foes. We know that there cannot be a cordial amity between the natural enemies and the independence of nations. We have never adopted the cowardly and short-sighted policy of silencing our press, of breaking the spirit and palling the hearts of our people, for the sake of a hollow and precarious truce. We have never been base enough to purchase a short respite from hostilities, by sacrificing the first means of defence; the means of rousing the public spirit of the people, and directing it against the enemies of their country and of Europe."

Here follows an ingenious and spirited exposition of the nature and effect of public spirit, which displays deep reflection; sound judgment, and a truly philosophic mind. With equal animation and wisdom the orator next vindicates the rights of the historian, and also the general "right of expressing those sentiments which all good men feel on the contemplation of extraordinary examples of depravity or excellence," How the Attorney General felt when he heard this

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indication we know not; but we know full well, that all the emoluments of his office could not tempt us to experience such feelings as we should experience on such an occasion. The brief delineation of the prominent characteristics of the French revolution, and the description of the present French factions, are most masterly sketches; but, indeed, where the whole is so excellent, it is almost unjust to point out particular passages. Our readers, however, cannot but be gratified, by the poetical translation of the *Ode*, which excited so strongly the ire of Mr. Attorney General, and which we know was just as much written by Mr. Peltier as by ourselves.

" Her glorious fabric England rears
On Law's fix'd base alone;
Law's guardian pow'r while each reveres,
England! thy people's freedom fears
No danger from the throne.

" For there, before all-mighty law,
High birth, high place, with pious awe,
In reverend homage bend.
There man's free spirit, unconstrain'd
Exults, in man's best rights maintain'd,
Rights which, by ancient valour gain'd,
From age to age descend.

" Britons, by no base fear dismay'd,
May power's worst acts arraign.
Does tyrant force their rights invade?
They call on law's impartial aid,
Nor call that aid in vain.

" Hence, of her sacred charter proud,
With ev'ry earthly good endow'd,
O'er subject seas unfur'd,
Britannia waves her standard wide,
Hence, sees her freighted navies ride
Up wealthy Thames' majestic tide,
The wonder of the world."

We have heard this translation ascribed to one of the able writers of the "New Morality," which was published in the last paper of the Anti-Jacobin and Weekly Examiner. It is certainly a production worthy such a writer. On the *apotheosis*, Mr. M. truly observes;—

" Here my learned friend has a little forgotten himself;" (not a little) " he seems to argue as if *apotheosis* always presupposed death. But he must know, that *Augustus*, and even *Tiberius* and *Nero*, were deified during their lives, and he cannot have forgotten the terms in which one of the court poets of *Augustus* speaks of his master's divinity—

—" Præsens divus habebitur
Augustus adjectis Britannis
Imperio."

"If any modern rival of Augustus" (aye, or of Nero either) "should choose that path to Olympus, I think he will find it more steep and rugged than that by which Pollux and Hercules climbed to the ethereal towers, and that he must be content with purpling his lips with Burgundy on earth, as he has very little chance of purpling them with nectar among the gods."

We lament, exceedingly, that our confined limits will not suffer us to transcribe the pages which contain a description of the means by which Elizabeth was wont to rouse the spirit of her subjects; where every line glows with patriotism; and, in reading it, one can scarcely refrain from considering it as a satire upon *more modern times*.

"She spoke of their national honour, of their dignity as Englishmen, of 'the foul scorn that Parma or Spain SHOULD DARE to invade the borders of her realms!' She breathed into them those grand and powerful sentiments which exalt vulgar men into heroes, which led them into the battle of their country armed with holy and irresistible enthusiasm, which even cover with their shield all the ignoble interests that base calculation and cowardly selfishness tremble to hazard, but shrink from defending."

This is the spirit which is requisite to overwhelm the rash invaders of our isle, and to hurl back their vengeance on themselves; such a spirit as the son of Chatham would not fail to breathe into modern Britons. Towards the conclusion of his speech Mr. M. very pertinently, and forcibly, asks the Attorney General, what he would have done, had we been at peace during the reign of Robespierre, and any public writer had written a true account of his atrocities, and those of his associates and agents, with suitable comments? Why, certainly, if the principles laid down on this trial be true, as there could be no doubt that such publications would have *irritated the mind* of the Dictator, and have tended to *vilify and degrade* his government, and that the republican minister at this Court would have urged the prosecution, the Attorney General could not, if he had acted consistently, have refused to prosecute. But, we exclaim with Mr. M.—"Better, ten thousand times better, would it be that every press in the world were burnt, that the very use of letters were abolished, that we were returned to the honest ignorance of the rudest times—than that the results of civilization should be made subservient to the purposes of barbarism—than that literature should be employed to teach a toleration for cruelty, to weaken moral hatred for guilt, to deprave and brutalize the human mind."

We have but one point to notice in the Attorney General's reply, Mr. Mackintosh had said, in the opening of his speech, "the *real* prosecutor is the master of the greatest empire the civilized world ever saw." In answer to this the Attorney General says; "I deny it. The prosecutor is the *chief magistrate* of the country in which we live." Now if the latter only meant to say, that the prosecution was brought in the King's name, it was no answer to the assertion of the former; besides, the Jury wanted "no ghost to come from the grave" to give them that information. And if he meant to say, which one would

would naturally suppose, that the prosecution was not instituted at the desire or instigation of Buonaparté, the official documents since published, very unfortunately, contradict him. Mr. Otto, in his Letter to Lord Hawkesbury, of July 25th, 1807, tells his Lordship, that he had received an order to demand the punishment of Peltier, for a number of his paper, which he (Mr. Otto) had transmitted to Mr. Hammond some time before; and we know from a Letter of his Lordship's, that the matter was referred, in consequence of such representation, to the Attorney General. Mr. Mackintosh, therefore, was fully warranted in his statement; Buonaparté *was* the *real* prosecutor, in the true and obvious meaning of the term; and the Attorney General's denial was, to say the least of it, *incorrect*. We must here, by the bye, enter our protest against the application of the affected democratic title of *Chief Magistrate* to the SOVEREIGN of these realms. Before we quit this subject, we must observe, that after Peltier's trial, the First Consul made the editor of his *Official Gazette, the Moniteur*, say, "the prosecution was *not* required by France;" and "the First Consul was even ignorant of the existence of Peltier's libels, till they came to his knowledge in the public accounts of the proceedings at this time." Great liars, it has been said, should have good memories; the Consul, it seems, had forgotten the order which he had caused to be transmitted to his minister, Otto, some months before!!!

We are now about to tread upon tender ground; that is, to consider the charge to the Jury here printed, as the charge of the first criminal Judge in this country, the Lord Chief Justice of the King's Bench. This charge contains one broad principle, alleged to be the Law of England on the subject of Political Libels, to the justice of which it is impossible for us to subscribe. His Lordship is made to say, "*I lay it down as law, that any publication, which TENDS to degrade, revile, and defame persons in considerable situations of power and dignity in foreign countries, may be taken to be and treated as a libel.*" Our readers will probably smile at this affected language, and very plainly perceive that it is *law*, that a publication may be *taken to be and treated as* a libel, (which, by the bye, is very little removed from nonsense) it is, in law, a libel. We are not disposed to treat the Lord Chief Justice so cavalierly as to say, with a worthy friend of ours, that "*Lord Ellenborough has forgotten what LAW was;*" but we will fairly meet the question, and presumptuous as we shall no doubt appear to many, confidently declare our opinion that, **THIS IS NOT THE LAW OF ENGLAND.** The *onus probandi* is, of course, imposed on his Lordship, as being the person *qui allegat*, according to the common rule of evidence, *negationis artem nulla est probatio*. Now, the only proofs which his Lordship condescended to adduce in support of his *sweeping* proposition, which strikes at the very root of one of the best and dearest privileges of free-born subjects, the right of free discussion, were the cases quoted by the Attorney General, viz. Those of Lord George Gordon for a libel on the Queen of France,

France, and of Vint for a libel on the Emperor of Russia. And he expressly says, that it is from the decisions in these cases not having been judicially questioned, that he lays it down as law that such publications, as those which he describes, are libels. We have not the reports of these cases at hand, and they are not sufficiently in our recollection, to enable us to state on what points the decisions in them turned. But it must certainly appear strange, as these publications, if libels, are not rendered so by *statute*, but by the *common law*, which is, as it were, coeval with the monarchy, that no prosecution should ever have been instituted against them, till the latter end of the last century. This very plainly shews one of two things; either that the principle of the law of libels was never considered as extending to such publications; or, if it was so considered, that it was so unjust and dangerous, that it ought never to be applied. We cannot, therefore, regard the two cases adduced by his Lordship as sufficient to counterbalance the silence of centuries on the subject, and to constitute, of themselves, adequate proof of the existence of the law, or the justice of its application. Besides, we will ask his Lordship, if ever there were a history published, which was not, if ever a history of the passing times can be published which will not be, a libel, within the comprehensive scope of his principle? The most shallow-pated Attorney General that ever shewed his face in a Court of Justice might, with facility, make it appear, that any history has a *tendency* "to degrade, revile, and defame, persons in considerable situations of power and dignity in foreign countries." We never yet read a history which had not such a *tendency*, and, we dare say, may we hope, we never shall, because we are certain that a history so written as not to have such a *tendency*, would not be written in the spirit of truth, and therefore could not answer the true purpose of all history—the information and instruction of mankind. Had this been deemed law, and acted upon as law, by our ancestors, the finest specimens of historical composition, of which any age or country can boast, had been lost to the world. And if this be now to be received as law, the history of the French revolution can never be written, because the mere narration of its historical facts will have a direct and immediate tendency "to degrade, revile, and defame persons" (aye, *all* the persons) "in considerable situations of power and dignity" in France; and thus the most awful, the most important, and the most instructive lessons, ever offered to mankind, will be suffered to glide down the current of oblivion, without any benefit either to contemporaries, or to posterity; while the most gross and scandalous perversion of facts will be recorded to mislead the one and to deceive the other. In short, no history of the present times can be published, without subjecting the author, publishers, and printers, to the penalties of a libel. This is no forced construction, no strained inference, but the inevitable consequence of his Lordship's broad and comprehensive principle,—a principle, from its latitude, most alarming; from its effect most dangerous.

His Lordship did not, like the Attorney General, make any exception in favour of historical composition, (and here, indeed, he preserved a perfect consistency), nor did he leave it to the Jury to say what was the *intention* of the author, but confined himself solely to the *tendency* of the publication. Can any principle, then, having the effect we describe, to crush the spirit of history, to prevent the communication of the most important instruction, to stop the dissemination of great, religious, political, and moral truths; and to check the exposure of signal depravity and vice; can any principle, we say, having such effect, be a principle of the law of England, which has been described as one of the most perfect systems of ethics which the wisdom of man ever devised, and a principle, too, eluding the vigilance of our ancestors, and, though existing for centuries, never called into action till within the last twenty years? It will not be contended, that there never before existed any powerful motive for bringing it into action, for it is too notorious to be denied, that swarms of publications, coming strictly within the description of Lord Ellenborough, appeared, in almost every part of the three last centuries. We conceive it a disgrace to the present age, that this question has not been fully discussed, by some of our lawyers, or by some other public writer, competent to the task. The press, to its shame be it spoken, indeed, has been silent, on one of the most formidable attacks that ever were levelled against it. Considering the subject, however, as involving topics of the greatest importance to some of the dearest interests of the country, we trust it will still experience a deep investigation in a place where enquiry may be pursued with effect. A DECLARATORY LAW should certainly be passed, that historians, and other public writers, may know what they have to trust to, and no longer hold the right of free discussion, by the frail tenure of an Attorney General's caprice, or of a Chief Justice's dictum. We are fully aware of the impracticability of defining all cases of libel; but such libels as are the subject of these remarks, upon persons of consideration in *foreign* countries, may be easily defined, and, therefore, certainly ought to be defined.

At the conclusion of the charge Lord Ellenborough is made to say to the Jury: "Gentlemen, I trust your verdict will strengthen the relations by which the interests of this country are connected with those of France." What this had to do either with the law or the justice of the case, to which, with all due submission, we think his Lordship's observations should have been confined, it requires much more acute penetration than any we possess to discover. We forbear, from respect for his Lordship's office, to characterize the motive and *tendency* of this remark; but, when we couple it with the facts stated by Mr. Peltier, relative to the reported effect of the Jury's verdict upon the stocks, we cannot but *express* our astonishment, and *feel* sentiments of a stronger nature.

Having thus gone through the whole of this important trial, and exercised that freedom of remark, which the occasion seemed to require,

quire, and which the independence of our minds will ever lead us to exercise. it only remains for us to express our conviction that the prosecution itself was most unwise and impolitic. It originated, we are persuaded. in that weak pusillanimous system of conciliation and concession which has, unhappily, marked nearly the whole of that disastrous period which has elapsed since the resignation of Mr. Pitt, and his colleagues; a system which, we know, has degraded us in the eyes of foreign powers, materially injured our interests, lowered our dignity, and impaired our consequence; a system in fine, a perseverance in which for a very few years, would infallibly bring this great empire to disgrace and ruin. As, however, the prosecution *was* instituted, and a verdict of *guilty* obtained; as the crime alleged, was affirmed to be great in time of *war* as well as in peace; as the case was argued, by the Crown, as a question not of *policy*, but of *principle*; and as principle does not vary with times and circumstances, we should be glad to know, on what plea the neglect to bring the defendant up for judgment can possibly be defended? Either, we contend, the prosecution ought not to have been brought, or judgment ought to have been pronounced. The renewal of hostilities could make no possible difference in the justice of the case. But the whole of their conduct who had the management of this prosecution is to be accounted for on no other principle than that to which we have referred it.

Mr Peltier's address to the public, which is subjoined to the trial, is spirited, and contains much curious and interesting matter, but our remarks have already been so copious, that we cannot extend them farther. We have only room to extract *one* of his interrogatories.

"How has it happened that I was found guilty for that on the 21st of February, when on the 8th of March following, it was proclaimed by the voice of government itself, in another hall, at Westminster, that my suspicions, my mistrust, my resentment were well-founded? In a word, that I should have been convicted as a disturber of peace which was not peace, friendship which was not friendship, and good understanding which was not good understanding, but '*a continued series of aggressions and insults on the part of the French government ever since the peace*'?"

Let the ministers and crown lawyers answer, say we. But it is evident that any public-spirited Briton, who saw these constant insults and aggressions, and who, in consequence, had endeavoured to open the eyes of ministers, and of the country, to the conduct of the French, by shewing that they were nothing more than a repetition of those acts which the First Consul had invariably displayed to all other powers, would have been deemed a libeller, because he must have proved Napoleone Buonaparté to be utterly destitute of good faith, and of all political and moral honesty, which proof would certainly have had a direct *tendency* to degrade, revile, and defame, his precious

precious character. Yet it will not be denied that such a writer would have defended the cause of truth, and have acted the part of a genuine patriot!

NOVELS.

Very strange, but very true! or, the History of an old Man's young Wife. A Novel.
By Francis Lathom, Author of "Men and Manners,"—"Mystery,"—"Astonishment; or, a Romance of a Century ago,"—"Midnight Bell,"—"Castle of Ollado," &c. &c. &c. 4 vols. Longman and Rees. 1803.

IN novels, as in many other articles of literature, or of household furniture, there is a kind of a fashion: at one time all ghosts, and castles, and corridors; at another, monsters, that is, such personages as are to be no where found but in the maggoty brain of an author. On a third occasion, there is some likeness of human life. Of these likenesses there is great variety, both in object and execution, sometimes the likeness is exact, but the original is not worth the copying, like the performance of a Dutch painter, mentioned in *Peregrine Pickle*, who, portraying a beggar, very accurately represented a louse crawling on his shoulder. Sometimes the object is worthy enough of representation, but the execution completely fails, thus we find sketches of the beauties, graces, and virtues in heroes and heroines, which are the objects of laughter instead of respect and admiration. Thus in a novel which we once reviewed, the softness of the heroine, and the courage of the hero, are principally called forward by a vicious cow; the lady is first in danger from a ravisher, is thrown into a combustion, but is without much difficulty rescued by a most chivalrous lover, who happens to be much stronger than the ravisher; but Miss is thrown into a much greater quandary by the cow, who is more nearly a match for the valour of the lover. Mr. Lathom, it would appear from the title page, has tried both the marvellous and natural, the present is of the natural cast. We have a Miss Margaret Macdowal, who, though old, red haired, and squinting, had a great relish for handsome young men, tries to catch one, and he failing gets another, and that is the purpose of Miss Margaret Macdowal's appearance. Next is Mr. Clay, an attorney, as honest as can be expected, but afraid of ghosts, fond of a pretty girl, but still fonder of ham and roast chickens, such is the part he is to play. Next we have a parson, Dr. Leviathan, a votary of venison, of salmon, and of partridge pie, the consumption of which is the end that his reverence fulfils in the novel. Then there is Mrs. Macdowal, a very beautiful young woman, supposed to be of low rank, attracts the attention of a worthy old Countess, who, strange to narrate, proves to be the young lady's grandmother. Next we have, Sir Luke Lowry, as great a wit as the author can make him, illustrated in an excellent good joke practised upon the parson, whom, to rebuke for his gormandizing the facetious baronet treats with a hot meal dumpling, which so enraged the Doctor that he ate nothing at dinner but boiled beef. These are some of the characters; we have also specimens of manners, especially an oyster wench challenging some bystanders to try a bout with her at swearing. As another sample of the manners that appear to our author, worthy of exhibition, is a card party, consisting of Mrs.

Dapple,

Dapple, Mrs. Cheese, and Mr. Twinkum; in the description of whom it is possible our author may be perfectly at home. Now and then, too, we have a touch at high life, or, more properly speaking, at high names, for when we are introduced to Lady Catherine, we find that the language and sentiments of her ladyship are nearly the same as of Mr. Twinkum and Mrs. Dapple. Two other characters are Messrs. Bownot, a Quaker, and Reuben, a Jew, they are introduced for the purpose of committing fraud, with the assistance of Mr. Clay, the attorney, and so they play their parts. Then there is a strange eccentric character, Mr. Nathaniel Fennwin; the purpose of Mr. Fennwin's appearance is to steal dead corpses, for making spermaceti candles, and prove father to the foundling, grand daughter to the Countess. The next figure is Major Connor O'Vannie, the business he is to perform is triple; first, to cuckold my Lord; secondly, to give his Lordship honourable satisfaction by killing him in a duel; and, thirdly, to run off with her Ladyship to France, all which he fully executes. Why these characters are grouped together we cannot undertake to determine.—What the plot is, if there be any, we have not found out. The catastrophe is five or six marriages, and so far happy; but Miss Macdowal, the heroine's end, is tragical: she dies of the rheumatism. All this may be *very true*, according to the title, but there is nothing *very strange*. In all countries there will be clergymen and laymen also that prefer venison and wild fowl to meal dumplings; members of the law, as well as other members, who like pretty girls; young women who get married, and old who depart this life either by the rheumatism or some other distemper. We can see nothing which, according to the title, is very strange. Mr. Latham's ideas of strangeness are somewhat similar to those of Mr. John Lanne Buccannan, who some years ago published a view of manners in the Hebrides, and mentioned a practice of lads and lasses, who it seems in the Hebrides will sometimes meet together in corners, and then it would appear the consequences are often visible some months after: such phenomena the writer ranks among *singular customs*. But though we can neither discover much plot, nor force of character, in this production, there are a good many laughable incidents, and there is no want of broad farce, and a great variety of practical jokes. Readers who relish such kind of pastimes may pass an idle hour worse than in reading "Very Strange but Very True."

Astonishment!!! A Romance of a Century ago. By Francis Lathom, Author of "Men and Manners,"—"Mystery Midnight Bell," &c. &c. 2 vol. Longman and Rees. 1802.

THOUGH earlier published than the last article, this work happened to have escaped our recollection until it was presented to our mind in the title page of the other. This is one of the kind of works which the German school first suggested, and the genius of Mrs. Ratcliffe rendered popular. We do not mean that it bears any resemblance to the writings of that author, except in the scenery, which lies in France and Italy, in woods, castles, and monasteries, and in the apparent mystery, managed through the agency of friars, in humble imitation of Schedoni, and the Monk of Paluzzzi, with imitations also of Mrs. Robinson's Hubert de Severac, a distant follower of Mrs. Ratcliffe's exquisite productions. The hero is Claudio, a foundling, who is patronized by the Marchese di Bartilona, and sometimes visited by a pilgrim. Becoming a man, he has the usual assortment of graces and

and accomplishments, attracts the attention of a very beautiful lady, but considerably older than himself. To her apartments he is conducted by a priest with a large cowl, through heaven knows how many subterraneous passages, has frequent interviews, and is very near succeeding with the fair tempter, when, for some reason that he cannot solve, she rejects, with abhorrence, advances which she had before solicited. The apartments in which the lady resided he finds to belong to the Inquisition; there are, besides, great numbers of chapels and monasteries; with penitence and absolution, and the various machinery of the Romish Church, with a quantum sufficit of pageantry and processions. In one of these Claudio again meets with the pilgrim, with whom he is extremely struck, and on his disappearance is very anxious to have an opportunity of again meeting with him. There is a great deal of mystery about this pilgrim, and also a Benedictine friar, and a nun, with a considerable degree of perplexity, the intricacies of which a reader will find it difficult to unravel. Claudio meanwhile is wavering between two mistresses, one of whom, Valeria, the sister of his friend Lodovico, is in the house with him, and is a great favourite; the other, Zelia, is confined in a convent, but is a still greater favourite. Claudio, and his friend Lodovico, undertake a journey over the Alps, there he meets the pilgrim in the form of a monk, and a very mysterious interview they have, something upon the plan of the monk of Palluzzi. To atone, however, for the mystery and seriousness, there is abundance of joking, of a similar kind to that of Sir Luke Lowry's, in the former article. The travellers arrive at Paris, where Claudio is much troubled with an apparition, who writes letters upon the wall, and announces that he must never marry Valeria. His friend, the pilgrim, meets him in a new character, as the Chevalier de Gramont, and our hero is still troubled with strange warnings. From Paris they return to Italy, where Claudio finds his patron on the point of death. His patron bequeaths him his fortune, and also conjures him to marry Valeria. Sometime after the old Marchese's death, preparations are made for the wedding, but behold Claudio is surprised and carried away blindfold, dragged into a building which he finds to be a church, brought to the altar, and forcibly married; the ceremony being over, the bandage is removed, and he finds the bride to be Zelia. On the same day his friend Lodovico meets with an almost equally strange accident. Soon after this Lodovico attempts the honour of a young lady, whom Claudio protects, a scuffle ensues, in which Lodovico falls, and Claudio is regarded as his murderer, and sent to prison; there he finds his mysterious acquaintance the pilgrim, who discovers himself to be his father, and is then in confinement for the supposed murder of Claudio's mother. Lodovico's father, the Count di Ponta, is, it seems, the father's greatest enemy. The young lady rescued by Claudio turns out to be his own sister. The father, whose real name is Angelo, explains to Claudio the deceptions which he had practised on him in order to prevent his marriage with the daughter of the Count di Ponta. During the still hour of the night Angelo supposes himself visited by the ghost of his murdered wife; meanwhile the Count di Ponta comes into prison and attempts to assassinate Angelo, and actually wounds him, but receives a dagger in his own breast from the hand of Horatia, the wife of Angelo, whom her husband, in a fit of jealousy, had wounded and left for dead. Immediately after the fall of Ponta she stabbed herself, but left an account of her adventures. She proves to be the lady whom Claudio had seen in the subterraneous abode, and really his mother.

Valeria

Valeria turns out to be Claudio's half sister. Claudio publicly acknowledges Zelia his wife; Lodovico is married to Claudio's sister, Nina; Angelo recovers; and all parties in the usual style are happy.

The *astonishment* is not a *misnomer*, for a reader is certainly astonished at the mysterious and complicated means which are employed to bring about a very plain and simple purpose. When Claudio liked Zelia better than Valeria it was an easy matter to have him kept from marrying Valeria without the intervention of goblins. The essence, however, of the marvellous style of novel writing is *much ado about nothing*; the application of great variety of artifices and instruments for compassing an end in which there was not the smallest difficulty. In Mrs. Ratcliffe's novels we find motives for most of the schemes and contrivances; but here there is mystery for which there could be no motive but the love of mystery itself. Of these kind of romances we have been obliged to skim over a considerable number; but, with the exception of Mrs. Ratcliffe's writings, recollect little of any particular works: how to rank *Astonishment*, therefore, among the *hobgoblins* we are somewhat at a loss. The author is certainly very far from enchaining and transporting the fancy like the *Romance of the Forest*, the *Arabian Nights' Entertainment*, or any other fanciful creation of genius. Having always disapproved of the ghost system of tales, we are glad to find it is now got into such hands. When ridiculous fashions have reached the lower ranks it is a sign they are going out from the higher.

Reginald Di Torby, or the Twelve Robbers. A Romance. 2 vols. 12mo. Lane. 1803.

OF the various publishers of printed books fitted for increasing the quantity of nonsense, few, we believe, can boast of an equality with the proprietor of the Minerva Press; that ingenious person who has given the name of the goddess of wisdom to the forge of folly. There are, however, great diversities in that species of writing or discourse to which we affix the denomination of nonsense; and several publishers of written balderdash patronize other ingredients as well as absurdity. There were Mr. Daniel Eaton of the Cock and Swine, with other worthy brethren, for jacobinical nonsense. There were others whose fame rested on libellous nonsense; while a third set vended blasphemous, obscene, or methodistical nonsense; and various venders ascertained their respective characters by the kinds of their nonsense and their mixture with different commodities; and also reaped more solid recompences either in the pillory, Cold Bath Fields, Newgate, or some such habitation appropriated to the disseminators of rebellious, indecent, or malignant nonsense. From these modifications the worthy publisher before us, is, we believe, free. What issues from the Minerva Press, as far as we have had occasion to observe, is pure and genuine nonsense. We find nothing directly hostile to our political establishments; the chief object of hostility, indeed, is a great enemy to circulating libraries, and is known by the name of common sense. In "*Reginald di Torby*" the great object seems to be to deviate as far as possible from probability. The hero is a thief; and he has an old castle with subterraneous abodes, where there is an old woman borrowed from Dame Leonarda in *Gil Blas*, and bloody apartments in imitation of *Blue Beard*. This thief runs off with woman after woman, gives them his keys with a similar charge, and on similar conditions with the celebrated hero of *Mother Goose's*

Goose's Tales. Strange noises are heard through the house, and particularly a voice calling out Death and murder!—The utterer of these horrid sounds proves to be an old grey parrot. One of the ladies gets off, and is the means of having the hero put to death. With the story of Reginal seven or eight more are intermixed. At the end our author, like many other novelists, informs us of the moral he intends. We confess the information is necessary, as we should not have discovered any moral lesson, or indeed immoral, as we can see no other purpose his labours possibly can serve, but filling twenty-four sheets of paper with certain printed characters, so composed as to wear the appearance of English words. Our author, however, has some degree of modesty; he dedicates his production to Oblivion, a personage which, it seems, has liberally bestowed his patronage on other works of the same author, and will, we doubt not, extend his protection to Reginal di Torby.

POLITICS.

The Grand Contest deliberately considered; or, a View of the Causes and probable Consequences of the threatened Invasion of Great Britain. With a Sketch of the Life and Actions of the First Consul; particularly since the Peace of 1802. Addressed to Britons. By Francis Blagdon, Esq. To which are subjoined Notes, historical and explanatory, and a British War Song, set to Music, for the Piano Forte, by the Author. 8vo. Pp. 80. 1s. 6d. fine paper; or 12mo. 1s. common paper. Vernor and Hood.

THE very laudable intention of Mr. Blagdon has been, to exhibit, as it were at a single *coup d'œil*, the atrocities and insults of Buonaparté and the French government towards this country, ever since the signing of the memorable treaty of Amiens; the practicability of an invasion, and the probability of its very speedily taking place; and the dreadful consequences which must inevitably ensue, in the event of success on the part of the enemy. The chief actions—deeds of horror and of blood—of the Usurper's life are rapidly sketched, and Mr. Blagdon incessantly endeavours to infuse a proper spirit into his countrymen, the people of England.

Fortunately for Britain, the expulsion of aliens has, at last, taken place; we cannot, nevertheless, refrain from noticing a passage in the Postscript to this pamphlet, which is highly important, and deserving of the most serious attention. The author states it as being privately rumoured, "that on the night when the intelligence shall reach London, that the French have attempted to land, and particularly if it should have partially succeeded, the emissaries here are instructed to set fire to their apartments, in various parts of the metropolis, and thus to produce a scene of horror and confusion similar to that which took place, by means of popish infamy, at the memorable fire of London."

Mr. Blagdon has been happy in his collection and condensation of facts; his pamphlet is well calculated to answer every end for which it is intended;

tended; and we cordially wish it the success and extensive circulation which it merits.

We had almost forgotten to mention the War Song, the words of which are taken from a former number of our Magazine.* We are not very scientific amateurs of music; but we have thrummed it over on our old piano, and we think the melody pretty, simple, easy, and consequently well adapted for the general run of voices.

A Plan for the safe Removal of Inhabitants, not military, from Towns and Villages on the Coasts of Great Britain and Ireland, in the Case of the threatened Invasion: with Reflections, calculated to hasten Preparations for that Measure. By J. Lettice, D. D. 8vo. Pp. 45. 1s. 6d. Clarke.

THE substance of this plan is, to call parochial meetings, for the purpose of ascertaining, and making into alphabetical lists, the names, with the numbers, of the respective families, and the numbers of those capable of wading, or to be carried, with the appointment of teams, &c. Every arrangement for removal is to be made; each individual is to be presented with a numbered ticket, bearing his name, stating the place of rendezvous, and the waggon or cart which he is to attend; and notices are to be affixed on the church doors, specifying the articles of sustenance, &c. to be taken for the accommodation of the fugitives. And his plan, the author informs us, has been adopted in the parish where he resides.

The pamphlet is well written, and we recommend the following passage to general attention:—

“Let it be repeated, gallant defenders of your country! that all who do not fall by your swords must be driven into the sea. For, as though the denunciation of a prophet, let it sink deep into every British bosom, and into the heart of every faithful son of Erin; that if, in the confidence of the first victory, mercy should incline you to spare, and to hold parley with a remnant before you, while dry land remained for their footing, with a foe who has sworn before landing to allow no quarter to faith and loyalty found in arms, it were eventually to give up your cause in the very face of conquest. They would mistake your mercy for failure of spirit; they would regard it as an omen of no distant success to themselves, and see no long interval between present parley and future capitulation. From this moment they would meditate new invasions, and return home but to send one blood thirsty legion after another, till, perhaps, all their hopes and wishes were crowned.”

The French Catechism: between an English Volunteer and a French Prisoner. From the British Neptune, Sunday, Aug. 28, 1803. 12mo. Pp. 23. Price 2d. Ginger.

OF this cheap little pamphlet, it cannot be said, that it “keeps the word of promise to the ear, but breaks it to the hope;” the title page by no means does justice to the contents. To the Catechism, which is a very

loyal, judicious, and sensible effusion, are subjoined *The Bishop of Llandaff's Thoughts on the French Invasion; The Usurper; The Island of Britain*, a Song; *May the King live for ever!* a Song, to the tune of *God Save the King*; and *Master Boney's Hearty Welcome to England: being the Song of Songs, and worth all the Songs in the World put together!* "The Usurper," which is a very beautiful Ode, by a distinguished literary character; and "The Island of Britain," as well as the Catechism, are from *The British Neptune*, a weekly news-paper, which we have before had occasion to mention in terms of commendation.

An English Taylor equal to Two French Grenadiers; or, Eternal Shame and Infamy on the dastardly Coward, who would not shed the last Drop of his Blood in defence of his King and Country. Second Edition. 12mo. Pp. 24. Price 2d. or 1s. 6d. per Dozen. Ginger.

THIS is a supposititious dialogue between a sailor and a tailor turned soldier. It is replete with loyalty and patriotism, and is chiefly intended to impress an idea of the possibility of the French flotillas eluding the vigilance of our fleets, reaching our shores, and effecting a landing. This is highly proper, as the people, in general, evince too much security in the supposed impossibility of a descent.

The Loyalist: containing Original and Select Papers, intended to rouse and animate the British Nation, during the present important Crisis; and to direct its united Energies against the perfidious Attempts of a malignant, cruel, and impious Foe. Addressed to all Patriotic Persons; especially to the Soldiers, Sailors, and Loyal Volunteers, throughout England, Wales, Scotland, and Ireland. Recommended for liberal distribution in every City, Town, Village, Camp, and Cottage of the United Kingdom. 8vo. Nos. I. II. III. IV. V. VI. VII. Price 3d. each, or 2s. 6d. per Dozen. Hatchard.

THIS is a neatly printed periodical paper, partly original, partly compiled, containing some good articles, and, on the whole, very well adapted to the present moment.

The Substance of the celebrated and patriotic Speech of the Right Hon. William Pitt, on Friday, July 22, 1803, on the General Defence Bill. 8vo. Pp. 16. Price 3d. or 2s. per Dozen. Asperne.

WE very much approve the practice of publishing, in a cheap form, the more valuable and patriotic speeches of Members of Parliament. They carry more weight with them than ordinary publications, and, consequently, the circulation of them ought to be promoted. There are many other speeches, which we could point out, that might be distributed with much good effect.

An Appeal to the Public Spirit of Great Britain. By Charles Marsh, Esq. of the Honourable Society of Lincoln's Inn. 8vo. Pr. 74. 3s. Cadell.

THIS certainly is not the most forcible "APPEAL" that was ever made; but, as every exertion, however feeble, if well directed, must be productive of some beneficial effect, its author merits respectable mention. The present crisis has been the means of producing an immense number of political tracts; and, if they are not all equally excellent, or equally beneficial to their literary parents, they must console themselves with the reflection, that "virtue is its own reward."

Proceedings at a General Meeting of the Loyal North Britons, and the Speech of James Mackintosh, Esq. 12mo. Pr. 44. Longman and Rees. 1803.

WHATEVER our opinion may be on the wisdom and vigour of ministerial measures, there can be no diversity of sentiment respecting the spirit of loyalty and patriotism which our present situation, however caused, has so strongly manifested. A considerable number of North Britons offered their services as a volunteer corps; and a meeting was advertised to be held at the Crown and Anchor, on Monday, August 8th, 1803: the advertisement stated that James Mackintosh, Esq. of Lincoln's Inn, was to be in the chair. About four hundred gentlemen assembled, and Mr. Mackintosh addressed them in a speech worthy of his high reputation for genius and eloquence. The original intention of the meeting was to consider the propriety of an address to his Majesty, expressing loyalty and inviolable attachment to him at the present awful crisis, which he forcibly described in a few words. "His Majesty's throne is now attacked, because it is the bulwark of the rights of his subjects, of the independence of all nations, and of all that remains of liberty in the world. Never was the king of a free people exposed to so honourable a danger. Never were freemen so imperiously called upon to rally round their prince." Doubts had arisen whether a military body should do an act which is, or ought to be, the result of deliberation. Mr. Mackintosh disapproved of men associated for a military purpose assuming a deliberative function. "On this important subject the following were his words: "The British constitution, guided in this, as in most other cases, by the wisest principles of liberty, has interdicted armed bodies from deliberative acts, and our loyalty will not be the less zealous, or the less known, because we abstain from doing that which, in our military character is, perhaps, not quite reconcileable to the best principles of the laws of our country. We shall not fight her battles the worse for shewing reverence to her laws." On these grounds he thought the address should be postponed. In exhibiting the grounds of our apprehensions from France, Mr. Mackintosh accurately marks the extent and limits. "We have to do with an enemy who is not deterred by difficulties or dangers. He will not content himself with one sort of attack. He will not be driven from his purpose by the defeat of some attempt. Nothing will be left undone for the destruction of the only country that stands between universal tyranny. Against such a foe supineness would be destruction, but courage and energy is preservation. Let us not rely on the assistance of foreign powers. Is it to be endured, that this great and gallant nation, which has fought in the front of every battle for the liberties of Europe, and which, in spite of insolent boast, has often fought them single handed,

handed, shall be taught trembling to look for its safety by every return of a courier. It is not thus that a free, and proud, and mighty nation can be safe. Let us look to foreign states, with a wish that they may be our friends, with no fear of their becoming our enemies, but with a determined resolution to expect safety from ourselves, and from ourselves alone!" Unanimity Mr. Mackintosh expects, with very few exceptions, because he can conceive but very few inducements to treachery. "No man," he says, "can now second the views of the enemy but a coward, or a mercenary, or a robber, or a parricide. A coward, who shrinks from personal danger—a mercenary, who is corrupted by the enemy—a robber, who desires to share the plunder of his honest fellow citizens; or a parricide, who is actuated by an unnatural and impious malignity against his country. I can conceive no other motive for treachery, except, indeed, that perversion of understanding which borders upon insanity." The enemy, however, he admits has some allies. "His allies are the murderers of Lord Kilwarden, who have selected an innocent, defenceless, pacific magistrate, not obnoxious even to themselves, as their first victim, for no other conceivable purpose, but that of forewarning of the atrocious barbarity which we are to expect from them, and of apprising that they despise every consideration of private virtue, or of public station, that ever stopped the dagger of the assassin." Twice before have the enemies of Britain and of Europe placed their hopes on a barbarous faction in Ireland. "Philip II. offered Ireland independence, which he knew she could not enjoy, that he might reduce her under his yoke, and employ her as an instrument to enslave England, and with her all civilized nations. Louis XIV. at the glorious era of the revolution, held out the same lying offers of liberty to Ireland, that he might again enslave both Ireland and England. Twice did our ancestors rescue the Irish people from the faction of these tyrants, and restore them to that spirit of English communion, which alone could repair the errors, misfortunes, and misgovernment of past times, which has made great advances in repairing them, and which, if it be suffered to proceed, will finally repair them all, as far as the infirmity of human legislation will allow." The speaker proceeded to state the obligations incurred by enrollment in a volunteer corps. In his peroration he mentioned the combined efforts of natives of the three united realms, and the unanimity that prevails among the upright in all the three to defend themselves against a foreign tyrant and robber. "I know I speak the sentiment of every honest man, Englishman, Irishman, or Scotchman, when I say, that we will maintain inviolable that noble union which was consolidated on the plains of Egypt and Syria, where every nation was represented by her hero; when Sir Ralph Abercrombie was seconded by Lord Hutchinson, and aided by Sir Sidney Smith! Such a union we will ratify by our valour, and, if need be, seal with our blood!" He concluded in the following energetic words. "We, my countrymen, will rather seek freedom in the grave, than endure a degraded existence, with the hideous spectacle before our eyes of a foreign tyranny erected in this ancient and chosen abode of liberty." This is a speech highly meritorious in purpose, and masterly in execution, and fully maintains the high character of its author. Mr. Mackintosh, in political doctrines, is a very striking instance of genius previous to the acquirement of experience deviating into erroneous theory, but, after maturity of reflection, abandoning visionary speculation for solid wisdom.

DIVINITY.

A Sermon preached at St. Andrew's Church, Plymouth, at the Visitation of the Venerable Ralph Barnes, M. A. Archdeacon of Totness, May 27, 1803, by J. Bidlake, B. A. Chaplain to his Royal Highness the Duke of Clarence, and Master of the Grammar School. 8vo. Pr. 29. 1s. Haydon, Plymouth; Murr. y. London.

THIS discourse from the 12th ver. 1st chap. of 2d Epistle of St. Peter, "*I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth,*" is replete with judicious remark, and good counsel to the clergy. The following observation, we conceive, will in some degree apply to the evangelical teachers within the pale of the church, who expound but apply not, who are so continually employed in laying the foundation, but never think of raising any superstructure; by whom Christian morality is considered as totally irrelevant to the doctrine of the Gospel, and who do all they can to convert the purpose of our blessed Lord's example, by incessantly insisting upon doctrinal principles to the total exclusion of his preceptive law.

"In order to prepare ourselves for the reception of religious truth, we should first endeavour to impress our minds with enlarged ideas of the Deity himself; for this is the foundation of all subsequent opinion. Narrow conceptions of the divine attributes, produce narrow deductions, and disqualify us from comprehending any enlarged ideas of his dispensation. As the eye by long continuance in darkness, from a contraction of the pupil, becomes incapable of sustaining a strong light, so the mental faculties may be disqualified from bearing a sufficient degree of illumination. Again, by accustoming ourselves to look only at the parts of a subject, like insects, whose visual organs are small, we shall become incapable of comprehending the whole prospect before us. From such narrow apprehensions arise the absurdities of enthusiasm. The first principles of religion being contracted, subsequent views are narrow and partial. To this must be attributed the strange infatuation which seduces even men of education, to the miserable delusions of fanaticism. Blinded by heated imagination, they convert religion into a mere rhapsody of words; and instead of enlightening and expanding the minds of their hearers, deepen the twilight of ignorance, and overwhelm it with total darkness. This is the more to be lamented, because religious enthusiasm is more generally prevalent in the present day, than is reconcileable with the general increase of knowledge. If this fervent zeal were employed to excite the sluggishness of indifference, or to awaken the sinner from the sleep of insatuated guilt, it might not only be innocent but even useful. Unhappily, however, fanatical opinions are injurious to the important interests of morality; morality the only true test of religion, the demonstrative life of faith; the fruit by which the value of the tree can alone be estimated; morality the body, by which alone the spiritual existence is evident; the living exemplification of the divine attributes; the perfection of man, and the intellectual creation of God."

Piety and Courage; a Sermon preached in Portland Chapel, on Sunday Morning, July 17, 1803, by the Rev. John Crofts, A. M. Minister of Portland Chapel. 12mo. Pr. 22. 3d. or 2s. 6d. per dozen. Hatchard.

THIS discourse, the considerable merit of which has carried it through two editions, holds a pre-eminent rank among the patriotic efforts of our church at this eventful period. From Hezekiah's prayer, in the 19th chap. of the 2d Book of Kings, our reverend author has drawn a striking parallel between the impious daring of the tyrant Sennacherib and the no less blasphemous presumption of the blood-stained Corsican;—and thus he applies it.

“Of that resistless and overwhelming flood, which like a deluge has poured along, this our country, and this alone, has effectually stemmed the torrent. Of that artful and ambitious enemy, which, like the Assyrian, has assailed the nations, the despiser of public faith, the disturber of social order, the destroyer of mankind, and the deserter of God, this our country, and this alone, successfully has checked the sanguinary ambition. We have stood single in the gap—we have beheld the confederate powers; that opposed his desolating progress, shrink from the conflict, dismayed and overcome—we have beheld them, like Hamath and Arpad, and the nations, that fell before Sennacherib, receive the *yoke of the conqueror*; and, having begun by fighting under our banners, before the close of the contest they have been compelled to arm against us. Still we have opposed, and, by God's blessing, with success.

“Against us, therefore, its envied and ancient rival, but now much its foe, have all the weapons of revolutionized France been insatiably employed. It has attempted, by secret influence to undermine, by open violence to destroy, the proud foundations of our nation's glory—to wrest from us our religion, our laws, our independence; to taint our bosoms with the deadly poison of its infectious principles; to erect the standard of infidelity and rebellion; and, having debased the mind to the lowest and most licentious turpitude, to acquire over the body an easy and resistless triumph! Such have long been its inveterate aims; and they have been pursued by every means, which the most ingenious and subtle malice could suggest—hitherto baffled in these hostile efforts, it now prepares to strike a last, but deadly, blow—to surround with an invading host our chosen Israel—to pour its rapacious multitudes upon our coast—to make this land of Canaan the scene of blood and desolation—to give our property to lawless rapine; and to devote our lives to the sword.

“After the full experience we have already enjoyed of the divine mercy, the alarm, which such threats sound in our ears, should rouse, but not intimidate—should excite, not terror, but exertion!—We must feel that; not a struggle for power; not the ardour of conquest; not the prospect of an empty triumph; but the existence of our best, our dearest, our most invaluable rights, is now the prize of contention, and calls us to the field! This conviction will infuse new energy into our souls; a deep sense of the inestimable importance of those blessings we have at stake must animate the free and independent spirit of an insulted and indignant nation, to its highest pitch. We have seen that the Providence of God has been eminently displayed in the protection of those, who have a deep sense of his goodness—a just value for their own blessings—and evince an undaunted courage in their defence.—For this divine aid we now devoutly pray; not

expecting the Almighty to make bare his arm by a miraculous interposition, or send an angel to destroy our enemies; but in the fervent hope, that he will inspire us, with one heart, and one consent, to contend in a just and righteous cause with energy and zeal; and thus enable us to triumph over the power and malice of our enemies."

The preacher then concludes with the following animating address, extracted from the 1st and 2d chapters of the 1st book of Maccabees.

"Wherefore, my brethren, be ye strong in the Lord, and of good courage.

"Fear not the words of a sinful man; for his glory shall be as worms—to-day he is lifted up, and to-morrow he shall not be found; because he will be returned to his dust, and his thoughts come to nothing—for the victory of battle standeth not in the multitude of an host, but strength cometh from Heaven. They come against us in much pride and iniquity, to destroy us and our wives, and our children, and to spoil us—we fight for our lives and for our laws—now then be ye very zealous for this cause and for the covenant of our fathers—call to remembrance their noble acts; and shew yourselves to be their sons—arm yourselves! be valiant and in readiness! that ye may fight with the enemies, that are assembled together against us, to destroy us and our sanctuary—then shall ye obtain safety and deliverance—glory and honour among the nations of the earth—and an everlasting name, that shall not be cut off."

Obedience to Government, Reverence to the Constitution, and Resistance to Bonaparte: a Sermon preached at Bury St. Edmund's, before the Right Hon. Lord Chief Baron Macdonald, and the Hon. Mr. Baron Holham, at the Assizes, held there July 29, 1803; by the Rev. Charles Edw. Stewart, A. M. Chaplain to the Sheriff. 4to. Pp. 16. 1s. 6d. Gedge, Bury St. Edmund's; Bickersstaff, London.

FROM that very appropriate text in the 3d chapter of the Epistle to Titus—*Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.* Mr. Stewart has produced a valuable discourse, embracing the three chief topics which claim the attention of Englishmen at the present hour. He has argued the fundamental principle of his sermon "that obedience to government is a Christian doctrine," with much ingenuity.

"You are sensible that submission is laid down in the most express and absolute terms; that Christianity, upon its first establishment, being misrepresented to the several powers then subsisting, or misunderstood by some of its profelytes, there was occasion to urge the necessity of obedience, as an apology to the former, and a direction to the latter. The chief controversies therefore drawn from Scripture concerning Government, have related not so much to the object, as to the extent of obedience; some few enthusiasts only, or some very corrupt professors, having endeavoured to build a church upon the ruins of the state, and to establish the kingdom of Christ by destroying the several empires in the world. The measures of submission, as they have been agitated by many writers, have been clearly illustrated, and they who have considered the matter most impartially have shewn, beyond contradiction, that Christianity leaves Government as it found it; that all the commands in the New Testament press nothing more than the general doctrine of a quiet and peaceable submission to the pow-

are established, upon whatever foundation they stand. Christianity considers mankind in a religious capacity only: it enjoins us to be subject to every ordinance of man, that is to every command of governors, acting within the limits of their authority, consistent with our duty to God, who, for his own wise purposes, does by the providential course of things, vary the respective forms of Government, and divert the streams of power into different channels. The obedience of a man, considered as a member of society, is determined by the appointment of the legislative power in that society, to which he belongs, and the authority of laws duly promulged; and reaches no farther than the external behaviour: That of a Christian, considered as such, extends to the springs of action, is resolved into the obligations of conscience, directed by the will of God, the only supreme and absolute governor of all mankind. Whatever conduces to the general good of mankind is the subject of social virtue, and the command 'that we love our neighbour as ourselves, and that we do to others as we would they should do unto us,' makes it our duty to promote it. That our own happiness is concerned, and the public welfare a benefit to the individual, is owing to the goodness of our indulgent lawgiver, who has been pleased to establish an happy connection between duty and interest, and is not so properly the reason for compliance, as a motive to it: for whatever natural advantages God hath annexed to the performance of moral actions; how consonant soever they may appear to the reasons and relations of things, they are no otherwise moral than as they have a reference to the will of him who has constituted those relations, who by right of creation has authority to enjoin what laws he thinks proper, and by his unlimited power is able to enforce obedience to whatever he commands. The reasons and relations of things may be a medium by which we arrive at the knowledge of our duty; and a subordinate inducement to it, but obligation must rest upon the will of a superior. Were it not so, our engagements to act would be different according to the capacities of men to judge, and we should be more or less religious, in proportion, not to the rectitude of the will, but to the measure of the understanding. No action, simply considered, is good or bad; it is the intention which determines the morality or obliquity of it. Our inclination therefore is the true measure of our obedience, because this is founded in the will, and a principle of religion in the heart consecrates every action into a religious service. But as the principle is what determines the nature of our actions, and the perfection of our duty, it is equally necessary that we manifest that principle by our behaviour. If then it is the business of ministers to inculcate the fundamental obligations of religion, when they have established the great law of piety to God, and obedience to his commands in whatever particulars he has directed this disposition to be exerted, it will be proper for them in His name, and by His authority, to require the performance. We can fix a principle of virtue in the heart upon no other foundation than the will of God. But with regard to particular injunctions, wherever he hath been pleased to explain the immediate advantages, or we are capable of discerning them, and we can add the inducement of present interest; we are at liberty not only to command, but to persuade, to urge as well the motives of interest, as the obligations of duty."

Mr. Stewart will pardon us if we make one extract more.

"If the argument drawn from the nature and ends of Government be sufficient to engage a dutiful compliance with authority upon religious prin-

principles, how much more strongly will it conclude in our own case, and recommend a ready obedience, if we are so happy as to live under that particular form which is best calculated to secure the general purpose.—That such is our situation will appear from a short consideration of our religious and civil establishment. Our religion is true and genuine Christianity, reformed from the gross errors of Popery, and free from the wild frenzy of enthusiasm. Disclaiming all coercive methods, our church allows to others the liberty which she has vindicated to herself, and treats with lenity and forbearance those who think themselves obliged to dissent from her; her public service is neither destitute of grace and dignity, nor yet laboriously nor fancifully ceremonious; neither supinely negligent, nor vainly ostentatious; her doctrines are authorized by the scriptures; her precepts are calculated to procure and to perpetuate the peace and happiness of mankind. Next to this inestimable blessing is that of our Laws and Government. The mixed form of our Government gives constitutional vigour to the whole; in a great measure secures to us the peculiar advantages and exempts us from the inconveniences of other forms. Laws to which we give our consent—trials by our equals—independent judges, that singular guard and fence of liberty, which prevents the detaining men's persons on state pretences, and can only be suspended by an act of the legislature, when they think it requisite for the public safety; a liberty of speaking and writing, accountable not to a foreign despot, but only to the laws; are amongst our envied privileges, and contribute to form a constitution, than which a better could not have been contrived, to keep within due bounds the power of the Prince on one hand, and the liberty of the people on the other.

“If we look backward and compare our present situation with that of our forefathers at any former time: if we look around us and compare our own condition in this respect with any of the neighbouring nations; even with free and regenerated France, where, we are told, has been established ‘*the most stupendous and glorious edifice of liberty ever erected upon the foundation of human integrity in any time or country*.’ if, I say, we compare ourselves with that ‘*Great Nation*,’ we shall see abundant reason to rejoice in our lot, and to magnify the goodness of God towards us.”

Its intrinsic merit sufficiently recommends this sensible, ingenious and seasonable discourse to the attention of our readers; but after bearing our testimony to that, we should not easily forgive ourselves were we to omit informing them that the profits arising from its sale are intended to be given to the boats' crews of the Naiad frigate, Capt. Wallis, who, under the command of Mr. Deane, first lieutenant,—Mr. Louis, third lieutenant,—Lieut. Irwin of the marines, Messrs. Gordon, G'enny, and Edward Stewart, (*son of the author*), all volunteers, brought off a French national schooner, La Providence, lying in the Straits in the bay of Brest, on the 5th of July, 1803. We congratulate the reverend author on the share which his son had in this noble deed. May the shield and buckler of Heaven preserve in the mortal hour of contest a youth of such gallant promise, and long may it be ere the laurels of the child wither on the parent's tomb!

A Sermon preached before the Philanthropic Society, on Thursday, April 28, 1803.
By Thomas Biddulph, A. M. Minister of St. James's, Bristol, and of
Bengworth, in Worcestershire; and Chaplain to the Right Hon. the
Dowager Lady Bagot. 8vo. Pr. 28. 1s. Roie, Bristol.

THIS is a truly pious and a pathetic discourse, preached in the cause of a most beneficial institution, established at Bristol, for the purpose of securing provision for the widows and orphans of the subscribers to a fund raised upon similar principles to those of the Pelican Office, in London.—The following passage will afford our readers sufficient proof of both the piety and pathos of this well-written sermon.

"There is a tribute of approbation due to the Philanthropic Society on another ground, which must not be passed over with neglect. I mean the religious appearance given to its institution by the present attendance of its members in the house of God. Every act of a rational mind should be connected with religion; and more especially should every important step that we take in life, be preceded by an acknowledgment of God as our Creator, our Preserver, and Redeemer; and be consecrated by prayer and praise. 'Whatever we do, all is to be done in the name of our Lord Jesus Christ, giving thanks to God and the Father by Him.' 'In all our ways we are to acknowledge Him, that he may direct our paths.' You have done well therefore, my brethren, in laying yourselves and your institution before the footstool of the throne of grace. On the blessing of God depends the success of whatever we undertake. 'In Him we live, and move, and have our being.' He must 'prevent us in all our doings' by His most gracious favour, and further us by His continual help; or otherwise we can bring no scheme in which we embark, to an happy termination. To walk in a state of friendship with Him and of obedience to Him, after the example of Enoch, is both our high privilege and our bounden duty. Let every future step, then, which you take, whether as a society or as individuals; whether unitedly or separately, correspond with this preliminary step. Remember that, by your personal appearance this day in the courts of the Lord's house, you have professed your entire dependence on Him and devotedness to Him. And Oh, remember the certainty and near approach of that awful event, death, on the expectation of which your society is founded. By enrolling your names in the catalogue of subscribers to the Philanthropic Fund, you explicitly avow, in language more energetic than that of words,—'*I am a dying man, and I know not the day of my death.*' Any instance therefore of levity, any tendency to irreligion, would be incompatible with the object of your society, hostile to its design, and detrimental to its interest. Its object is a preparation for death. As a motto you may properly select and adopt the solemn declaration of St. Paul, '*It is appointed unto men once to die.*' And as '*Godliness,*' i. e. an universal regard to God in all our thoughts, words, and actions, 'hath the promise of the life that now is, as well as of that which is to come;' ungodliness, i. e. a forgetfulness or neglect of God, must be prejudicial to your temporal as well as to your spiritual interests. Oh! let nothing be suffered among you that is incongruous with these convictions; nothing that will give you pain in a dying hour; nothing inconsistent with those sensibilities, which ought to be predominant in the bosom of a dying man. Let hilarity without levity, friendliness without prophaneness, pleasure without excess, and seriousness without moroseness, reign in your social

cial meetings! Genuine piety is chearful, but not inconsiderate; and while it banishes slavish dread from the mind, it produces and cherishes such a sense of the Divine presence as is altogether inconsistent with the ebullitions of carnal gaiety. For 'them that honour me I will honour,' saith the Lord of hosts; 'and they that despise me shall be lightly esteemed.'

The truly pastoral conclusion of this Discourse completes its excellence.

"I shall not deviate from my proper sphere of action, as a minister of religion, if I take the present opportunity of reminding those who are laudably engaged in providing for the future welfare of their families, that their children have other claims on them, of which the Philanthropic Society can take no cognizance. They have souls, as well as bodies, to be cared for: and, as the former are infinitely more valuable than the latter, they call for more solicitude and greater exertions in the promotion of their welfare. The child, whom an indolent, extravagant, or vicious parent has left penniless in a dreary world, may justly reflect with severity on the want of natural affection in him from whom he derived existence. But what bitter execrations may not reprobate children, in a state of future misery, accumulate on the head of an ungodly parent, who neglected to bring them up 'in the nurture and admonition of the Lord,' to instruct them in the way of salvation, and, by precept and example, by exhortation and restraint, to farther their eternal peace? The thought is too horrible to be prolonged!!! And, for the prevention of so great an evil, let us use all diligence in conducting those who are committed to our care, in that narrow path which leadeth to life everlasting.

"I must, moreover, my brethren, be permitted to add that, if *his* guilt who 'provideth not for his own, and specially for those of his own house,' be confessedly great; if *his* criminality surpasses that of an 'infidel' or heathen; the man who neglects to make any provision for the welfare of his own soul, by slighting the great salvation of the Gospel, must be chargeable with tenfold guilt. For our souls may be called *ours* in a sense more emphatic than any other possession. The soul is the principal part of man; and 'What is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?' If a concern for our wives and children be peremptorily required by the importunate voice of natural affection; how much more a concern for our own souls! If the book of revelation criminales him who is destitute of a regard for those whom God has committed to his care; how much more frequently and solemnly does it exhibit the folly and sinfulness of him, who leaves his own eternal interests to a peradventure, or rather to a certainty of ruin! To live without repentance and faith in Christ, is to insure eternal perdition; for through Him only can we be saved, and the penitent only will derive salvation from Him. We are indisputably chargeable with guilt, and obnoxious to punishment. Have we provided for the absolution of the one, and an escape from the other, by a recourse to the atoning sacrifice of the great Redeemer? Have we 'sied for refuge to the hope which the Gospel sets before us?' Are we inwardly prepared for a participation of 'the inheritance of the saints in light,' by a cultivation of that 'holiness, without which no man shall see the Lord?' Is our life on earth 'a life of faith in the Son of God,' and of devotedness to His service? By your present appearance in this place of worship, you acknowledge your exposure to the shaft of death; and that perhaps at an unexpected hour. You openly avow
-yourself

yourself dying men. Let me, therefore, exhort you in the words of the Prophet, "Prepare to meet thy God." O secure to yourselves an interest in the meritorious intercession of the Lamb of God, and in the sanctifying influence of the Holy Ghost. Then you may adopt the words of Simeon, and joyfully say, having provided for the eternal salvation of your own souls, and for the temporal maintenance of your respective families; "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation."

We have been much gratified with reading this plain, and highly useful Discourse. Its beneficial tendency extends beyond the particular object of its application. There is so much spiritual admonition and just remark contained in it, that it is well calculated to edify all conditions of men under all circumstances of their earthly state.

Zeal and Unanimity in the Defence of our Country, recommended in a Sermon preached in the Parish Church of Great Baddow, Essex, on Sunday, July 24, 1803, and published at the Request of the Parishioners. By A. Longmore, LL. B. Vicar. 8vo. Pp. 30. 1s. Meggy and Chalk, and R. C. Stanes, Chelmsford; Keymer, Colchester; Burkitt, Sudbury; and Rivingtons, London. 1803.

IT is no trifling proof of that zeal and unanimity which the author of this discourse has so forcibly recommended, that all these politico-theological efforts of the pulpit, which have come before our view, have been published by the request of the respective congregations to whom they have been preached. Such efforts are at this time peculiarly requisite and efficacious; and, as churchmen, attached with all our hearts and souls to the establishment, both in church and state, we feel the greatest gratification at witnessing the piety and patriotism which the British pulpit, at this momentous crisis, displays. The faithful Christian pastor and subject are alike manifested in the eloquent, spirited, and spiritual effusions which have been recently delivered by our national priesthood. And, in no one of these does there exist stronger proof of this than in the present article, which those who heard it delivered seem thoroughly convinced of, as the following letter, addressed by the parishioners to the writer, abundantly testify.

"SIR,

Great Baddow Vestry Room, 29th July, 1803.

"In times such as the present, an eventful crisis, when we are called on to defend, and it is our duty to fight for our king, our liberties, our country, and every thing that can, or ought to be dear to a free people, and a great and independent nation—We, your parishioners, in Vestry assembled, beg leave to take this opportunity of offering you our most grateful acknowledgments, for your most excellent discourse, so forcibly and so impressively delivered in our parish church, on Sunday last, the 24th instant.

"The plain and sound morality, the loyalty and patriotism, as well as the truly Christian duties of brotherly love which we owe to each other, so strongly and feelingly enforced, by example united with precept, have had, we trust and hope, their due effect on all and each of us.

"We are aware, from our knowledge of you, of your unwillingness to commit to print what was drawn up and intended to direct a loyalty, and to instruct us in our public and private duties. We are anxious and earnest, however, to have, as a record in our families, your exhortation to us, as delivered by you on Sunday last.—We therefore earnestly request you will

will allow it to be printed, to enable us to have a reference to what we have so sensibly felt, when instructing our children in the duties which they owe to their king and their country, that, following the example of their fathers, they may, when grown up to manhood, adopt their firm and solemn determination to find their grave on the last foot of their native soil, rather than be the dupes of Gallio perfidy, or the reluctant slaves of Corsican despotism."

"To the Rev. ALEXANDER LONGMORE,
Vicar of Great Baddow, Essex."

To so strong a testimony, so just to their pastor, so creditable to themselves, we have only to add, that in every point of view the Discourse is deserving of it.

The National Defence: a Sermon, preached in the Parish Churches of Wainfleet, All Saints, and Thorpe, in the County of Lincoln, on Sunday the 7th of August, 1803. By the Rev. Peter Bulmer, A. B. Vicar of Thorpe, and Chaplain to the Right Hon. Lord Muncafter. 8vo. Pp. 20. Price 6d. or 5s. per dozen. Spragg. 1803.

THIS Sermon, we are told, was preached on the day on which that very excellent pamphlet, "Important Considerations for the People of this Kingdom," were distributed amongst the inhabitants of the parishes named in the title. The author, in his Advertisement, observes, that "The object of the ensuing Discourse was, to impress the minds of the hearers, especially those of the lower class, with a just sense of the present critical state of the country; and, by pointing out the wisdom and necessity of the measures which have been sanctioned by the Legislature for the general defence and security of the realm, to animate them to prompt and vigorous exertions, in assisting to carry such measures into execution. Its effect, at the time of its delivery, was such, as to induce a wish that its usefulness might be farther extended by means of the press. Its seasonableness, therefore, may be considered as constituting its principal merit." The design of the preacher was in every sense good, and we are happy to learn that it was effectual; indeed, had it not been so, the fault must have been with the hearers, and not with the preacher, for a better application of that inspired and inspiring text—"Be not ye afraid of them, remember the Lord which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses," we have never read. The concluding passage we extract with pleasure, and we think our readers will share our gratification. The union of scriptural expression, with the language of the preacher, gives peculiar energy to the whole.

"In the name of the Lord God of Hosts, we have set up our banners; and who is this self-confident apostate, this undaunted blasphemer, that he should thus dare to defy the armies of those who trust in the living God. Vain are thy threats thou proud Usurper! and vain the vaunted prowess of thy mercenary legions! 'Who ever hardened himself against God and prospered?' 'The Lord is our strength and our shield, of whom shall we be afraid?' If we 'fear the Lord and serve Him in truth with all our

"* Psa! xx. 5." "† See 1 Sam. xvii. 36."

"‡ Job. ix. 4."

"§ Psa! lxxxi. 1. xxxiii. 20. xxvii. 1."

heart, we have his word to rely upon, that he will deliver us out of the hand of all our enemies.* He will not suffer the Heathen to come into our inheritance; our temples they shall not defile, nor lay our cities in heaps, neither shall they give our dead bodies, as they have threatened to do, to be meat for the fowls of the air, and the beasts of the field.† Our God, who will not forsake his people for his great name's sake, will fight for us and save us.‡ This our most inveterate foe shall then no longer be able to do us violence, the son of wickedness shall not again have power to hurt us. Our kingdom shall be established for ever; and all the world shall know and confess, that verily there is a reward for the righteous; that, doubtless, there is a God that judgeth in the earth. Peace and plenty shall, thenceforth, reign in our borders; and the voice of joy and health shall be heard in our dwellings. Happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God.§

MISCELLANEOUS.

MAURICE ON THE TRINITY.

TO THE EDITOR.

SIR,

THE learned and indefatigable Mr. Maurice, in his elaborate "Dissertation on the Oriental Trinities extracted from the 4th and 5th vol. of his *Indian Antiquities*," a work of inestimable value to every person professing (what I cannot but believe to be) the orthodox faith of a Trinity in Unity, observes as follows, (p. 173, 174.) "The Jews urge the daily recitation enjoined them of that text in deuteronomy, *Hear, O Israel, the Lord our God is one Lord*, (Deut. vi. 4.) so express (as they think) upon the unity of God, as an unanswerable argument against the doctrine of the Christian Trinity; but while they do this, they have acknowledged that it is somewhat extraordinary and perplexing, that the name of God should be thrice repeated. And as to the Christians themselves, against whom it is urged as an argument so irrefragable, they are almost unanimous, that, in this very sentence, there is a plain indication of a Trinity. If the reader will turn to the original in the Hebrew Bible, he will there find, in the first and last words of this text, two letters of uncommon magnitude, viz. the *y* ain, and the *v* daleth; of which a similar instance does not occur in the whole volume of the ancient Scriptures. The remarkable distinction of these letters, the Jews themselves allow, was intended to denote a deep and latent mystery in the words. But since, in enforcing the unity of God, a doctrine so plainly and expressly inculcated in this and various other passages, no mystery could be intended, their opponents, with great justice, apply it to mean the mystery of the Trinity in Unity. They insist, that it alludes to the manner in which God is one; that the unity of the divine essence is an unity that has nothing in common with that of other beings which fall under number; and that, as the Jews in their Book of Prayers express it, God is unus, non unicu."—I per-

* 2 Kings xvii. 39. 1 Sam. xii. 24."

† + Psal. lxxix. 1. 2"

‡ 1 Sam. xii. 22. Deut. xx. 4."

§ 5 Psal. lxxxix. 23. 2 Sam.

vii. 16. Psal. lvi. 11. cxlvii. 14. cxviii. 15. cxiv. 15."

fully coincide in opinion with the learned writer, that this text contains a plain indication of the Trinity, and I think that the name of God was repeated thrice for this express purpose; and this will be more evident, if we translate the words literally, Hear, O Israel, Jehovah, our God, *or our Gods*, if the original be admitted to be a plural noun) Jehovah, one." This doctrine of the Trinity then I conceive to be the mystery revealed in this text. But with respect to the distinction of the two letters above-mentioned being written in characters of a larger size, which the Jews on that account conceive were intended to denote a deep and latent mystery, I cannot so readily admit such a conclusion. That the doctrine of the Trinity is a mystery, is true, and that this doctrine is here vindicated, I conceive to be no less true from the words of the text. The two letters above-mentioned then, instead of containing any latent and unintelligible mystery, appear to me to be presented with so prominent a feature to the eye of the Christian reader for the purpose of attracting his especial notice, the one being placed at the beginning of the sentence, the other at the conclusion of it; for if these two letters are joined together, they form the word, *ay*, expressive of *eternity*; and, consequently, if we admit with the generality of Christians that this text intimates the existence of three persons, this word, expressive of eternity, may be considered as implying the existence of these three persons (the second and third as well as the first) from all eternity; and of course the equality of their Godhead. — It will be said, perhaps, that this is a fanciful conjecture. It is stated as a conjecture merely, and as such it is submitted to the consideration of your readers, and particularly of the learned author above-mentioned. It certainly is a remarkable circumstance, as Mr. M. observes, no similar instance occurs in the whole volume of the ancient Scriptures.

I am, Sir, your's, &c.

August 1, 1803.

CLERICUS ANGLICANUS.

LITERARY INTELLIGENCE.

WE hear that a work is in the press, and will soon be published, by Bishop Skinner, of Aberdeen, intended as a defence of episcopacy, particularly that of Scotland, against an attack made on it by the late Dr. Campbell, in his *Lectures on Ecclesiastical History*; and concluded with an Address to the Episcopalians in Scotland, recommending their united adherence to the principles by which they are distinguished.

TO OUR READERS.

THE *Political Summary* is unavoidably postponed, to our great regret, on account of the severe illness of the gentleman by whom it is written.

THE
ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For OCTOBER, 1803.

Raptores orbis, postquam cuncta vastantibus defuere terræ, et mare scrutantur: si locuples hostis est, avari; si pauper, ambitioni; quos non Oriens, non Occidens satiaverit. Soli omnium opes atque inopiam pari affectu concupiscunt; auferre, trucidare, rapere falsis nominibus imperium; atque ubi solitudinem faciunt, pacem appellant.

ORIGINAL CRITICISM.

Poems on various Subjects. By Mrs. Grant, Laggan. 8vo. Pp. 414. Longman and Rees, and Hatchard, London; Mundel and Son, Manners and Miller, and Constable, Edinburgh; Braith and Reid, Glasgow, &c. &c. 1803.

IN the days of Augustus, as we are assured by Horace, nothing was admitted under the title of Poems, which was not possessed of very eminent excellence,

————— "*Mediocribus esse poetis,
Non homines, non dii, non concellere columnæ.*"

The cold productions, however smooth and polished, of mere mechanic versifiers, were carried—

————— "*In vicum vendentem thus, et odores,
Et piper, et quicquid chartis amicitur ineptis.*"

That is, they were consigned to the shops of the grocers, perfumers; and tobacconists of Rome. In the present age we are less fastidious: No modern language, is better calculated than our own for conveying the glowing images of poetry, and clothing them in a rich magnificent dress. Copious, sonorous, and energetic, in an eminent degree, and by no means deficient in harmony and ease, it furnishes just and appropriate expression for every conception of the human mind, and is equally fitted to adorn every effusion of the muse, from the towering epic to the plaintive elegy, and from the melting pathos of tragedy to the cheerful gaiety of the social song. It can boast, too, of a body of poetry which, for genuine and varied

NO. LXIV. VOL. XVI. I excel-

excellence, is, perhaps, not equalled, and, certainly, not surpassed, by that of any other country in Europe. Yet much of this excellence, it must be confessed, is not the production of the present day. We are grown, it is alleged, more zealous worshippers of the god of riches than of the god of verse. A nation of merchants and manufacturers is supposed to furnish few attractions for the Muses, who, flying the bustle of business, and contemning as sordid the appetite for gain, love rather to retire to the shades of solitude, and to meditate in scenes of leisure and ease. But, whatever may be assigned as the cause, the fact is indisputable, that, of late years, the English press has emitted, comparatively speaking, but few publications which bear the genuine marks of poetic inspiration; so that even *mediocrity* has, in truth, become no small recommendation to any performance which is written in verse. The "*mens divini*," and the "*os magna sonans*," seem both, in a great degree, to have deserted us; while the venerable names of Shakespeare and Milton, of Dryden and Pope, serve only to excite unpleasing recollections, and unavailing regrets.

But there is, say philosophers, in all human affairs, an ultimate point of depression beyond which they cannot sink; and from which, when they have attained it, they naturally, or rather necessarily, begin to emerge. This ultimate point of depression in poetry, we trust that we have passed; and, if we were called upon to specify the period of our lowest degradation in this respect, we should have little hesitation in referring to the time, yet fresh in the memory of many of our readers, when the dull stupidity of the POETRY OF THE WORLD was in danger of producing a total depravation of the public taste. At that time a knot of empty, self-conceited scribblers of either sex, with hardly an atom of genius among them, appears to have conceived the daring design of establishing a despotic dominion over the poetical department of British literature. Their object seems to have been to found a new school of poetry, to the disciples of which all praise was exclusively to be confined; and likewise a new court of criticism, from the decisions of which no appeal was to be allowed. The quaint conceits and tuneless nothings of the DELLA CRUSCAS, the ANNA MATILDAS, and LAURA MARIAS of that day, tickled our ears with most melodious insignificance, and played about our fancies, like the faint corruscations of an *ignis fatuus*, which elude the sight; and we were content, for a while, to gaze in silence, uncertain what to think of so strange an appearance. These pretty flowers of poetry were, certainly, well fitted to attract the admiration of a party of readers at all times numerous, who, provided they are sufficiently regaled with sound, are easily satisfied in regard to sense, and to whom Gratiano's "two grains of wheat hid in two bushels of chaff" would, at any time, be a plentiful repast. There were many, however, who considered them as furnishing a very meagre diet; and, to say the truth, there is not, perhaps, in the history of letters, a more extraordinary and unaccountable phenomenon than

than the eclat which they obtained in the fashionable world. Of poetical powers they discovered no traces; and the gaudy trifles themselves, as well as the publication in the daily pages of which they solicited and gained the applause of those who "wondered with a foolish face of praise," were tricked out in a file to which, unquestionably, there is nothing similar, either in our own, or in any other language. At length a real poet arose, who silenced the buzz of these noisy chatters, and, by the force of well-directed and most merited satire, fairly drove them off the stage. To this able writer the public are under very high obligations; the least of which, though that is far from being small, is founded on the pleasure and entertainment derived from the manly and chaste productions of his pen. He has contributed, in no inconsiderable degree, to check the progress of that vitiated taste, which was corrupting the whole current, and contaminating even the very sources, of our literature. Much miserable trash, indeed, is still obtruded on us under the form of both poetry and prose. Of this evil we may be supposed, as Reviewers, whose duty (and a most unpleasant one it is,) requires them to labour through "all such reading as was never read," to feel the magnitude with peculiar smart. It is an evil, however, from which we see no reasonable prospect of being delivered; for

"Scribimus indocti doctique poemata passim:"

and there will never be wanting writers in abundance incapable of forming a sober judgment.

—————"Quid ferre recusent,
Quid valeant humeri."

We think, notwithstanding, that, as a literary nation, we are not, on the whole, at this present moment, in a state of decline; and, from several specimens which have lately appeared, we are encouraged to hope that the genius of English poetry, in particular, will again shine forth in its former splendour, and claim the ancient honours of its better days.

On opening the publication before us, the first thing that struck us was a list of subscribers so uncommonly numerous as has seldom fallen under our observation. Their names, among whom are many of the most distinguished in the united kingdom, both for talents and for rank, completely occupy no less a space than two and thirty pages. This circumstance, our readers will easily conceive, created in us rather high expectations of the merit of a work which came to us with so commanding a recommendation; nor have we, in fact, we are happy to say, found reason to complain that our expectations, high as they were, have been greatly disappointed. Mrs. Grant's abilities are, evidently, respectable; and, though impartial justice will not suffer us to demand for her the first, or even the second, place in the temple of fame, she is clearly entitled to no inferior station among the favourites of the Muse.

Of this lady's intellectual character, as developed in her book, the most prominent feature appears to us to be GOOD SENSE; a quality of superior dignity and use; the foundation of excellence of every kind; but to excellence in writing so peculiarly indispensable that, without it, nothing which is even tolerable will ever be produced: for, as a poet, who was himself endowed with it in an eminent degree, has rightly remarked,

“Scribendi rectè sapere est et principium et fons.”

Mrs. Grant appears, in general, to think, not only with sufficient boldness and strength, but with great accuracy and justness. Her conceptions discover that rectitude of judgment which seizes objects in the particular attitude, and shews them in the particular aspect, best suited to her purpose. Of those transcendent and unbounded powers, to which the appellation of GENIUS is peculiarly and emphatically annexed, these poems, indeed, exhibit no extraordinary signs; but in liveliness of fancy, and in richness of imagery, as well as of expression, they frequently abound. They display, too, very considerable stores of acquired knowledge, with great acuteness of observation. The fair author appears to be well acquainted with external nature; nor does she seem to have studied, with less diligent attention, the manners, the passions, and the pursuits of men, with their important influence on the happiness or misery of human life. And if she is not possessed of those astonishing faculties which fall to the lot but of a chosen few; which invent and create new worlds for themselves; she, certainly, manages, with dexterity and grace, the materials already prepared to her hands, and amuses us with the elegant operations of an active, well-cultivated, and comprehensive mind.

But whilst we gladly do justice to Mrs. Grant's abilities, both natural and acquired, impartial criticism sets bounds to our gallantry, and forbids us to speak of her execution with unqualified praise. The blemishes, however, which we have observed, are seldom to be found in the turn of thought, which is, in general, remarkably correct. They are chiefly confined to the expression and style. In harmony she is not often deficient; yet she is not always happy in her choice of words, of which some are not English, and of which others are altogether misapplied; in one or two cases, we are tempted to suspect, from her not understanding their genuine import. In placing her accents she is frequently wrong; and, what is still more strange, she does not always accent the same word on the same syllable. Her practice in this respect has, therefore, the appearance of being guided by caprice; but we are persuaded that it is the effect sometimes of a vicious provincial utterance, sometimes of the stubborn structure of her verse. Her rhymes, though for the most part, unexceptionable, are now and then faulty; a defect which, in the present day, when harshness and dissonance are carefully avoided by even the lowest retainers of the Muses, is not easily excused. Some of her
lines,

lines, indeed, which rhyme to the eye, can hardly be said to rhyme to the ear; and some of them cannot be made to rhyme at all, but in consequence of a depraved pronunciation, which, in most of these cases, we are inclined to suppose is the pronunciation to the North of the Tweed. We are sorry to be under the necessity of adding, that, in several instances we meet with unaccountable and glaring transgressions of the common rules of English grammar; a fault which admits of no apology; which we certainly did not expect to find in so accomplished a writer as Mrs. Grant; and which is with the greater difficulty forgiven, because, as it cannot be imputed to ignorance, we are forced to ascribe it to a very blameable degree of oversight, and to neglect of frequent and correct revision.

The poems in this collection are in number thirty-two, which are all original excepting two; and these are translations from the Gaelic or Erse. Of the original pieces there are only two of considerable length, the greater part being occasional effusions, and probably produced without any intention, at the time when they were written, of submitting them to the public inspection. The first in the book, which is entitled "*THE HIGHLANDERS*," is, undoubtedly the author's principal performance, and so regarded, we presume, by herself. It is, in truth, a work of no common merit. It is divided into five parts or cantos; and, together with a series of sensible, well-written, notes, which it is accompanied, occupies nearly a third of the volume. Mrs. Grant, we know not for what particular reason, has not numbered her lines; a practice which, we trust, will not become general, and of which we must express our disapprobation, as, besides being attended with other disadvantages, it deprives us of the great convenience of prompt and easy reference. The object of "*The Highlanders*" is to paint the characteristic habits and peculiar mode of life of that simple and unlettered, but virtuous, hospitable, and hardy race of men who formerly inhabited the highlands of Scotland; and to give a picture of them such as they were before the influence of those stern, though highly necessary and beneficial, laws which were enacted in consequence of the last rebellion, combined with other concurring causes, had amalgamated them, in a great degree, with the mass of the nation. This piece is, therefore, of the descriptive kind, and contains many passages of conspicuous excellence. Its greatest defect to a critical eye is want of unity; but this imperfection, if such it must be called, appears, to a certain extent, unavoidable in every poem which is formed on the same plan; so that on this account, to censure the author would amount to little more than finding fault with her for not employing her labours on a subject of a nature entirely different. Our warm approbation of this able composition we shall endeavour to justify by some beautiful quotations which cannot fail, we think, to impress our readers with a very favourable opinion of the extent of our fair author's poetical powers.

The first part, or canto, is, properly speaking, introductory. The opening

opening has an air of not unpleasing, though melancholy, solemnity, which is greatly increased by the interesting situation in which the amiable author represents herself on her first introduction to our acquaintance.

“ Far to the North the howling tempest drove,
 Light od'rous buds perfum'd the birchen grove,
 The primrose, iris, and the daisy pied
 With bashful sweets bedeck'd the mountain's side;
 And even from bogs with chilly moisture drown'd
 Our hardy myrtle scatter'd fragrance round:
 Nature in happier climes look'd fresh and gay,
 And sternly smil'd even on the banks of Spcy.
 Hid from the solar beam and living breeze,
 Stretch'd on the languid couch of dire disease,
 By turns in listless torpor stretch'd I lay,
 Or pin'd the agonizing hours away:
 How long must I in storms and sickness mourn?
 Oh! when will health on zephyr's wings return?
 When shall I sit upon yon green hill's brow,
 To view fresh verdure deck the vales below?
 When shall my heart its grateful raptures bring
 To join the general symphony of spring?
 No more shall selfish cares my soul employ, ..
 But the kind throb reverb'rate kindred joy:
 Youth's generous fervours kindle in my mind,
 And the wide wish that grasps the human kind.
 How long shall I in storms and sickness mourn?
 O when will health and light, and spring return?”

The following address to Malvina, the much loved wife of the ancient Caledonian bard, is happily conceived, and finely accords with the scenery and spirit of the poem.

“ Daughter of TOSCAR! who by Lutha's streams
 Oft met thy warlike spouse in mournful dreams:
 MALVINA! come in all thy pensive charms,
 Stretch from thy robe of mist thy snowy arms;
 Lift thy slow-rolling eyes, whose azure beams
 So oft of old were quench'd in sorrow's streams;
 When sons of little men, an abject race,
 Appear'd in thy departed hero's place;
 Tell in what secret cave, or whisp'ring shade,
 Thy harp of sadly-pleasing sound is laid,
 (Whose plaintive tones, so sweet to OSSIAN's ear,
 The child of sorrow still delights to hear,)
 That my bold hand may wake its strings again,
 And teach the mountain-echoes to complain:
 While to each dusky heath, and woody dell,
 The Genius of the mountain bids farewell.”

The lines with which the second part commences may be considered as the poet's exposition of her subject. We, therefore, quote them,

them, partly on this account, but chiefly on account of their intrinsic excellence.

"Come, then, explore with me each winding glen,
Far from the noisy haunts of busy men;
Let us with steadfast eye attentive trace
The local habits of the CELTIC race;
Renown'd even in those old heroic times
That live in OSSIAN's songs and RUNIC rhymes:
When ardent Valour call'd his children forth,
And Glory lighten'd through the beaming North:
Whose hardy sons that twilight age adorn,
Like the quick splendours of the Boreal morn;
Fill'd with amaze and awe the world's dread kings,
And bade their eagles stoop with flagging wings.
Come, trace with curious search what secret cause
Each native's heart with strong attraction draws,
Though wealth in happier lands her stores unlock,
To cling with fervour to his native rock:
Why lonely mountains, dark with russet heath,
And rushing streams, and narrow vales beneath
With more delight his wand'ring eye detain,
Than FORTH's rich banks, or LOTHIAN's fertile plain:-
The many-colour'd herd, his wealth and pride,
Like deer, through wastes extended, wand'ring wide;
And sportive goats, a bold aspiring flock,
High on the ridge of yon aerial rock;
More self-importance to his mind impart,
And fill with warmer joys his simple heart,
Than all the flocks the southern shepherd pens,
Or the fat herds that graze the LINCOLN fens.
Dear to his heart those rocks that oft have rung
With legends, which the CELTIC muse has sung;
While all th' attentive hamlets round admire
The deeds gigantic of their common Sire:
The honest pride those noble deeds impart,
With kind contagion flies from heart to heart.
And while they hang delighted on the sound,
The ties of kindred love are doubly bound;
And lisping children, youths, and grandfires grey,
Enamoured dwell on the exalting lay:
The long-descended strains their sons inspire,
To wake new raptures from the melting lyre,
Bid every sympathetic bosom glow
With modest triumph, or with virtuous woe;
With fine emotions rudest spirits move,
And teach at once to wonder and to love;
While glowing tenderness and thought refin'd
Exalt the spirit of the lowly kind."

Mrs. Grant delineates, with much ability, and in glowing figures, many of the sources of that strong affection which attached the Scot-

tish highlanders to their bleak, but romantic, native soil. The pictures of these which this canto exhibits are of a general nature, and sketched with a bold, but faithful hand. Our attention was particularly arrested by the representation of the venerable peasant who is worshipped as the oracle of the simple hamlet, "who holds his power," as our fair author expresses it, "by the double right of superior wisdom and experience, and is called, by way of pre-eminence, *n' Dunadh, or the man.*" The character of this village sage is depicted in colours which, at once, recommend his rustic dignity to every good and unsophisticated mind. The traits which compose it are instantly felt to be in unison with nature; and they are not, as we have been well assured, less in unison with truth.

" In every hamlet some experienc'd Sire,
Whose worth and wisdom all the rest admire,
Known to each track where deer are wont to range,
And vers'd in every planetary change;
Why meteors glare, or wand'ring comets blaze,
And which propitious, which unlucky days;
Directs what time to yoke the *mutual plough*,
And when to feed the weekly flocks *below*;
Or when the larger cattle forth to guide,
Where fresher herbage decks the mountain's side.
What dreadful judgments wait on broken vows,
How conscious guilt low'rs on the murderer's brows;
How voices whispering through the gloomy wood,
Or groaning caves, make known the man of blood;
How fields are blighted, or how cattle die,
To punish secret fraud or perjury:
Or how red lightening scath'd the vassal's head,
Who show'd the way his outlaw'd chieftain fled;
He tells at large,—while every hearer's sense
Is ravished by his copious eloquence.
In each debate he gives the casting vote,
And his wise sayings all repeat by rote.
Much does each hamlet boast its sage's skill
To draw the severing bounds 'twixt good and ill;
And much indeed his knowledge is extoll'd
In local hist'ry and tradition old.

In Canto-III. Mrs. Grant conducts her highlanders to the SHEALINGS, which are huts composed of turf and of heath, erected in those parts of the mountains which are known to afford the best pasturage for their cattle. In these huts the whole, or a part, of each family spend, every year, a considerable portion of the summer months; the men and boys engaged in tending the flocks and herds, the women and girls in various domestic employments, particularly those connected with the business of the dairy. Our fair author describes the SUMMER FLITTING, or removal to the Shealings, and gives a pleasing picture of the innocent avocations and pastoral amusements which cheer these solitary and humble habitations. It is, as she says, "a
scene

scene of vacant leisure, diversified by music, poetry, and rural sports." When autumn commences, they return to their permanent dwellings in the plains. And here Mrs. Grant shews her intimate knowledge of the finest and most delicate feelings of the human heart, in a short, but elegant account of the struggle which takes place, in the breasts of these children of nature, between their regret at leaving the spot where they have just been enjoying happiness so pure, and their joy on again beholding their cottages, which suggest so many endearing recollections.

" How cheap the pleasures of the simple mind !
Unknown to joys that fashion calls refin'd.
What fine, what slender, and unconscious ties,
To hold the kind ingenuous heart, suffice !
The wide, wild haunts, where nature lonely reigns,
Unwilling they forsake, to seek the plains ;
Yet when they see the dear familiar spot,
Where each descries his lov'd, his native cot,
Well pleas'd they hail the genius of the plain,
And joy to meet their household-gods again :
Though penury and ceaseless toil await,
They resolutely brave the storms of fate,
And see fair hope's eternal lamp display
The gloomy path that leads to endless day."

In tracing the following charming sketch of the pleasures and cares which accompany the rustic labours of a people yet undepraved by luxury and vice; our fair poet undoubtedly dipped her pencil in the finest tints of genuine nature.

" Now autumn lifts her head with plenty crown'd;
The breezes wave her yellow locks around,
The purest azure decks her sky serene,
And mild Dejection marks her pensive mien :
Now lonely Meditation walks abroad,
Through all his bounteous works to trace her God :
Now Labour plies his task, with smiling cheer ;
To reap the produce of the ripen'd year ;
And sportive glee, and talk, and social toil,
The patient reaper's weary task beguile ;
And songs, according to the reaper's stroke,
Brisk emulation o'er the field provoke.
The antient swains attentive wait behind,
With patient care the yellow sheaves to bind ;
Or else with long-liv'd Prudence, chide the while,
Where, lur'd by Beauty's soft attractive smile,
Some youth who plies his task beside the fair,
Whose artless charms his simple heart ensnare,
With stroke unequal reaps ; while on the ground
The broken ears are careless scatter'd round.
In vain the fond enthusiast ye reprove ;
For when did Prudence ever dwell with Love ?

Triumphant

Triumphant Love, who scorning Wisdom's rules,
Exulting sees the wife become his fools."

A considerable part of the fourth Canto consists of a pretty long episode, which recites the dangerous adventures of FARQUHAR, in search of his father's cattle. The story, undoubtedly, is well told; although we think that the author might have easily contrived to throw into it a still greater portion of interest. Farquhar, while indulging in the sports of the field, neglects his charge, which is consequently surprised, by the sudden approach of an early winter, in those dreary and extensive mountainous wastes with which that country abounds. Upon his return to the paternal roof, he receives a severe and stern reprimand, which determines the high-spirited youth to recover the wanderers, or perish in the attempt. "It is astonishing," says Mrs. Grant, in a note. "how cheap a highlander sets his life, when his cattle are at stake; yet it would not square with their notions of morality to run the same risk for an equivalent sum of money." Farquhar sets out on the perilous expedition, and traverses the CORRYARIC, a steep and almost inaccessible mountain of more than twenty miles in extent, where hapless travellers, in stormy weather, can hardly fail to lose their way, and are not unfrequently frozen to death. In the bosom of the mountains is the CORRY, a kind of circular cavity or basin, in which, during winter, the winds whirl round with amazing velocity and force. Their violent eddies were, in the superstitious imagination of the neighbouring peasants, attributed to the agency of a terrific spirit, by whom the Corry was supposed to be inhabited. These observations will enable our readers to comprehend the merit of the following lines, which, in our opinion, are uncommonly sublime.

"Now wide and wild the dreary prospect shews,
Where stars with glimmering light illumine the snows,
Thro' fleecy clouds a dubious lustre spread,
Where Corryaric rears his lofty head.
Deep at his feet the dismal Corry lies,
Where dwells a spirit, hid from human eyes,
Whose magic art the fatal blast unties:
The fatal blast, incessant whirling round,
With horror fills the cavity profound:
The Dæmon, in the whirling drift disguis'd,
Has oft th' unweeting stranger here surpris'd;
And many a grave is seen with fox-glove crown'd,
When spring appears with dewy locks unbound;
And many a plaintive ghost sad fancy forms,
And hears their hollow shriek amidst the storms.
Here Farquhar paus'd, look'd back, and shuddering saw
His faithful dog first shrink in silent awe,
Then howling, trembling, fly with quicken'd pace,
To warn his master from the fatal place.

In this awful solitude, Farquhar's courage and presence of mind do
not

to forsake him. He is supported by those feelings of religious confidence which, in such situations, so naturally spring up in every innocent bosom, and resolves to rely on the fatherly protection of that mighty Being who

“ Rides on the whirlwind, and directs the storm.”

Our amiable author, (to her high commendation be it recorded), very different indeed from many of her degenerate and “unsex’d” sisters of the day, to talents and respectable literary attainments joins principles and sentiments of the purest piety and virtue; the brightest ornaments, beyond all controversy, of the female character:—ornaments, in truth, so essentially requisite to render women objects of respect and love, that no beauties of person, and no accomplishments of mind can, in any rank of life, atone for the want of them. On the contrary, the absence of these engaging qualities, so peculiarly attractive in feminine forms, will always make men of delicacy and sense, not to mention considerations of superior importance, regard the disciples of philistinism and vice, the WOLLSTONECROFTS and WILLIAMSES of the age, with all their pretensions to masculine strength, and energy of soul, as monsters belying their appearance and sex, fitted only to excite aversion and disgust. But, to proceed with Farquhar:

“ Shall I too fly,” he cried, “ or trust the Power

Who guards us in the dark and silent hour?

From whom commission’d blasts have leave to fly,

Or sleep within the curtains of the sky?

Strong in his strength, these horrors I explore;

By him protected, Farquhar fears no more.”

His plaid in ample folds around him cast,

The vent’rous youth ascends the steep in haste;

Loud from the Corry’s depth arose the wind,

Unmov’d he heard the yelling blast behind;

And flying from the grim pursuit of death,

No backward look retrac’d the dangerous path.

Now high above the rolling clouds he goes,

Where clearer star-light brighten whiter snows;

Sublime on Corryarie’s height he stood,

And all the wide horizon wond’ring view’d,

Through the pure air, where vision unconfin’d

Still ranges like the quick creative mind.

Perceiving, in the morning, the bloody footsteps of a fox, who, as no sheep could then be wandering at large, he knew must have obtained his prey in the neighbourhood of some human dwelling, Farquhar traces them backwards, till, losing the track, and overcome by hunger, cold, and fatigue, he turns aside to seek shelter in a thicket of holly. There he finds the lovely and gentle MORAIG, who, tired in useless search of the ewe which had been carried off by the fox, had, with a similar view, repaired to the same spot. After mutual surprise and courteous salutations, the following conversation takes place between the youthful strangers. Farquhar asks,

“ But

To go is danger, but 'tis death to stay;
 Beneath the moon's wan beams they take their way.
 With Heaven their crust, and Farquhar for their guide,
 They reach the winding Maclieve's peaceful side.
 There, cheer'd by welcome, sooth'd by grateful love,
 They build their humble dwelling in the grove."

A considerable part of Canto V. is employed in delineating the adventures and escapes of the unhappy PRINCE CHARLES EDWARD STUART, whose story resembles more a romance than a well authenticated series of real facts. The fortunes of some of his most faithful adherents are successfully interwoven with the narrative of his own. The author celebrates, in appropriate strains, the disinterested and unshaken fidelity of the poor Highlanders, among whom not an individual was found base enough, for the high reward of 30,000*l.* a sum which to them must have appeared enormous, to betray into the hands of his blood-thirsty enemies, the son of him whom they conscientiously regarded as their rightful king. The well-known anecdote of the three outlawed brothers, who lived by committing incessant depredations on the property of all the natives in their neighbourhood, and who, in their gloomy sequestered retreat in the woods of Glenmorilton, afforded, for a time, that protection to the Prince which, perhaps, he could have found in no other place, is told in a natural and affecting manner. An elegant tribute of highly merited respect is paid to the memory of Capt. MacKenzie, who offered himself a voluntary sacrifice to save a life much dearer to him than his own. The fate of this generous and interesting young man is circumstantially related by Mrs. Grant, in a note, which we shall copy entire. It is written in a style of the purest good taste, and will convince our Readers that this lady has talents which are equally qualified to excel in poetry and in prose.

"Captain MacKenzie, whose Christian name and family have escaped the author's memory, was a citizen of Edinburgh. His character was amiable, his manners uncommonly gentle, and his appearance prepossessing. He was just about the Prince's age, and had a strong, but handsome, resemblance to him; he was greatly attached to the Prince, and the only one of his Scots [Scotch or Scottish] adherents, it is said, with whom he indulged a familiar intimacy; for his cheerfulness covered a great degree of reserve, probably occasioned by his having been bred in the habit of suspecting and avoiding so many. Captain MacKenzie had been so active, and was so well known, that he was conscious he had little chance for his life if taken.—While the Prince dwelt safely with the thieves, this unhappy youth was wandering about near Fort Augustus, with a small party of the defeated army. The whole country in that vicinity had parties of Royalists dispersed through it, breathing rapine and slaughter; but their eagerness to apprehend the Prince, for whom so high a reward was offered, afforded the means of escape to several of the lower class. Captain MacKenzie, and his followers, however, were overtaken by a large party of enemies; some of them fled at the first sight of their pursuers, while others threw down their arms, in hopes of mercy. The Captain, by their eagerness to take him alive,

alive, understood [that] they mistook him for his master; he stood on the defensive with all the obstinacy of despair: this confirmed their conjectures, and they shot him to make sure of the reward for his head. He cried out, expiring, "Villains, you have kill'd your Prince!" hoping, no doubt, to slacken their pursuit after him whom he personated. His head was cut off and brought in triumph to the camp, where there were great rejoicings on the occasion, till some prisoners, who knew Captain MacKenzie, recognized his head."

Oh! for the genius of Homer to immortalize this gallant Loyalist!

From this part of the Poem we could present our readers with many extracts of striking merit; extracts which would, at once, excite their sensibility, and gratify their taste; but we must not exceed. The soliloquy, however, which the ill-starred Prince is supposed to utter, in his passage from the continent of Scotland to the Western Isles, is so suited to his circumstances, and so expressive of poignant, but dignified, grief, that we cannot prevail with ourselves to omit it.

"Now soft and slow they raise the cautious oar;
And quit with silent care the dangerous shore:
Low in their hollow caves the loud winds sleep,
And rest and darkness brooded o'er the deep:
Far out to sea they steer'd to shun their foes,
Till, deck'd with orient red, the morn arose;
Then thus the Prince: "Thou radiant orb of light,
At whose first smile recede the shades of night!
When from the sacred East thy beams arise,
A flood of glory brightens all the skies:
The constellations fade before thy light,
And Ocean rolls his thousand waves in light;
Yet shall not even thy greatness still remain;
Even thou shalt sink beneath the Western main,
And leave the darken'd earth to mourn thy beams in vain!
Like thee, in beauty, power, and splendour drest,
Our royal lineage sway'd supreme the West;
With awful trident rul'd the circling sea,
And quench'd the light of lesser stars; like thee:
Like thee, in dim eclipse conceal'd from sight,
We sink, or vanish in the shades of night.
The circling hours shall thy bright beams restore,
And bid fresh morn her roses strew once more;
But we, alas! inglorious from our skies
Are hurl'd to depths profound, no more to rise.
In vain our vanish'd glories we deplore;
For fate imperious cries—*Return no more.*"

Of all the persons who contributed to the safety of Charles, our author's favourite is FLORA MACDONALD, a woman whose praise can never die while faithful attachment, fortitude, prudence, and presence of mind, are considered as estimable qualities. Among all the distinguished females, indeed, whom history points out as doing honour to their sex, we know not one that could, with justice, be preferred

to Flora Macdonald. Mrs. Grant describes her first meeting with the Prince, her ingenious contrivance to favour his escape, her apprehension and removal to London for trial, her release, return to her native island of Sky, marriage, and subsequent emigration with her husband to America. The recovery of her liberty is here ascribed to a circumstance which is new to us, but which Mrs. Grant affirms to have really happened, and which reflects great honour on George the Second.—So remarkable, on her examination, was the modest, but firm, discretion of her answers, that his Majesty, to whom they were reported, expressed a desire to converse with her. At this important interview the following scene is supposed to pass, in which both the parties sustain their characters with great propriety. The King addresses the prisoner thus :

“ Presumptuous damsel, say, what secret cause
Has made thee dare the rigour of our laws?
When thus an outlaw'd traitor fought the shore,
To stain our peaceful realm with native gore,
Did frantic love, or rash ambition, say,
To treason's paths delude thee thus away?
That forfeit life thy folly bade thee save
For thee now opens an untimely grave.”

The Lady's reply discovers singular dignity and greatness of mind.

“ Dread Sir,” the maid replied, in humble guise,
With truth's pure spirit brightening in her eyes,
“ No motive base my fearless mind could move,
Nor mad ambition nor presumptuous love;
My kindred, peaceful subjects to your reign,
Against your power have drawn no sword in vain:
Yet thro' the years our country's records trace,
Our ancestors obey'd the exil'd race;
And when they yielded to the frown of fate,
We mourn'd their hopeless fall from regal state.
To loyalty, by pious precepts led,
We ever sacred held th' anointed head:
And thought each branch of that long-hallow'd line
A partial sharer of the right divine.
But, if the mighty hand that rules the ball,
And bids the heirs of empire rise or fall,
To you, dread Sire, the bitter cup had given,
From regal pomp to wretched exile driven;
If cast a suppliant on my native plain,
You never should have fought my aid in vain:
Nor should a STUART Prince have ever said,
That treacherous FLORA royal blood betray'd.”

“ The thoughtful Monarch, pausing, view'd the fair,
Her chasten'd graces, and ingenuous air,
And sigh'd to think how often civil strife
Drags blameless victims from the shades of life,

And with blind rage, unknowing to relent,
Involves the guilty and the innocent.
He bids the judge the guileless maid release,
And let her seek her native isle in peace.

(To be concluded in our next.)

The History of the Revolutions of Russia, to the Accession of Catharine the First; including a concise Review of the Manners and Customs of the Sixteenth and Seventeenth Centuries. By Henry Card, A. B. Pembroke College, Oxon. 8vo. 10s. 6d. Longman and Rees. 1803.

THE political importance attained by Russia, in Europe, during the eighteenth century, has made that empire a subject of literary research to other nations, and several useful works, under an historical form, have been published by different British authors. The writer before us having turned his attention to the affairs of Russia, "is, (he informs us) induced to think, and conclude, that a narrative of her memorable transactions, under the name of revolutions, might excite some curiosity; which would be but faintly kept alive, if he entered too minutely on the details of a history, abounding with events of too uniform a complexion to be always interesting. In the execution of his task he has consulted the histories of Levesque, and of his rival Le Clerc, and also every other literary channel within his reach."

Till the ninth century Russian history was little known: from that time an air of veracity attends their chronicles. Novgorod was originally a republican state, but Rurik, a neighbouring chieftain, became the founder of a dynasty, which reigned seven hundred years. This was the first revolution of Russia. Rurik possessed great military talents, but all the cruelty of a barbarian. Soon after the death of that Prince there was a disputed succession, and the brother of Rurik succeeded to the government in preference to the son. In the course of the tenth century Russia was much engaged in war with the Emperor of Constantinople, but the Princes embraced the Christian religion, and that faith was finally established in Russia—and this is the second revolution mentioned by our author. Thence sprung civilization; the progress of which, from true religion, our author illustrates in the following passage, comprehending a contrast with the practical result of the heathen philosophy.

"Among the most distinguished writers of antiquity, on the sentiments and morals of mankind, their most professed admirers cannot affirm that the majority of the people were made more virtuous by the clearness of their demonstrations, or by the utility of their axioms. We may admire the ingenuity of their abstruse speculations; the dexterous fabrication of their systems; their abstract reasonings on the nature of moral actions: but after this web of incoherence is unravelled, we discover no firm position which distinctly marks the boundaries of our duty towards God and man, or teaches us firmly to believe in the immortality of the soul. Whereas the religion of Jesus, even when

disfigured by the wildest lineaments of fanaticism, has a visible tendency to promote our mental reformation. Its precepts of morality, its directions of our daily conduct, are fitted to the meanest apprehension; short, instructive, plain, and irrefragable. In so clear and simple a manner is (are) every truth, rule, duty, and practice, unfolded and illustrated, that none can mistake their meaning, except those who do not wish, or dare not seek them.—Whilst these precepts also, which thus open the avenues to gradual civilization, which exalt the human heart to the highest state of perfection, are rendered equally practicable in every age or country. This momentous period, therefore, may not only be ranked as the æra of Russian Christianity, but as the commencement of Russian civilization. Two events which cannot be viewed with supine indifference, when it is reflected, that on them are hinged the future and temporary felicity of so many millions of souls.”

But the progressive effects of Christianity were arrested by the invasion of the Tartars, of whose manners, customs, and character, our author gives a short, but well written, account. In the beginning of the thirteenth century this irruption took place. After various contests the Tartars* were triumphant, and desolated Russia. They did not, however, long remain in that country, but retired beyond the Wolga. A second invasion soon after took place, and again desolated the country. The Swedes and Poles took advantage of the distresses of Russia. Fresh bodies of Tartars arriving reduced the country to slavery—and this was the third revolution. The slavery of the Russians lasted for more than two centuries, when Ivan Vossilievitz ascended the throne. This Prince, a man of great vigour, of ability, though mingled with the barbarity of his age and country, after a long series of conflicts at last succeeded in emancipating his people from dependence on the Tartars. His son and successor Vassili attempted to complete the independence of Russia, but did not entirely succeed. The final overthrow of the Tartars was reserved for Ivan Vassilievitz II. who entirely destroyed the Tartar kingdom of Astracan, and also triumphed over the Poles. This Prince commenced an intercourse with the more civilized parts of Europe, and was desirous of introducing some degree of refinement, but the people were totally unfit for the reception of the proposed improvements. With great strength of mind he joined hypocrisy and cruelty; he pretended to renounce the sovereign dignity, but really retained despotic sway, and continued his cruelties. The object of this pretence is not clearly explained by the historian. Resuming his authority, he exerted it in the most horrid cruelty, especially against Novgorod, in which there were some citizens who had holden a traitorous correspondence with his enemies. The cruelties ascribed to him would have been hardly credible twenty years ago; but our ideas of the credibility of human enormity are changed since the commencement of the French Revolution. The

* Our author uniformly calls the Tartars *Tatars*, and we do not find any reason for this orthography.

history of this Prince our author closes with a summary of his character, well drawn as far as applies to the subject himself, but accompanied by assimilations to other Princes that appear to us fanciful.—We can see no resemblance between him and William the Conqueror, unless that they were able and arbitrary, which is not sufficiently particular for comparison. One observation is very unnecessary, it not unintelligible. “When,” says the author, “we consider this monstrous tyranny, the wildest *pyrrhonism* cannot record his name as a bright example of moderation, clemency, and justice.” If the author means that it would be extravagant folly to consider monstrous tyranny as a bright example of clemency, moderation, and justice, *there needs no ghost to tell us that*; if that be not his meaning we do not understand it, and if it be, we cannot admire the propriety of his term *pyrrhonism*, which signifies scepticism and not credulity. The first grand object in the miscellaneous transactions of this reign is, the conquest of Siberia; from whose veins flow the streams of endless wealth into the heart of the Russian empire.

“To enumerate,” he says, “some of the principal productions of this Peru of Russia, will be no great aberration from the design of this work.—This country, which boasts of rich furs, now refused to the rest of the earth, shuts up in her icy entrails the dead bodies of elephants, whose teeth alone form a valuable branch of trade. Prodigal in supplying the pleasure of avarice from her gold and silver mines, she abounds in metals more useful, though less dear, to her greedy masters. Content with her own precious stones, she does not envy the brilliant congelations of the East; and did the less munificent hand of Nature deprive her of such countless treasures, this allotted residence of exiles would still be sufficiently rich by the fertility of her southern lands, by the labour of the peasants, by the variety of game which haunt her spacious plains and forests, and by the multitude of fish which load her rivers. But these are not all the beneficial consequences that proceed from the discovery of her fruitful soil; she opened a profitable road to her possessors into the remote empire of China, and Russia now exchanges her precious Siberian furs for the silk, cotton, tea, rice, and toys of China, at the town of Kiachta, the centre of Russian and Chinese commerce.”

Our author also mentions a few instances from his code of jurisprudence. The first article is, “a man under an accusation of having set fire to a house, of theft, or murder, must always justify himself by arms.” Another article is, “That the testimony of every nobleman shall have more weight than that of six persons of a mean situation in life.” The author employs arguments to prove that such laws are not wise and equitable; he might have spared himself the trouble, as no one would ever think of denying his position. Indeed, with a laudable eagerness to instruct his readers as much as possible, he frequently demonstrates what is very obvious. Commerce greatly increased under this Prince, cherished and promoted by their new intercourse opened with England. The visit of Chancellor at the court of Russia is very well told, as it had been very well told before in

Hackleyt's voyages. Much greater advances had been made in working mines than other historians allow. Literature and the arts were at a very low ebb at this time, and though the Prince was desirous of promoting learning, yet, from the government of the country, and the character of the people, the advances were very inconsiderable. Ivan was succeeded by his son Fedor, whose imbecile constitution was ill calculated to sustain with credit all the honours and labours of a great empire : and his impotence of mind was equal to the weakness of his body : his favourite recreation consisted in disputing with the servants of the Church, the glory of giving melody to the bells. So feeble a Prince was obliged to delegate his power to others : the chief manager was Boris, brother-in-law to Fedor, who, on the death of that Prince without issue, was exalted to the throne. The lawful heir to the throne was Demetrius ; him Boris caused to be murdered ; and thus ended the race of Rurik. The usurper Boris displayed considerable ability, but exercised sanguinary cruelty. The succeeding part of Boris's history is so much detached and broken that we have some difficulty in finding the thread of the story : there is such a crossing and jostling of facts and agents as is very inconsistent with the purpose of conspicuous history. After wading through page after page, Mitislavski, Wiefnovitski, and heaven knows how many barbarous names, we find that an impostor (like Perkin Warbeck of England) pretended to be Demetrius, the lawful prince, and caused great disturbance to the usurper. Fedor succeeded his father Boris, and the false Demetrius continued to disturb the usurped throne, and, at length, succeeded in deposing Fedor. This impostor became sovereign of Russia. During his time the Poles, who had been his chief supporters, acquired very great influence, and the people of Russia bore their supremacy with great impatience. A conspiracy took place, and Demetrius was murdered. From this time a period of seven years elapsed in anarchy. Two new impostors sprang up, and bloodshed and devastation prevailed. The Swedes and Poles fomented the disturbances, but the Russians felt the necessity of restoring the public order and tranquillity by the choice of a sovereign, and the estates assembled at Moscow with this patriotic design.

" The National Assembly (says our author) was at first tumultuous and unmanageable : their late popular disturbances had diffused such a spirit of guile, self-interest, and contradiction, into the breasts of the members, that it required some time to reverse these pernicious principles, and to establish peace, order, and reason. At length Michael Fedorovitz, of the house of Romanof, a youth of sixteen, and a native of Russia, though of Prussian extraction, was called from the convent to ascend the long vacant throne, by the unanimous consent of this august assembly."

Having brought the history to the establishment of the house of Romanof, he proceeds to a review of the manners and customs of the sixteenth and seventeenth centuries. Throughout the work there is considerable pomposity of diction, not always supported by the strength of

of the materials. This dissertation has its full share of inflated language, which rather shrouds than illustrates the author's meaning; but his narrative and observations, when we get at them, though not very profound, are deserving of attention. One mode of introducing the accounts of this author is, as we have seen, to state that a thing is not its contrary; for instance, that black is not white, and darkness not light. "The rigid moralist," he says, "who delights to inveigh against all the refinements of life, and to call them by the hateful name of luxury, will find no scope for his favourite topic in the habitations of the ancient Russians." He may well say that. In the construction of their edifices they paid no regard to ornament, and very little to convenience. On the outside of their miserable dwellings was fixed a small ladder, by which they ascended their domestic apartments; they had no beds, the walls of their chambers were surrounded with benches, which answered the double purposes of seats and beds; but during the severity of winter they slept on their stoves—such a people certainly could not be charged with luxury in their mode of habitation. Our author on the subject of beds observes, that in a civilized community a bed is a necessary accommodation for both *sexes*. From his mode of expression, not precisely comprehending the proposed amount of the accommodation, we shall not enter into a discussion how far it is or is not necessary. The Russians were very jealous of their women; nevertheless, the laws of Russian courtesy sanctioned the respectful freedom (as our author phrases it) of a kiss on the mouth. Our author next makes a general reflection to which we most heartily subscribe, that in civilized societies women are better treated than in uncivilized. This sagacious and profound remark is introductory to the treatment of Russian wives. The subject in question calls forth the author's thoughts and sentiments on love and marriage, which, like most of his other observations, are indisputably true. He farther has discovered that beasts of prey have an instinctive fondness for their infant progeny, while more enlightened man cherishes his offspring from the double force of nature and of reason. The facts that are related in the midst of this philosophy are, that husbands have the power of life and death over their children. With his usual undeniable justness of observation our author tells us, that a work requiring striking enlargement of mind, or remarkable mechanical skill, can *rarely* be accomplished but by an enlarged head and skilful hands. We admit that the exceptions to the production of efforts, without the existence of causes, must be rare. We much admire the caution with which he states some of his propositions. Commerce is *generally* allowed to be highly instrumental to the greatness of a state and the happiness of its subjects. But from these premises the conclusion is decorated with such rhetorical splendour as must dazzle if it do not afford light; a wise monarch, therefore, will never debar his adventurous sons from feeling, in a certain degree, the vivifying rays of royal illumination; "really a *sounding* period!" but to come to the sense,

commerce, being encouraged by the sovereign at this time, was flourishing in Russia. Proceeding to agriculture our author *justly* remarks, that peasants in a state of slavery have not the same motives to exertion as when they enjoy liberty and property. The servitude of the Russian boors obstructed agriculture. One day in seven, however, they might work for themselves, "but the hardships (says our author) of their dependent state, could be alleviated by a continual change of masters, by the liberty of entering the cities to employ themselves in domestic duties, or by the free choice of applying their labours to any undertakings in which they were most likely to succeed." We do not from the author exactly comprehend the amount of this alleviation. We find, however, that it did not last, and that the predial servants were reduced to the lowest state of bondage. In this dissertation our author thinks it incumbent upon him to begin almost every new paragraph with a reflection that wears the garb of philosophy, and if in these maxims we do not find much novelty, we, at least, find undeniable truth; for instance, no sound political reasoner will question the following theorem. "A wise government will alike endeavour to communicate her protection to the greatest and the meanest of her subjects." The legislature of Russia afforded protection to hired servants, and in case of disputes between them and their masters, justice was administered. We wish he had been more particular on this subject in explaining the nature and process of that justice, and he might have spared himself the trouble of expounding to the readers, that a fair and equitable administration of justice opened to the servant the liberty of complaint and the hopes of redress; and curbed the encroachments and cruelties of the masters. It is certainly very obvious that men are more secure under just laws and institutions than without these. Another preliminary reflection brings us to the dress of the Russians. Each order of men was distinguished by a peculiar habit. What that costume was our author does not detail; but to atone for the deficiency expatiates on the folly of dressing beyond one's income. The Russians encouraged exercises that gave strength to the body, activity to the limbs, and courage to the heart. They were accustomed to boxing, and would fight till they lost a tooth, or an eye. In war they were at once intrepid and savage. His account of a Russian army is more particular than of most other subjects, and for a whole page contains statement of general fact without the accompaniment of philosophical reflection.

"The bow, the javeline, the lance, the sword, and the battle-axe, were their ordinary instruments of annoyance. The helmet and coat of mail composed their military dress; with these arms their cavalry was contented. Their infantry was but an undisciplined and tumultuary assemblage of vassals, until the first Ivan collected and grasped the scattered fragments of the empire. The constitution of their horses was admirably adapted to the nature of their service; during two whole days they betrayed no inconvenience from the want of nourishment, and when the shrill trumpet of war
sum-

summoned these useful animals to the field, for two months they could perform the duties of flight and pursuit with proper excellence, without requiring any other food than the unpalatable branches and barbs of the trees. Unrestrained by the maxims of coolness, the impatient Russians pressed forward to the battle with furious shouts and irregular ranks; but as their powers were only formidable on the first onset, they were ignorant how to rally or to retire; a repulse produced defeat, and defeat was commonly accompanied with entire destruction."

The Russian soldiers were hardy as well as brave. Our author thinks that the Russians, both civil and military, would have acquired knowledge and civilization much sooner if they had been under a free government, than as they were, under the most deplorable servitude. Indeed he takes great pains to prove, in various parts of his work, that despotism is less conducive to the perfection of the human character than liberty. We think we must have heard this doctrine before; but if it be not new, we certainly very fully admit its truth. Our author informs us, that even if we pursue the Russians through the seventeenth century, we shall find them somewhat defective in learning and civilization. The remark is incontrovertibly just; at least, we have never heard, that in the year 1700, the Russians had reached, or even nearly approached, the pinnacle of knowledge and politeness. To demonstrate his position, he enters into an account of the gross superstition of the Russians; their humble adoration of their priests; their furious rage against heretics; their numerous prejudices, and their abject credulity, sufficiently justify the position that they had not made great advances in enlightening literature. Their tables, habitations, equipages, and dress, prove that they were not arrived at the zenith of refined elegance. They ate without knives and forks; their food was cold or boiled meats, seasoned with vinegar and raw onions; their favourite beverage was mead, with which they often got drunk; and in that state would get into broils. Most of the general remarks of the author are as indisputably true as that four and three are equal to seven; but all are not so just or so self-evident. Speaking of the liking of the Russians for strong liquors, he says, "man, whether he finds his abode in warm or frigid regions, has been *equally* under the dominion of this companionable vice." Here our author is as obviously wrong as in most of his other remarks he is obviously right. At the end of the seventeenth century there was a dawn of civilization. Towards the close of this dissertation there is a very magnificent account of the reception of ambassadors from foreign and independent princes. On the whole this dissertation contains many useful facts that illustrate the state of Russian society at the period which the author undertakes to exhibit; and we think it would have been still more useful if it had been less lumbered by common-place reflections; and as we doubt not the work may run through more impressions, we would recommend to the writer to examine and analyse his reflections severally, and consider which of them convey new light on the subjects in question; retain

tain only those that do, and expunge the rest. As he appears to be a man of acuteness and discrimination, we appeal to himself whether such observations, as "that freedom is more favourable to the excellence of the human mind than slavery;" "That beasts have an instinctive fondness for their young; but that man cherishes his offspring both from instinct and reason," tell us any more than every one knew? If he thinks such remarks can either inform or instruct mankind let them be retained; if not they may be as well spared.

After the dissertation he conducts us to the accession of Peter the Great. "The martial achievements of Peter may be almost paralleled (he says) in notoriety, and, doubtless, in utility, to those accomplished by the daring genius and wild ambition of Julius Cæsar." *In utility, doubtless*, indeed, they not only equal but far surpass the efforts which enslaved the world; their notoriety fell considerably short of the exploits of the Roman conqueror, as might be easily proved were the comparison of the smallest consequence to the subject of the work. Our author, however, we are glad to find, touching but lightly on the military events of Peter's reign, chiefly regards him as a legislator and reformer of his country. The first pages of this part of the narrative are occupied by disputes about the throne, from which our author proceeds to military affairs: thence he comes to internal improvement; and gives a very clear and satisfactory sketch of the political life and improvements of this renowned prince. Our historian rises with his theme and his view of the progress of Russian improvement under Peter the Great is by far the most valuable part of the work. He with great industry collects the various and different measures, designs, and processes of Peter for changing barbarity, ignorance, and wretchedness into civilization, knowledge, and comfort. It is true we discover very little, or, indeed, nothing new in this view of Peter; but we find the old very well exhibited. The first care of Peter was to render the course of justice more simple and impartial. He erected a new fabric of jurisprudence, the materials of which were gathered from nations of the greatest knowledge, and accommodated to Russia. The collection of the revenue was more burdensome than the impost itself. Peter made such changes as diminished the load, and yet increased the product. The Russian army was at once undisciplined and barbarous: Peter introduced military art, and, at the same time, humanity. He made a sense of honour direct, improve, and refine the more brutal fierceness and fearlessness of former Russians. Russia was found by Peter far inferior to other maritime countries in naval tactics and power. He gave them a fleet, a system of discipline, and the means of progressive improvement. He found the Church paramount over the superstitious Russians; that it would be extremely impolitic openly and directly to reduce ecclesiastics to the moderate degree of sway which best suits the religious and political purposes of their order. He proceeded gradually and imperceptibly to sap clerical tyranny, and, in a great degree, succeeded. The intolerance of his predecessors had persecuted

cuted all those who did not join in the worship of the Greek Church. Peter introduced the mild laws of toleration, and thereby opened new sources both of population and improvement, and this generous policy was, in the end, rewarded by a numerous accession of enlightened strangers. "Regulations (says our author) like these, which bore such evident marks of good sense, and, therefore, so obnoxious to the malignant spirit of fanaticism, gave a new wound to the already broken strength of the Church. Rallying, however, once more around the throne of superstition, they armed themselves with the texts of the Bible, and boldly hurled against him the dread name of *Antichrist*." The emperor, to answer their detached quotations from the Scriptures, ordered a translation of the Bible, and, in spite of all their efforts, succeeded in breaking the bands of superstition, and substituting a more genuine spirit of Christianity. "The various and local advantages (says the author) of his enlarged territories, abounding in so many commodious harbours, and his knowledge of the trading dispositions of his Russians, equally offered the fairest auspices to revive the drooping spirit of commerce." Peter extended his trade to Tartary, Armenia, Persia, and even India. His sagacity discovered the lasting and inestimable benefit which might accrue to his country from renewing its connection with China. Each of these two mighty empires possessing those natural products which the other wanted, and only separated from each other by the narrow conflux of the Kama, pleased themselves with the happy prospect of rivetting the bonds of friendship and commerce, at the peace concluded in 1698. He opened a considerable commerce with Europe, and built a city destined to be the metropolis of his empire, the residence of the government, and thus established a closer connection, both commercial and political, with the enlightened and improving nations of middle and southern Europe. The same expanded mind promoted literature, science, and the arts. He established seminaries throughout the villages and towns of his extensive empire. For improving his people in taste and in manners he encouraged dramatic entertainments: in short, neglected no avenue to the heads and hearts of his people. Such is the substance of our historian's view of Peter the Great, through which we have followed him with great satisfaction; so much, indeed, as to convince us that the tediousness of former parts was more owing to the barrenness of the subject than to any deficiency in the author's powers. Our historian next proceeds to the private life of Peter, and agreeably repeats well known facts. The comparison of Peter and Louis the XIVth. is quite common; so trite, indeed, as to make a part of the moral lessons for children; nevertheless, its repetition is useful, and always will be useful, in pointing out the difference between the false glory that accrues from mere military exploit, and the true glory that results from rendering men wiser and better. By a very natural partiality our author is so transported by his hero, as to overlook considerable defects; though it must be allowed that these chiefly resulted from the barbarity of his
original

original education ; and that it is much less surprising that a mind even of such vigour and wisdom, should have sometimes given way to caprice and fury ; than that a Russian of the seventeenth century should be the ablest lawgiver and improver of men that that and most other centuries have seen.

The production of Mr. Card has several defects, which we noticed as we advanced. The most striking and important are in the review of the sixteenth and seventeenth centuries ; a multiplicity of unnecessary and obvious reflections, with pompous and inflated language. In the former part of the narrative the first of these defects more rarely occurs ; and, in the account of Peter, very seldom : whence we see the author can avoid such redundancies if he will. The style is turgid throughout, but in the last part is either less swollen or better borne up by the subject. Setting, however, the bad against the good, justice must allow a great balance of merit. The work is useful and important in that class of productions which Russian transactions have hitherto called forth from British writers ; and makes valuable additions to the number of materials which the industry and research of travellers, voyagers, and annalists have collected, and which may, in a great degree, serve as ground-works to any writer competent to the task of composing a history of Russia from the accession of Peter to the death of Catharine II. The theme is grand, the progress of a mighty people from the lowest barbarity to a high degree of civilization and refinement ; illustrating the efficacy of the individual genius of a prince in changing the condition and character of hundreds of millions. For the adequate execution of such a work, the pen of a Hume, a Robertson, or a Gibbon, is wanting ; and when such shall chuse that historical subject, he must acknowledge himself greatly indebted to the useful labours of humble authors, whose pains-taking assiduity has cleared away so much of the rubbish. *Pioneers* are of the most essential benefit in literary as well as in military pursuits.

Journey into South Wales, through the Counties of Oxford, Warwick, Worcester, Hereford, Salop, Stratford, Buckingham, and Hertford, in the year 1799. 8vo. pp. 472. 8s. Longman and Rees. 1802.

WE know not how it is, that this *Journey* never met our eyes till within these few days, though it appears to have been published a year ago. But so it is ; if, therefore, it has not been noticed sooner, the fault rests not with us. Mr. Lipscomb is evidently an intelligent and observant traveller, but he either travels with too great rapidity to allow himself time to mark every thing worthy of notice, in the course of his travels, or else, the fear of treading over the same ground which other travellers have trodden before him, has deterred him from entering sufficiently into details ; hence his book is little more than a *Journal*, interspersed indeed with many pertinent and

and judicious remarks, (mixed, however, be it observed, with some of a different description,) and containing some useful information, but deficient in most of those requisites which are generally expected in a publication of this nature.

The first, or introductory, chapter is filled with remarks on the effects produced by the different dispositions of travellers, on the misapplication of wit and learning, on ill-humour, and on criticism and critics. Many of these observations, we are concerned to say, are but too just; such are the following:

"With regard to the effects produced in descriptive writing, from the possession of superior learning and wit, I think it may be said, that the proper application of wit can alone afford entertainment; the rational display of learning can alone effect improvement; for authors, who have enjoyed all the advantages of profound learning, superadded to the brilliancy of the most poignant wit, have, not unfrequently, bordered on pertness, and sometimes soar into the gloomy regions of scholastic dulness.

"Wit changed into satire, or twisted into pertness, becomes despicable. Learning applied to childish subjects, or distributed at random, sinks into contempt. They are then the fair game of criticism, and deserve to be exposed to everlasting ridicule.

"Among numerous instances of this manifest abuse of parts, evidently showed for far better purposes than those to which they have been applied, *Pindar* may be cited as a striking example.

"His wit appears in a malevolent sportiveness, and his taste displays itself in a dirty appetite for every species of scandalous abuse, and sarcastic reflection. He grovelled in the filth of human frailty, for every particle of error which had been dropped by weakness, thoughtlessness, or folly: not satisfied with exposing its real shape to public notice, he furnished magnifying glasses, through which its deformity might be more distinctly viewed.

"Regardless of the feelings of the inoffensive or the virtuous, and filled up with the applause of a few giddy and malevolent spirits, he was contented in the enjoyment of a victorious triumph, without dragging his chariot wheels, in the true style of *Scythian* barbarity, the characters which he had so grossly derided, and so industriously subjected to contempt.

"No man of sense or feeling could enjoy a repast provided by such unclean fingers, and catered so disgracefully; for however the viands might be disguised by the artifices of those who dished them up, the mind naturally turned to the mode by which they had been originally collected, and recognised the hands that dressed them."

Yet the wretched productions of this vile caterer for the depraved taste of the public, were eagerly sought after, and, to their eternal disgrace be it said, were, with but a single exception, loudly praised and commended by the critics, until *we* stripped off the mask which had long been suffered to conceal his deformity, and exposed the leonine catiff to public view, in his native colours. But to pro-

"Wit, then, to be agreeable, and to afford entertainment, should be directed

directed by good humour: and learning, to be useful and instructive, and serve the cause of truth, and promote the practice of virtue. Wit may be devoid of keen severity; and learning, of ostentatious pedantry."

True, but we do not see why wit may not also be employed in the exposure of folly, and the correction of vice; and when so employed surely the keenness of her severity may be fairly and advantageously exercised. The author's principle, however, is excellent, and only requires a little modification in its general application. His subsequent reflections on this subject shew him to be a man of observation and judgment.

"It has been of late by much too fashionable for writers, on almost every subject, to treat religion with less decorum than is due to the consideration of a topic so intimately connected with the happiness of society.

"Mischievous tenets have been propagated, and unworthy expressions introduced to the world, in books of history, voyages, travels, and even novels and romances. Every species of literary composition has been converted into the means of poisoning the public mind with opinions destructive of all social happiness; and with principles which directly tend to the subversion of all morality and religion: and, under the modest title of a *new philosophy*, treason and Atheism have been secretly inculcated; the fences of distinction between different ranks and degrees in society, have been boldly broken down, and those establishments, whose worth has rendered them venerable and sacred, from the remotest periods of antiquity, openly abjured, and impiously traduced.

"The man, however, be his station and character as a writer whatever it may, who thus converts the glorious liberty of the press into a vile and unbridled licentiousness; who endeavours to excite a contempt for religious institutions, or to ridicule those sacred duties which are the great bonds of moral happiness, I hesitate not to pronounce an enemy and traitor to his country."

These are correct and manly sentiments, conceived with justice and expressed with spirit. We were only surprised and concerned to find, that an author who could so think and so write, could give sanction to such calumnious assertions as the following: Having observed, on the door of a dissenting meeting-house at *Rhyader*, in South Wales, a prospectus of the bible in the *Welsh* language, Mr. L. as hastily as unwarrantably infers from that circumstance, "that the literature of this part of the country is chiefly in the hands of dissenters as well as in *England*."

We know not what may be really the case in South Wales; as we only contend, that Mr. L. had no right whatever to draw such an inference from this solitary fact; but we know that his assertion respecting the clergy of England is most false, and only serves to display his own ignorance of their writings. His explanation is worse if possible, than his remark.

"This remark may, perhaps, require some explanation, or, at least there may be a few critics who will be inclined to cavil at it, to these I shall
 only

ly observe, in the very words used by a respectable publisher in London some time since, "The clergy of the Church of England are, in general, too rich, too proud, too ignorant, or too lazy, to attend to the business of compilation."

The author would have acted more ingenuously, more properly, and, he must allow us to say, more honestly, if he had named this *respectable publisher*, who had the impudence thus to vilify and traduce the Clergy of the established Church. We shrewdly suspect it was one of his *own* publishers, a noted dissenter, who was the bosom friend of all the dissenting incendiaries in the kingdom, and the real publisher of Paine's Rights of Man. That such a man (and we could name half a dozen publishers of the same description) should utter such an impudent falsehood as to the wealth, pride, ignorance, and laziness of our Clergy, excites no surprise, but that an author, professing the principles and the sentiments which Mr. Lipscomb professes, and avowing, too, an attachment to our *establishments*, should condescend to become the vehicle of such base and vulgar slander, is a fact, of the existence of which nothing short of ocular demonstration could have convinced us. We do not *cavil* at his remark, we say 'tis *false*; we assert, that the dissenters are as far beneath the clergy of the Church of England in learning and in talents, as they are in purity of doctrine; as to "the business of *compilation*," indeed, they may possibly not attend to it as much as *respectable publishers* might wish, and for the best reason in the world, because, in general, their time is much more properly and more beneficially employed; though to say that they wholly neglect it, is to advance an assertion at direct variance with truth. A remark, proceeding from the same spirit, occurs in a subsequent part of the book, where speaking of "the abundance of dissenters" in Birmingham, the author says, "I do not think there would be more religion if there would be fewer sectaries; but, on the other hand, I believe there would be less." As Mr. L. has not favoured the public with the *grounds* of his belief, he has not supplied them with the means of ascertaining its justice. With us, his belief and his opinion on such topics are not worth a straw; the remark itself was totally irrelevant to the subject under his consideration; and the contemptible sneer which accompanies it, is wholly unworthy of the author. It is not of his *censures* only that we have to complain, his *praises* also are rather too indiscriminately lavished. Speaking of *Mr. Richard Payne Knight*, whose house he visited, he observes, he "is the author of several literary performances of great merit." Did Mr. L. ever read *all* the notable productions of this literary epicure? A certain *ode*, for instance, published with *appropriate* embellishments. We dare say he never did read it; but he should be more cautious in the application and extension of his panegyrics.

It would be an impracticable task to follow our author through the whole of his rapid excursion, nor is it very easy to select a specimen
of

of his talents in this species of composition; anxious, however, that our readers should be enabled to judge for themselves, we shall extract one short chapter, from which they may fairly form an opinion of the whole production.

"The road on which we now entered has been lately constructed, to avoid the dangers and inconveniences of passing over the mountains; and it is made to wind round their bases, so that it presents an enchanting display of romantic scenery, at the same time that its intrinsic excellence deserves the highest commendation.

"We had scarcely got out of the town of *Llandovery*, before a serpentine river appeared on our right, gliding by the side of the road, which turns under some craggy projecting rocks, at the foot of a great mountain.

"Crossed the stream by a bridge of one arch, having on the left a fine bold slope, covered with wood. The road undulates, winds to the right and rises on a terrace above the river, which here becomes narrow, though its course is so rapid, that part of the stream being diverted a little way from its channel, is found strong enough to turn a mill within sight of the road. There is also a small cascade; and on the right a dusky and venerable wood. The valley through which the river runs is narrow, and its steep banks are covered with trees, which, as the dingle contracts in breadth perfectly obscure the view of the stream, now "heard, and scarcely heard to flow."

"The road winds in the most elegant manner, and passes two craggy chasms, such as, in the southern parts of *England*, are sometimes called *rhines*. The valley is still narrow; its precipitous sides being covered with trees; and whenever the river wanders from one of these banks to the other, through the little meadows which separate them, its edges are invariably adorned with a fringe of wood.

"The road, gently rising and falling over unequal ground, first presents a view of bold and swelling downs; then of a whitened cottage, perched on the summit of a lofty mountain, and embowered in a hanging wood; while the cuckoo's note, re-echoing through the glade, proclaimed the approach of a warmer season. A charming hill rises from the water's edge with most elegant sweep; the lofty slender trees which clothe it to its summit spreading themselves into a fan of matchless beauty. The road winds to the right, and then the sylvan scene is lost.

"The downs next claimed our attention, and then the river at their foot, foaming through a rocky and contracted channel with hoarser murmurs. This mountain, which was dotted every-where with sheep, is finely contrasted by the dark foliage of a majestic wood, which crowns the opposite eminence.

"*Ecce coronantur sacro frons ardua luco.*"

"A cottage at the verge of the river, in the neatest style of simplicity, greatly decorates the scene; and a rude plank, thrown carelessly over the stream, with a rail, lodged in the branches of the trees on either side, forms a rustic bridge, with as much taste as the most ingenious artist would have displayed, and perfectly agrees with the surrounding country.

"The range of mountains now breaks away abruptly to the left, and I feared that the stream, which seemed to cling around its base, would also have deserted us; but it only bends its course in compliance with the
variation

varieties of the ground, and we soon perceived it on our right, passing a small bridge. The road is sheltered by a fine slope, richly covered with wood; and two auxiliary streams are seen falling into the little river so often mentioned, with a bridge over each of them. The side of the mountain, at the foot of which we were riding, is covered with wood from the water's edge to its summit; and we began to ascend through it very gradually; the soil under our feet being tinged with a reddish cast, which has a mild and pleasing effect; but when we arrived higher up, the hill appeared to have been despoiled of its leafy honours.

"We continued our journey for a few miles on this hanging road, and derived fresh pleasure every moment from a variety of agreeable objects, which presented themselves to our view in quick and interesting succession. A small village, with its white church, started up, as it were, before us: we again crossed our favourite stream, and in a few minutes lost sight of it for ever.

"Farewell! thou limpid current! may no rude hand disturb thy peaceful course, nor destroy the beauties which surround thee! Flow on, thou sweet stream! the joy and admiration of the traveller; the delight of every eye which views thee; the beauteous offspring of unerring Nature! Flow on, thou sweet river! and ages hence, when the hand which now celebrates thee shall have mouldered into dust, and have been long forgotten, may some bright genius, attracted by the influence of thy charms, with more exalted panegyric record thy name! My feeble pen, far, far beneath thy merits, and unequal to thy praise, shrinks from the task which gratitude assigned it, and leaves to the rapturous and energetic expression of the poet, the soothing murmurs of thy crystal stream, the graceful elegance of thy devious course, and all the sylvan honours which adorn thy banks.

"Rode through the village of *Trecafile*, which consists of a few irregularly built farm-houses and cottages, and arrived at the *White Hart*, an excellent inn, situated very commodiously for those who travel into *Wales* by the way of *Brecon*, and well supplied with excellent trout from the *Uyk*, which runs through the neighbouring valley. Leaving the inn at *Trecafile*, in front of which was once a fortification, now entirely demolished, we ascended a hill, and enjoyed a pleasing view of the vale of *Uyk* on our right. This road presents no very striking nor remarkable objects; but the scenery is placid, and the country well cultivated.

"*Aberysfer*, a village at the mouth of a small river, and another which contains a large family mansion, called *Aberbrain*, are on the left, and the latter commands a prospect of the river *Brain*, running through fine meadows and pastures for several miles, and of a bridge with three arches, at some distance. *Davenock Castle* stands on the right, in a ruinous state of decay.

"Passed the village of *Llanspddyd*, whose neat little church is surrounded with very large and venerable yew trees, expanding in all the luxuriance of unrestrained nature; in which state I really think them possessed of great majesty and elegance. The church near *Braint* is almost hidden by a rich plantation, which owes its darkest and most solemn shades to the yew, still preserved among the more modern and more fashionable plants.

"The clouds rested on the summit of *Pent Cryg*, a high mountain on the east side of the river *Uyk*, and prevented us from tracing the lines of castramentation which inclose it. There are the remains of a *British* encampment, (probably that of *Llewellyn*, when he besieged *Brecon*), and the spot from whence,

whence, in later times, *Cromwell* is said to have cannonaded the town and castle. But time did not permit us to visit *the Gaer*, a Roman encampment in the neighbourhood.

"The *Ujk*, which had accompanied us for some miles, cannot boast the same elegant scenery which decorates the banks of the smaller stream between *Llandovery* and *Trecastle*; but it has still its appropriate embellishments, and these of no inferior order. Boldly sloping banks, rich in verdure, and in the sylvan honours of the noblest groves of oak which cover them: a fine broad stream, now roaring among the pebbles, and now gliding in silent majesty through a deeper channel. If it be not adorned with the elegant simplicity of rustic bridges, or the mild features of cottage scenery scattered about its sides, it has attracted the notice of the affluent, who have enlivened its course with their buildings, and clothed the contiguous hills with plantations worthy of the fruitfulness and verdure of the meadows which its waters nourish."

Thus have we done ample justice to Mr. Lipscomb and his work, we have nothing extenuated nor set down aught in malice; we have freely bestowed our praises where they seemed to us to be due, and as freely inflicted our censures wherever they appeared to us to be deserved; and have, lastly, allowed the author to speak fully for himself. In acting thus, our sole object has been the establishment of truth; whatever the author may think or say, we can conscientiously affirm, in the words of his introductory chapter, that we are "free from all duplicity, neither swayed by partiality, nor warped by prejudice;" nor do we know any thing of "the despicable gratification of stinging those writers whose principles and opinions differ in any respect from *our own*." Neither threats nor flattery can lead us to swerve, in any respect, or on any occasion, from the direct line of our duty.

An Accurate Historical Account of all the Orders of Knighthood at present existing in Europe. To which are prefixed a Critical Dissertation upon the Ancient and Present State of these Equestrian Institutions, and a Prefatory Discourse on the Origin of Knighthood in general; the whole interspersed with Illustrations and Explanatory Notes. By an Officer of the Equestrian, Secular, and Chapteral Order of Saint Joachim. Octavo, 2 Vols. Pp. 604. 18s. Fine Paper, 1l. 1s. Hamburg printed; White, London. 1803.

IN an age, when the spirit of Jacobinism has succeeded in subverting ancient establishments, and the most venerable institutions, in a great part of Europe; encouraging a levelling principle, and a system of demolition, which threatens to spread wider and wider, and to destroy all those distinctions which are essential to the existence of social order: it is with pleasure we see the publication of a work which has for its object, to revive a spirit of an opposite tendency, calculated to counteract such diabolical principles, and to oppose so mischievous and destructive a system. To those who condemn all orders of

of Knighthood, because they had their origin in the romantic expeditions to the Holy Land in the eleventh century, we beg leave to recommend a serious consideration of all the advantages which Europe derived, in respect of the arts, sciences, commerce, and every thing which tends to promote civilization, from the crusades; and, as to those who can descry nothing laudable, nothing virtuous, nothing magnanimous, nothing brave, in the spirit of chivalry, (the nurse of noble sentiments, of manly pride, of generous efforts,) which marked that memorable æra, we advise them to confine their attention to the more fashionable study of pounds, shillings, and pence, or, at least, not to extend it beyond the newly-discovered science of *moral arithmetic*. These orders, in themselves, are excellent, considered, as rewards of great achievements, and as incentives to virtue. This was the real object of their institution: and they can only sink in the estimation of the truly enlightened part of mankind, when they are bestowed on unworthy objects. It is evident, however, from the account before us, that great care has been taken by the founders to prevent the occurrence of such an abuse; none but truly good and honourable persons are directed to be chosen; and, in many instances, by the statutes of the orders, any base or dishonourable act, is declared to be, *ipso facto*, an expulsion of the degenerate Knight by whom it has been committed. But we cannot agree, with the editor of this work, in ranking *valour* "among the most excellent virtues." We are no strangers to the value of this *quality*, nor are we disposed to underrate it; but we never can consent to rank a mere *constitutional* endowment, among the most excellent virtues. Valour is, indeed, good or bad, praise-worthy or censurable, according to the cause, or mode, in which it is exerted.

"When Valour preys on Reason
It eats the sword it fights with!"

It is too much, then, surely, to say, that, "if it cannot always command *love*, yet it must remain the object of admiration." So far from this being the case, it is frequently, (especially when exerted in the cause of treason, rebellion, and regicide), the object of *detestation*. This is the only objection we have to prefer against the dissertation prefixed to this historical account. The number of existing orders of knighthood, it appears, is sixty-six; and of those a succinct, but satisfactory, account is given; not only their origin is marked, with the circumstances which gave rise to them, but the names of their founders, and, in most cases, the rules and statutes of the orders, are given. The errors, too, of preceding writers are corrected, and much new light is thrown on the subject. The most copious account is that of the German order of Saint Joachim, to which the author is attached, and of which Lord Nelson is a Knight Grand-Commander. Ladies, also, are admitted into this order, and we shall extract the editors account of the conditions of their admission, (which reflect great honour on the founder), as a fair specimen of his abilities for the

task which he has undertaken, and of the manner in which he has executed that task.

" With regard to the fair sex, this chapteral institution is not limited to any certain number. Noble birth, and good extraction—as, being descended from a gentleman; or the being married to a gentleman, whose birth and conduct are unexceptionable; entitles every lady, or dowager of a gentleman; and every young unmarried lady; to be received. They are distinguished in the following manner:

" Ladies-Grand-Crosses;

" Ladies wearing the small Cross; and,

" Ladies-Novices.—

" Thus, they are classed in the register; and take rank accordingly; deriving from their dignities such benefits and advantages as are particularly attached thereto.

" Each noble lady; gentlewoman; or widow; can be immediately received as a Lady-Grand-Cross; or she can be received as a lady wearing the small-Cross, until she is in possession of a Commandery. But so soon as she is in the immediate possession of that dignity, she is obliged to be received as a Lady-Grand-Cross.

" A young lady must be at least sixteen years of age before she can be admitted to the honour of receiving the small-Cross; and cannot be invested with the dignity of Lady-Grand-Cross until she enjoys a Commandery. But should a young lady be betrothed to a gentleman, in that case, she can petition the Grand Master to be admitted as a Lady-Grand-Cross; and, after receiving the diploma, can assume the insignia of a Lady-Grand-Cross, on her wedding day.

" Princesses, and the daughters of reigning families, can receive the insignia, as Ladies-Grand-Crosses, as soon as they are baptized; nevertheless, such reception can in no wise prejudice the rights and claims of the older members, with respect to the Commanderies attached to this class.

" Every gentleman has a power to procure for his daughter (even in her tender youth,) a right to a Commandery, and as making a part of her future dowry, he can have her inscribed, or matriculated, as a Novice, as soon as she is born; and until she is in the sixteenth year of her age. From that period, she will regularly advance to the enjoyment of a Commandery, according to her turn; and without interruption.

" So soon as the sixteen years are accomplished, the Lady-Novice must be formally received and admitted to the honours of the small-Cross, otherwise she will lose her claims to a Commandery.

" A young lady, wearing the small-Cross, and who marries a man who possesses not hereditary nobility; or who is not strictly speaking a gentleman; does not thereby deprive herself of her right to a Commandery. But, she cannot attain to the rank of Lady-Grand-Cross, previous to her being in the actual possession of a Commandery. Until she is invested therewith, she must continue to wear the insignia of a lady of the order; unless her husband be created a nobleman; or procure some employment, which intitles him to the rank of a gentleman.

" As personal virtue; hereditary nobility; and gentility of descent, or extraction; entitle ladies to be admitted into this equestrian foundation, and chapteral order; so, on the contrary; a vicious life; corrupted morals; and disorderly manners: are an insuperable bar. All those are formally and absolutely

absolutely excluded, whose conversation, life, and manners, are repugnant to the principles of religion, morality, and female honour. When on such accounts, a lady is denounced to the order, by a Knight thereof, as having insinuated herself therein; (although her life and conduct are such, as render her unworthy of being received;) then the right appertains to the Grand-Master, and to the general chapter, to degrade so unworthy a person; and to deprive her of the insignia; and that, without even being obliged to name the accuser—Nevertheless, the person so degraded, has a right to examine the protocol of the general chapter, to the end that she may exhibit her defence. Thereupon, the Counsellor of justice is obliged to plead her cause, and *that* in the manner the most advantageous for her reputation and honour. Should it, however, be proved, that such a lady is really innocent; in that case, the denouncer shall be named, and as a calumniating brother, shall be degraded from the order, and expelled from its bosom. To accusations preferred, or denunciations made by anonymous persons; by such as are guided by malice or credulity, and who are not Knights of this Order, no attention will be given. They shall, *in toto*, be deemed false, scandalous, and ill-founded, and treated as such.

"As this equestrian, secular, and chapteral order has chosen the holy Joachim as a model for imitation, and as an example, whose virtues are ever worthy the imitation of all good men; so is it the particular duty of the ladies to regard the piety, the resignation, the patience, and the peaceable domestic virtues, of the holy Anna, his spouse, (the mother of the blessed Virgin Mary) as patterns worthy their especial imitation. Moreover, the ladies who are received, are obliged to observe the practice of all the duties which are specified with respect to the knights: that is to say, so far as is consistent with the difference of sexes. They must endeavour to distinguish themselves, above other women, by the practice of every moral and social virtue: and must conscientiously fulfil the duties attached to their sex; and which especially appertain unto them, as wives, mothers, and mistresses of families. Inviolable fidelity in the marriage state: tenderness and carefulness with regard to the persons and education of their children: mildness and beneficence towards their inferiors and servants: and charity and generosity towards the poor and needy, the widow and the fatherless, ought ever to be the cardinal points of the compass of life, by which they must steer their conduct, and regulate the whole of their lives and actions.—Moreover, they are obliged to take the three following vows.

- "1. As well in the single as in the married state, they shall educate children as true mothers ought to do: that is to say, such as are intrusted to their care, in the first instance; and such as are their own, in the second. They must endeavour to make them useful members of the state to which they belong; and must further and promote the education of other young people.
 - "2. Each lady of the order must distinguish herself with respect to her apparel, by wearing none but honourable and decent dresses.
 - "3. Each lady of the order must avoid playing at games of hazard; and never play deep upon any occasion; since gaming has but too often been, and still too frequently is, the ruin of many families.
- "To the fair sex, who are received into this illustrious, equestrian, secular, and chapteral institution, are assigned the same insignia as those which are attributed to, and worn by, the Knights: save, that in the place of the golden hemlet, the cross is surmounted with a golden Death's head, placed upon

upon two cross-bones. This emblem is meant to point out to the ladies the fragility of human beauty; to make them never lose sight of their latter end; and as a reflecting mirror, whenever they look thereupon, to shew that the Christian and moral virtues are far superior to all external charms; and are, in reality, the only basis on which can be built, true felicity in this world, and a happy eternity in the one which is to come.

We very much fear, that if such an order were established in England, in this degenerate and profligate age, there would be but very few candidates for admission, in the circles of fashion!

There are many inaccuracies of language in these volumes, which lead us to suppose that they are the production of a foreigner: and, in describing the dresses of the Knights, the editor invariably substitutes the affected appellation of *small-cloaths*, (which he would in vain look for in any of our dictionaries) for *breeches*, an error excusable only in a foreigner. We shall take this opportunity of reprobating the introduction of this quaint term, (to discover the etymology of which would set all human ingenuity at defiance), into colloquial language; and of remarking, that *such* refinement of expression only bespeaks a shocking grossness of ideas. The old expression is as intelligible as it is legitimate; it has been used, without scruple, for centuries, and we are certainly not better nor more virtuous than our ancestors.—What, with the introduction of French terms, of the vulgar *slang* of modern dramatists, and of the new-coined words of our delicate coxcombs, and coquettes, our language is in a fair way of becoming a miserable jargon, which an Englishman of a hundred years ago would scarcely understand.

In p. 53; vol. II, 1755 is called the *date of the Creation*, instead of the date of the Christian æra. But we have a much more serious complaint to prefer against the editor than that of verbal errors, or inelegance of style. In his second volume (p. 132, *et seq.*) he observes —“The numerous and illustrious body of the learned which, for near half a century, has composed the republic of letters, in the bosom of Germany, is sufficiently eminent to reflect the highest honour upon any country, and upon any age, whatsoever. Their number has long been, and still is, most respectable. Every department of science is completely filled.” Having paid this general compliment to the literature of Germany, he next specifies the names of some of the most illustrious, and among these, he places *Goethe*, whom he compares to *Euripides*; *Wieland*, whom he compares to *Ariosto*; *Kotzebue*, whom he compares to *Moliere*; and *Herder*, whom he styles “the *Bossuet* of the North.” He then, with perfect consistency, praises, beyond all measure, the reigning Duke of *Saxe-Weimar*, for affording encouragement to such men, and places him on a level with the *Traians* and the *Antonines*. After premising, what no one acquainted with German literature will attempt to dispute, that Germany has certainly produced, within the period specified, many writers of profound learning, great erudition, sound principles, and sublime genius, and, according to the justice of his panegyrics on several of those whom he
has

has named; we must remind this author, that the literati of Germany, within the last twelve or fourteen years, have done more to eradicate from the human mind all sense of religion and morals; to implant, in their place, the most corrupt and detestable principles; and also to subvert all existing establishments, than the writers of any other country, France, herself, not excepted. In the course of our labours we have had frequent occasion to reprobate the conduct of those literary prodigies of the North. In some preliminary remarks on the literature of the continent, prefixed to the appendix to the first volume of our Review, we noticed the notable attempts of some of those worthies, aye, and Professors in Universities too, to establish *atheism*; and, in the preface to our fourth volume, we entered more at large upon this subject, and there detailed some authentic anecdotes, to which we beg to refer our readers. We observed, that the German *Ariosto*, as our editor calls him, *Wieland*, "holds the Christian faith in such utter abhorrence, that he cannot even speak of it with temper. He has been heard, at the Ducal Court, at *Weimar*, where he resides, to express himself on this topic in terms of the utmost violence, even to declare that *he would go through fire and blood to overthrow Christianity*, and to avow his conviction that the Paganism of Greece and Rome was infinitely more rational and useful."—Again, "the greater part of the literati are men of profligate lives and abandoned characters. Their works, those of *Wieland* not excepted, are replete with licentious imagery, voluptuous descriptions, and scenes grossly indecent and immoral. When reproached with this scandalous practice, if they condescend to make any reply, they alledge as a reason, not an *excuse*, for their conduct, that *fashion* requires such meretricious embellishments, and their works would not sell without them. Thus they plead, in their own justification, that very depravity of taste which they themselves have created." The dreadful consequences of the circulation of those horrible works, in promoting the worst species of licentiousness and debauchery, and in destroying all sense of morality, virtue, and decency, are pourtrayed at the same time. Of the *Euripides* of Germany, we remarked; "*Goethe*, the author of the *Sorrows of Werter*, is one of those literati who contribute, by their writings, to deprave the minds of their countrymen. He resides at *Weimar*, exemplifying, by his practice, the sincerity of his attachment to the principles which he propagates." We did not state these facts, without the very best authority; and none of the admirers of the German literati have ever dared to question the accuracy of our statement. As to *Kotzebue*, the German *Moliere*, as he is ridiculously termed, his benevolent attempts to render *adultery* amiable, and to render *subjects* discontented with their situation, are sufficiently known in this country, thanks to the honest zeal of translators, to render any comment from us, in addition to those heretofore made, perfectly unnecessary. The justice of Mr. *Herder's* claim to the title of "the *Boswell* of the North," may be ascertained by a reference to our remarks on one of his productions, and his *Oriental Dialogues*, in a

former volume. * We are really surprised that the author of such a production as that before us, should have been so unguarded as to panegyricise men of this description; but to say the truth, the greatest defect in his work, is the indiscriminate manner in which he lavishes his commendations. Yet, with the exceptions which we have mentioned, he deserves great praise for his industry and accuracy; and we consider his book as both curious and interesting.

A Dialogue between a Methodist and a Churchman, respecting a Call to preach the Gospel—the New Birth—the Doctrine of Assurance—and other religious Subjects. 12mo. Pp. 882. 1s. 6d. Mozley, Gainsborough; Rivingtons, London.

THE best mode of recommending this little work will be to let it speak for itself in some considerable extracts, from which our readers will be enabled to form a judgment of it. The Methodist, in excuse for deserting the Church, observes,

“I cannot conceive how a parish church, which is but a heap of stones, can be more effectual for the attainment of salvation than any other place whatsoever, especially when the Minister is notoriously wicked, or strenuously inculcates doctrines which we judge to be of dangerous tendency, as the Popish doctrines of salvation by the merit of works, or the doctrines of the Socinians and Deists, who deny the depravity of human nature, the divinity and atonement of Christ, the inspiration of the Scriptures, and the influence of Divine Grace on the soul of man.” (p. 2.)

CHURCHMAN. “In my opinion you are become more the servant of sin since you joined the methodists, than you were before; for you seem to rail at your lawful clergy without any regard to truth or decency; because you must well know that no clergyman preaches any doctrine that has the least connection with such as you have mentioned, but such only as is consistent with the Scriptures, or is, as you say, notoriously wicked, for, if any of them was so, he would be discharged from his ministry with disgrace.” (p. 2.) “It is highly necessary there should be places set apart for the worship of God in every parish, that the inhabitants may know where to meet together to adore and praise Him. Reason, religion, and antiquity, sanction the propriety of having places set apart for public worship, and of our frequent resort to them; as, in the instances of Abraham, of the Israelites, of David, of Solomon, of our blessed Saviour, and his Disciples.” (p. 3.) “In the apostolical times, the primitive Christians worshipped the Almighty in some places, in or near their dwellings set apart for that purpose; but, in the second century, when their number and power had prodigiously increased, they built churches. About the sixth century parish churches were erected in this realm. Hence, you see the necessity and reasonableness of having places set apart for public worship, to which we ought to resort, and there, instead of being of different opinions about religion, with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ.”—(p. 4, 5.)

* See ANTI-JACOBIN REVIEW, Vol. XIII. p. 440.

It is recorded of the late Mr. Cadogan, that he told his wife he was indifferent whether she went to the Church or the Conventicle, provided she heard Christ preached. And the great charge now brought against the ministers of the established Church is, that they do not preach Christ. If the minister of Christ preach not the gospel of Christ, and salvation by Christ, we readily admit that he is none of His; we disclaim and renounce such an anomaly of character. But let us enquire into the fact; has the invidious charge, in a single instance, been established upon proof? General assertions, every one knows, are no proofs. And, without insisting on the difficulty of proving a negative, we will only request the Gentlemen of the Conventicle to be so obliging as to produce a single instance of a Clergyman of the Establishment, whose discourses they have regularly attended, for the space of one year only, on whom they can fairly substantiate the charge. We challenge them to the proof. But they well know that they can produce no proofs in respect to particulars; and, therefore it is that they deal only in generals. But, stop a moment, good Gentlemen Conventiclers, we have not yet quite done with you. We will retort the charge, by asking you, do ye preach Christ? Ye will reply, no doubt, in the affirmative. Be it so; but in what way? Do ye preach Christ truly and faithfully, in sincerity and love? Alas! too many of you, we fear, preach Christ of envy, of strife, of contention. We happen to be acquainted with some conventicles, (in the neighbourhood, and possibly in the very heart, of a populous manufacturing town, lately rendered notorious by its violation of the freedom of election), in which the hallowed name of the blessed Saviour of Mankind, which ought never to be mentioned but with the awe of reverence, and the fervour of gratitude, has too often been treated with indecent and familiar levity, dishonoured by absurdity and ridicule, and even profaned by blasphemy. *Pudent hæc opprobria.* Be ye sure then, good self-white-washing gentlemen, that ye be without sin among yourselves, before ye presume to cast a stone at any of your brethren. On Mr. Cadogan's principle of indifference as to the place of worship, or, rather, (for it amounts to that,) of his preference of the Conventicle, provided Christ be preached there, we might soon be induced altogether to forsake the assembling ourselves in any place of religious worship whatever, on the plea, that as we were not likely to hear Christ preached any where, we might stay at home and read and study Christ. The Methodist next objects to a form of prayer, because "a constant repetition of the same prayers, begets, *sometimes*, a habit of indifference: and how happily soever the words might be at first chosen, we still want something *now* to keep our thoughts alive." (p. 5.) Murder will out. The secret is here explained. Novelty is the life-blood of Methodism. Fix them to a form of prayer, put a stop to itineracy, and (our word for it) the ranks of Methodism will quickly be thinned. The legislature has lately passed an act to enforce the residence of the regular clergy in their respective parishes. We then of the establishment have surely a right

to expect from the legislature that this act will be followed up by a similar one in regard to Methodist and other dissenting Preachers, to license them (after due examination of their fitness) to the appropriate congregation, and fix them to residence like true pastors among their flock. And this is now become the more necessary, because they publicly and expressly declare, (in the Minutes of the Methodist Conference for 1799), "We are resolved never to station Preachers in circuits for the third year, except in cases of great emergency." (p. 12.) To the Methodist's objection to a form of prayer, and his preference of extemporary effusions, the Churchman replies,

"Many persons pretend that the Spirit doth immediately dictate to them their prayers, which many times are very confused and unbecoming, and too plainly the issue of a heated imagination, whereas God is not the God of confusion but of order. And what is merely the effect of an acquired habit, or natural fluency and facility of expression and warm affections, they confidently ascribe to the Spirit of God. Whereas the Spirit of God is more frequently and certainly in the still voice, than in the high wind and fire, the boisterous passions, and fiery zeal of men. And, certainly, he that takes care to put up wise and decent petitions to God, and considers carefully what to beg of Him, and asks it in a becoming manner, with faith and a true fervency, though in a form, hath much more reason to conclude, that he prays in and by the Spirit of God, than he that hath the greatest freedom of extempore effusions. Our Church Prayer Book contains every petition that a Christian can wish to offer up to the Throne of Grace, and is contrived with so much judgment and plainness of language, that the most ignorant person may understand it." (p. 5, 6.)

The Churchman next inquires of the Methodist, what are the subjects of the Petitions offered up to the Almighty in their meeting-houses? And, on being told, they are "those which are expressed in the service of the Church," he very pertinently observes, "You ought then to use the same form of worship with the Church." (p. 6.) And he goes on to shew the antiquity, the divine institution, and apostolical sanction, of forms of prayer; and that the prayers in our Liturgy generally begin with some of the Almighty's attributes, and with reminding us of the sufferings and intercession of our Blessed Redeemer. The Methodist, in particularizing the service of his congregation, mentions singing, &c. but is silent as to the use of the Lord's Prayer. We say then, that, however loudly, however vehemently, they may preach Christ, if they studiously omit the use of that divine prayer, which Christ himself hath taught, and commanded his Disciples to use, we cannot compliment them, at the expence of truth, by calling them Christians. The Methodist accuses the Churchman, (p. 10.) "of praying for the inspiration of the Holy Spirit, and yet positively denying that there is any such thing as inspiration in these days." The Churchman replies, there are—

"Two sorts of Inspiration, extraordinary and ordinary. By extraordinary inspiration is meant those supernatural gifts which were bestowed on the Apostles and primitive Christians, to enable them to preach the Gospel

in the language of every country they entered without the trouble of learning it, and to work miracles that they might the more readily convince the Heathen of the truth of their mission. By ordinary inspiration is meant those helps which the Almighty now affords us by the operation of his Holy Spirit, the promise of which we receive at our baptism, to enable us, with our own endeavours to live according to the precepts of the Gospel. It is for this assistance, inspiration, or grace, all which terms are of the same meaning, that is, an infusion of holy thoughts, that we pray in our churches, when we beseech the Almighty to cleanse the thoughts of our hearts by the inspiration of His Holy Spirit, &c. to grant us true repentance and his Holy Spirit, &c. At this day there is no other degree of inspiration." (P. 11.)

In stating his reasons for leaving the Church, and in relating his own experience, the Methodist fully displays the cant, absurdity, and profaneness of the sect. He concludes thus, "One day when I was alone wrestling with the Lord, He graciously looked down upon my affliction, and revealed his Son to me as suffering for my sins; and I thought I heard a voice saying, *Dost thou believe?* to which I answered aloud, I cannot help but believe." (P. 17.) Can any thing more truly and strikingly evince the impiety or insanity of these unhappy people? Here personal experience is made to be the sole criterion of faith. Every individual is to have a particular and personal revelation. St. Paul, we know, had an express and personal revelation from the blessed Saviour himself, but he was a peculiarly-chosen vessel, not a self-appointed teacher, and for a peculiar purpose, to bear the Saviour's name before the Gentiles, and Kings, and the Children of Israel; and his conversion and appointment to the apostleship took place before any of the Gospels had been committed to writing. But here every person is taught to expect a revelation to himself, and of what? Why, of *Jesus Christ as suffering for his sins*; observe, for his sins, the sins of the select individual, not for the sins of the whole world, as the Holy Scriptures teach us. But, let us ask these vain and confident boasters, Is not all Scripture given by inspiration of God? And do not the Holy Scriptures reveal Jesus Christ to us as suffering for our sins? and not for ours only, but also for the sins of the whole world? What need then is there for a particular revelation to every individual of a truth which has been imparted to the whole world by a general and public revelation? What saith St. Paul on this subject? "Faith cometh by hearing, and hearing by the word of God."—Other instances of cant and absurdity occur at p. 24, 25—The Methodist thinks lightly of baptism as a mere initiatory ceremony, and makes the new birth to be every thing.

CHURCHMAN. "Our blessed Saviour, when his disciples were disputing which of them should be the greatest in his kingdom, which they supposed would be an earthly one, in order to curb their ambition, set a little child before them, as an emblem of humility, and said unto them, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, that is, unless you are as little attached to pride and ambition as young children are, you are unfit for the kingdom of heaven. And

And by extending, as it were, the allegory, he said to Nicodemus, Except a man be born again, he cannot see the kingdom of God, that is, before a man can be worthy of [sit for] the kingdom of God, he must be as little attached to this world as an infant, he must set his ambition on the next world, begin a new life of innocence and persevere in it. He must, besides, be born of water and of the spirit, that is, he must be a member of the Christian religion [church] by baptism, and by striving to live up to its precepts the Almighty will, with the ordinary operation of his holy spirit, assist him to withstand temptations, to cleanse his heart of evil thoughts, and to continue steadfast in the good course he has entered upon all the days of his life. And, as the Almighty has promised such assistance, I am of opinion, that by being born again is meant, a change from a bad course of life to a good one, connected with a firm belief of the Holy Scriptures; and that every man who changes a bad course of life for a good one, and believes in, and obeys, the Scriptures, may be born again without being a Methodist, and without feeling those strong internal agitations which you pretend you did when you were converted to God." (P. 28.) "I think the new birth, which many of your people boast of having experienced, is effected by your preachers first threatening a whole congregation, the good as well as bad, with the torments of hell, and afterwards cajoling them into enthusiastic hopes, nay, certainty, of salvation. So that many weak-minded and illiterate persons, though good Christians, as well as many idle reprobates, are inveigled into your society, and made to believe, whenever a sudden change in their bodies raises their spirits, that God has pardoned them, and that they will certainly after this life be received into the joys of the next, if they have but faith in Christ, without being at the trouble of 'giving all diligence to add to their faith, virtue, &c.,' which will require both long time and much perseverance, and is, I believe, St. Peter's explanation of what Christ requires a person to accomplish before he can be born again." (P. 29.)

The methodist's account of his supernatural call to preach the gospel, exhibits a curious specimen of the delusions of fanaticism. The reply to it is highly deserving of perusal, but is rather too long for insertion. P. 41, 42, 43, contain a long and excellent quotation from the Family Chaplain, Vol. II. p. 291, shewing the necessity of employing illiterate persons in the first publication of the gospel, as it was to be founded on miracles. But afterwards, when the gospel was spread over the earth, and the Christian Church was settled and established, divine and human learning became the proper substitutes for inspiration, the necessary qualifications for a preacher of the gospel.

On the subject of assurance the Churchman justly observes,

"It is true, St. Paul was certain that there was a crown of righteousness prepared for him at the day of judgment. But the apostle's certainty of his own salvation ought not by any means to sanction the doctrine of assurance, as some say it does. It was, indeed, revealed to him, but still it was the consequence of his faithful perseverance to the end of his days in propagating the Christian religion." "Judas we know betrayed, and St. Peter denied, his blessed master; and if they, for want of godly perseverance, fell into temptation, it certainly becomes us never to relax in our endeavours
after

after salvation, or to make ourselves certain of it. These great instances of human frailty teach us 'to work out our salvation with fear and trembling.' But if we make ourselves certain of salvation, we lay aside our watchfulness, and either, like Judas, fall into temptation, and come short of our aim, or, like St. Peter, must strive to regain our lost strength by sincere repentance. Wherefore 'let him that thinketh he standeth take heed lest he fall,' for only he that endureth to the end shall be saved." (P. 45.) "Indeed I cannot help saying that this favourite tenet of yours, the doctrine of assurance, is extremely injurious to mankind; for if a person thinks that his sins are pardoned he becomes an enthusiast, if he thinks they will not be pardoned he becomes miserable and dejected. It produces either presumption or despair. In short, I really believe that if your presumptuous pretensions to extraordinary inspiration, and the pardon of sin, the two chief pillars of your sect, could only be set in a proper light before mankind, it would soon vanish away, and the pure and genuine doctrines of the gospel delivered by our ministers, the true successors of the apostles, would soon be as much noticed by your people as they are now despised by them." (P. 46, 47.)

P. 47 to p. 52, contains a just defiance of the regular clergy from the charges of wickedness, worldly-mindedness, and of not preaching the great doctrines of the gospel and the reformation; and concludes with stating, in a concise but clear and satisfactory manner, the uninterrupted succession of our bishops and clergy from the apostles. And the opinion of the learned and judicious Hooker is quoted, (p. 54.)

"What need we to seek far for proofs that the apostles who began this order of regiment by bishops, did it not but by divine instinct, when without such direction things of far less weight and moment they attempted not? The successors of the apostles presumed not to open their mouths till they were duly and lawfully called, agreeably to Christ's commission to the apostles. Wherefore let us not fear to be herein bold and peremptory, that if any thing in the Church's government, surely the first institution of bishops was from heaven, was even of God; the Holy Ghost was the author of it." (See Hooker, Book 7, Sect. 5.)

P. 66. The Churchman presses the Methodist with the sin of schism,

"Do you not think your forsaking the established Church, which is built upon a foundation of Christ's laying, and of which He is the head, and which has been established and hitherto protected by the laws of our country, in order to promote the glory of God, as well as peace, religion, and unanimity amongst us, has much the appearance of schism?"

From this charge the Methodist labours hard to vindicate himself, and by an arrant piece of sophistry would make it appear that the schism of the Methodists is only "the separation which the people of God make of themselves from the people of this world." He says,

"The schism condemned in the New Testament can have no place in the body of Christ, and it does not consist in the separation of this body from

from the world, but in its being divided in or against itself. It can have no place but amongst the members, real or supposed, of this body. It has nothing to do with the separation which the people of God make of themselves from the people of this world. To suppose that this is condemned as schism, is to suppose that it is schism to obey a divine command. For God himself hath enjoined his people to come out from the wicked and carnal, and to be separate, and not to touch the unclean thing." (P. 67, 68.)

The Church is the body of Christ. All who are admitted into the Church by baptism are the members of this body. Schism is the separation of some of the members from the body without sufficient cause. The members are distinguished into good and bad. Is the wickedness of some members a sufficient cause of separation to the good? Certainly not, if we may believe the words of our blessed Saviour, 'Let both grow together until the harvest;' in the time of harvest the Lord of the harvest will make the proper distinction and separation between them. It is not then from the wicked and carnal members of the Church that we are commanded to separate, for we may have greater chance to reclaim them by continuing in the Church with them; but we are commanded to separate from a Church that imposes sinful terms of communion, and requires us to join in an idolatrous worship. It is manifest, therefore, that nothing can justify separation but sinful terms of communion. All other separation is schism. And schism, St. Paul assures us, is a very grievous sin. But let us hear the Churchman's reply to the Methodist.

"St. Paul did not mean to encourage a division amongst the converted Christians when he enjoined them to come out and be separate; but only required them to abstain from idol temples, lest they should defile themselves by joining in an idolatrous worship; for idolators were then numerous at Corinth. But, perhaps, your separation from the established Church, which was instituted for the express purpose of promoting holiness and unanimity in the worship of God, under an idea of being more holy than those you have left behind you, may savour too much of the self-righteousness of the proud boasting Pharisee to be pleasing to him. For my part, I firmly believe there are many members of our Church who truly deserve, and, perhaps, much better than many of your people, to be classed with the people of God; and who, without any disgusting appearance of sanctity and mortification, modestly and cheerfully shew their fear of offending him, their faith in Christ, and their good-will towards all mankind, by doing to all men as they would they should do to them. Nay, I think you act contrary to the New Testament by withdrawing yourselves from other Christians. For by baptism in our infancy we become members of Christ's body, are taken into covenant with our Maker, are dedicated to his service, and entitled to his promises. And as there is but one Lord, one faith, one baptism, one God and Father, and by one Spirit we are all baptized into one body, we ought not to be tossed to and fro and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive, every one saying, I am of Paul, I of Apollos, I of Cephas, and I of Christ, but obey them that have the rule over us, our lawful ministers, and submit ourselves, and with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." (P. 68, 69.)

He then explains, in a very full and able manner, the nature of baptism and confirmation, both of which ordinances (especially the latter) the Methodists are too much inclined to treat with contempt; but surely very unreasonably, when it is considered that one is a sacrament expressly ordained by our blessed Saviour himself, and is declared by our Church to be generally necessary to salvation, the other an appropriate and significant ceremony, instituted by the apostles.

P. 74. The Methodist asserts,

"I am not a dissenter, but a churchman by principle; and if the doctrines of the gospel were delivered from the pulpit as faithfully as they are intermixed with the service of the Church, I should always attend it. As I believe the Articles, and admire the Liturgy, if I should be so happy as to live to hear the gospel preached from the pulpit, my heart would rejoice, and I should count myself a happy man in being one of its members. But in the Church a clergyman seldom says any thing about Jesus Christ dying for us, or about the wickedness of our hearts, or about being born again; but tells us we must be virtuous and attend the sacraments, instead of preaching of the grace of God manifested in the birth, life, death, and resurrection, of the Saviour."

CHURCHMAN. "If you really admire our Liturgy, you would, I think, use it in your places of worship rather than extemporary prayers, which must be for the most part unintelligible to an audience, because they are not acquainted with them beforehand. But I begin to suspect that it is not altogether at the doctrines our clergy deliver you are disgusted, but at established forms, notwithstanding your pretended attachment to our Church. When a clergyman tells his parishioners to be virtuous, he requires them to cleanse their hearts from wickedness, and to begin and continue in a course of life consistent with the gospel, which is, in fact, requiring them to be born again. And when he tells them to attend the sacraments, he explains the meaning of them, and consequently preaches both the moral duties of the gospel and the grace of God manifested in the birth, life, death, and resurrection of Christ." (P. 74, 75.) "Indeed we are confident that the clergy of the establishment preach the doctrines of the gospel and of the reformation more consistently, more faithfully, more conscientiously, more efficaciously, and with much more true Christian humility, than the Methodists. The latter term, indeed, humility, the Methodists seem to have expunged from their vocabulary. Original sin, the fall and restoration of man, the free grace and mercy of God, the atonement made, the redemption purchased, for all mankind by the blood of Christ, the divinity and incarnation of Christ, the influence of the Holy Spirit, salvation by the merits of Christ, to the utter exclusion of any merit of our own, repentance, faith, obedience, Christian charity; these are the doctrines delivered by our best and soundest divines, and by our clergy in general, from the pulpit and from the press. Can the Methodists do more? Do they do so much? We have, moreover, a security from our clergy that they will teach these doctrines. Have the Methodists any similar tie upon their preachers? Finally, from the weakness of the instruments employed in the establishment and propagation of Methodism, from the success that has attended it, and from its continued increase, this advocate infers that 'it is the cause of God.' (P. 78.)

On similar grounds might not Attila, Mahomet, and Buonaparté, rest pretensions to the divine approbation of the respective causes? To so futile an argument it will scarcely be necessary to reply in the words of the Churchman.

"It appears to me rather too presumptuous to attribute the rise and progress of Methodism to the handy-work of God; for as he hath charged us to be of the same mind, and to submit to the ordinances of our country, both civil and ecclesiastical, I think he will not countenance any proceedings contrary to these ordinances. Methodism, in my opinion, began and was carried on in the following manner: Your founder, Mr. Wesley, by dint of study, and a misguided zeal, fancied that he was a pardoned sinner, and that it was his bounden duty to declare unto all that were willing to hear, the glad tidings of salvation; and by preaching up, wherever he went, the doctrines of assurance and instantaneous conversion, he drew after him many disciples, in whom he artfully contrived to create a disgust for ordinances that he might attach them the more firmly to himself. And as a spirit of emulation is quickly kindled up, when we see certain individuals prosperous in their undertakings, an illiterate person or two attempting Mr. W.'s mode of preaching with some success, others of the same stamp were excited to imitate them; by which means preachers began to be numerous, love-feasts to be established, and, on account of the ignorance of these poor deluded men, confusion and wild-fire to prevail wherever they held forth; which, being said to be the effect of divine power, as well as on account of the novelty of such proceedings, never failed to gain profelytes among the curious and illiterate." (P. 81, 82.)

He then inserts a letter from Mr. Hervey, (author of *Meditations among the Tombs*) the friend and companion of Wesley in his youth, to shew his opinion that W.'s proceedings were not agreeable to the word of God and the established laws of our country. From this letter we present our readers with the following extract:

"Had I the strongest inclination, I have no manner of ability to bestir myself in the manner you propose. I, a thundering Boanerges! I, a speaking trumpet from heaven! I lift up my voice to the whole world, and make the canopy of the skies ring! Never, dear Sir, never could you have made choice of so improper a person, so vastly unequal to the task. Besides, I freely own, I cannot approve of itinerant preaching. I think it repugnant to the apostolical, as well as the English, constitution, I find Timothy settled at Ephesus, Titus stationed at Crete, and others of our captain's commanders assigned their particular posts. These labourers (and industrious labourers they were) did not think it necessary to travel from this country to that with words of exhortation, but chose to lay out their pastoral vigilance upon the flock consigned to their care. Thus would I advise my dear Mr. Wesley to act. Be content to imitate those primitive preachers. Fix in some parish, visit carefully your people, let every individual be the object of your compassionate zeal. O! what good might this do to the cause of Christianity; how might neighbouring ministers follow the unexceptionable example, and, from inveighing against my good friend as they now unanimously do, honour him and tread in his steps." (P. 82, 83.)

In conclusion the Churchman says,

"From

"From our conversation it appears to me that your sect has been founded, and hitherto supported by pretensions to supernatural gifts, by railing at our clergy, and by distributing books replete with improbabilities amongst the ignorant and illiterate. Methodism might do some good, when first set on foot, in awakening a few thoughtless people to a sense of their duty; but, in my opinion, religion might have been in a more flourishing condition at this time, had it never been established; for the Methodist believes the Churchman to be out of the road that leads to salvation; and the Churchman believes the Methodist to be both presumptuous and hypocritical; and, on this account, religion, with many, becomes a source of contention and ridicule, instead of faith, hope, and charity." (P. 86, 87.)

One excellence of this little work is, that for every opinion put into the mouth of the Methodist it refers chiefly to recent publications and defences of Methodism.

We cannot dismiss this very reasonable and judicious performance without returning our thanks to the unknown author of it, and earnestly recommending it to the serious perusal of all those who are, either already Methodists, or in danger of becoming so.

We shall conclude these observations by presenting to our readers for their amusement, leaving it to them to make the application, a quotation from an historical play, entitled, *Oliver Cromwell*, and written by a Mr. George Smith Green, about the middle of the last century. An honest royalist thus describes Cromwell's companions, the Puritans,

"They pretend a purity of soul
Surpassing that of any other mortals;
And talk as freely of the realms above
As if those regions were their own demesnes;
Boast of new light, and grace, and revelation;
And preach, and prey, and fancy they're inspired;
Wrest holy truths to ign'rant exposition,
And torture texts for mercenary ends.
These they call gifts; and say they came from heav'n
To them, th' elect, to weed the sinful world,
To bolt the brain, and purify mankind!"—*Act I. Scene I.*

A Letter to Napoleone Buonaparté, styling himself the Government of France and the Envoy of God; exhibiting a complete View of his Moral and Political Conduct. With Notes, and a Sketch of his Life. Translated from the French of the Chevalier Tinsseau. 8vo. Pp. 68. Harding. 1803.

THIS very spirited and highly interesting letter was written shortly after the publication of the famous —, or rather *infamous* — "Act of Amnesty," relating to the French emigrants, by Napoleone Buonaparté, *alias the Envoy of God*, *alias the Herald of Destruction*.

"The Translator's Preface," is, at once, so fair and so complete
a review

a review of the performance, that we shall not hesitate in transcribing it.

"For the publication of the following interesting performance, at the present juncture, the translator conceives it unnecessary to make any apology. It will be found to contain a complete justification of the French royalists against the abominable calumnies published by the perionage to whom it is addressed, in his various proclamations. It also presents the reader with a succinct history of the various factions which have tyrannized over France, from the commencement of the revolution to the present moment; together with an animated picture of the character of the Corsican, and a history of the armies through which he has waded to his present exalted situation. It is well calculated to convince the inhabitants of his country, that in the overthrow of his tyrannical usurpation, the powers of Europe can alone look for security."

The following excerpts will suffice as specimens of the execution of the work; and the latter of the two will, perhaps, present a certain act of the life of Buonaparté in rather a novel point of view.

"Alas! since our country, after the many fatal experiments which tyrants of every description have made at her expence, must, at last, return to the moderate government of an individual, as to the only haven of rest after so many tempests, will she seek for repose in a government which, being illegitimate and defective, can only give birth to new ones. And, will she discard that whom [which] a succession of eight centuries point out to her; that, whose rights are the eternal safeguard of the tranquility of the state; will she discard the successor of Philip Augustus, of St. Louis, of Charles the Wise, of Louis XII. of Henry the Great, of Louis XIV. and of the virtuous Louis XVI. for a vile Corsican, an obscure agent of Robespierre, a murderer employed under Barras against the city of Paris, a monster, who, conscious that he is a stranger to France, has recently created himself interests in Italy, contrary to, and independent of that country? Will she prefer to the most ancient family of France, whose name is identified with that of our country, an ignoble and base-born progeny, whose chief is gorged with the blood of Frenchmen, and whose branches are either in total obscurity, or only known by the extent of their crimes? Will the virtues of Louis XVI. with a deed of horror which it remains for us to efface by our repentance, constitute a title of exclusion for its successor, of banishment for his daughter; a daughter, who, worthy of her noble forefathers, preferred, in her exile, the French prince her father had destined for her, to a young one placed on the threshold of the Imperial throne? Alas! she is an orphan, and it is the duty of the French nation to watch over her with parental affection!

"Hitherto, you had successively betrayed or subverted every government under which you have passed. Nor have you treated, with more ceremony, the constitution which you yourself have imposed upon France. You have violated your own laws, and yet you have the folly to hope, or the arrogance to insist, that others should respect them! From a motive of individual ambition, as foreign to the nation as your own person, you have provoked against her a general war, and have attacked her sovereignty. The third article of the constitution, proposed by Syéès and Dannon, and promulgated by the grenadiers of St. Cloud, declares, that "*every French citizen*

Citizen who shall accept an employ, or receive a stipend from any foreign state, shall forfeit his rights of citizenship. Nevertheless, you have received, without the knowledge of the bodies representing the national sovereignty, or rather, you have extorted the situation of president of the Cisalpine Republic with a salary of 500,000 livres. I am aware that your supporters have said, that, in the capacity of *Consul of France*, it was that you accepted the presidency of Italy. But this is false; for you had only seven years and a half to be *Consul of France*, when you contrived to be appointed president of the Cisalpine Republic for ten years!

"You are then no longer a citizen of France, and, by retaining the situation of First Magistrate, contrary to the law which you yourself had made, you have placed yourself beyond the protection of that law, as you have successively done with every anterior law." An enemy to royalty under all its different modifications, a destroyer of the republican form of government, a traitor to all parties, there is no Frenchman, of whatever party, of whatever political sect, but whose right, and whose duty it is become, to put a period to your tyranny. A violator of all laws, no law can protect you. Who has exempted you from the power of the law?—Yourself. Who will exempt another from the same power?—Himself also. What will be your reply to the man who, treating you as you have treated so many others, shall say to you,

• *La force fit ton droit; la foiblesse est ton crime!*

• *Strength was your right; and weakness is your crime!*

"But this is not all. Of your own authority you united the *Naples*, the conquest of the French arms, to your newly-acquired kingdom of Italy. And who does not see that your object in so doing is to place the passage of the *Simplon* in your hands, in order to enable you to call in the aid of your Italian subjects, whenever a part of the French, weary of your arrogant domination, shall seek to shake off the yoke of iron under which they now groan? Who, also, does not see, that the fate of Piedmont remains only provisional, until the opportunity arrives of uniting it to your own kingdom? A man who is no longer a French citizen, even if he ever were one, heaps upon himself whole provinces conquered by French arms, and Frenchmen behold it with impunity! O, eternal disgrace to my country!"

We hope this spirited and able production, of one of the most respectable and consistent of the French loyalists, will be universally read in this country, and that pains will be taken to render its circulation as general in France.

The Stranger in France: or, A Tour from Devonshire to Paris. Illustrated by Engravings, in Aqua Tinta, of Sketches taken on the Spot.
By John Carr, Esq. 4to. Pp. 262. 1l. 1s. Johnson, London; Hannaford, Tinterns. 1802.

MR. CARR is, without exception, the most pleasing and most intelligent of all the Tourists, who availed themselves of the opportunity afforded by the late "hollow armed Truce", to visit the

blood-stained territory of the French Republic. He writes with much pleasantry, and good humour; his descriptions are easy and natural, and his remarks, for the most part, are pertinent, ingenious, and forcible. His merits, however, must not render a Critic blind to his defects; and that he has defects we shall have occasion to shew before we part with him.

Mr. Carr began his tour, immediately after the Definitive Treaty of Peace was signed, and, having sailed in a frigate from the coast of Devonshire to Portsmouth, proceeded from thence to Southampton, where he embarked in a packet for Havre, *formerly called Havre De Grace*, afterwards, we believe, Havre de Marat, or some such revolutionary appellation, and now, we suppose, plain Havre. On his arrival at Southampton, our traveller met with a party of French emigrant priests, who were returning to their native soil, and who had taken their passage in the same vessel. Of these unhappy exiles he gives an affecting description, which is too creditable to his feelings to be omitted here.

"About noon, they had deposited their baggage upon the quay, which formed a pile of aged portmanteaus, and battered trunks. Parties remained to protect them, previous to their embarkation. The sun was intensely hot, they were seated under the shade of old umbrellas, which looked as if they had been the companions of their banishment.

"Their countenances appeared strongly marked with the pious character of resignation, over which were to be seen a sweetness, and corrected animation, which seemed to depict at once the soul's delight, of returning to its native home, planted wherever it may be, and the regret of leaving a nation, which, in the hour of flight and misery, had nobly enrolled them in the list of her own children, and had covered them with protection.

"To the eternal honour of these unhappy, but excellent people, be it said, that they have proved themselves worthy of being received in such a sanctuary. Our country has enjoyed the benefit of their unblemished morals, and their mild, polite, and unassuming manners, and wherever destiny has placed them, they have industriously relieved the national burden of their support by diffusing the knowledge of a language, which good sense, and common interest, should long since have considered as a valuable branch of education.

"To those of my friends, who exercise the sacred functions of religion, as established in this country, I need not offer an apology, for paying an humble tribute of common justice to these good, and persecuted men; who, from habit, pursue a mode of worship, a little differing in form, but terminating in the same great and glorious centre. The enlightened liberality of the British clergy will unite, in paying that homage to them, which they, in my presence, have often, with enthusiasm and rapture, offered up to the purity, and sanctity of their characters. Many of them informed me, that they had received the most serviceable favours from our clergy, administered with equal delicacy, and munificence.

"Amongst these groupes were some females, the wives and daughters of Toulonese merchants, who left their city when lord Hood abandoned that port. The politeness and attention, which were paid to them by the men, were truly pleasing. It was the good breeding of elegant habits, retaining

taining all their fostness in the midst of adversity, sweetened with the sympathy of mutual and similar sufferings.

"They had finished their dinner, and were drinking their favourite beverage of coffee. Poor wanderers! the water was scarcely turned brown with the few grains which remained of what they had purchased for their journey.

"I addressed them, by telling them, that I had the happiness of being a passenger with them, in the same vessel; they said they were fortunate to have in their company one of that nation, which would be dear to them as long as they lived. A genteel middle aged woman offered to open a little parcel of fresh coffee, which they had purchased in the town for the voyage, and begged to make some for me. By her manner, she seemed to wish me to consider it, more as the humble offering of gratitude, than of politeness, or perhaps both were blended in the offer. In the afternoon, their baggage was searched by the revenue officers, who, on this occasion, exercised a liberal gentleness, which gave but little trouble, and no pain. They who brought nothing into a country but the recollection of their miseries, were not very likely to carry much out of it, but the remembrance of its generosity.

When they reached Havre, it was not the intention of the captain of the packet to go within the pier, with a view to save the port-anchorage dues, which amount to the enormous sum of *eight pounds sterling*; but a peremptory order from the constituted authorities of the place, compelled him to forego his resolution, and, of course, to submit to this infamous imposition. The vessel was immediately assailed by a crowd of ragged men and boys, who, without ceremony, seized on the luggage of the passengers, and made them pay an exorbitant price for carrying it to shore. Our traveller, however, by the proper application of his stick, succeeded in rescuing *his* trunks from these republican harpies, and went on shore in the captain's boat. The emigrants, when they landed, sustained neither violence nor insult from the people, "they were received with a sullen silence, and a lane was made for them to pass into the town."

From Havre, Mr. C. proceeded, in the diligence, to Rouen, of which city he gives a melancholy description; especially of the revolutionary devastations committed on its venerable and magnificent churches. The cathedral was converted into a manufactory for gunpowder; and the elegant church of Saint Ouen was used, by these barbarians of the eighteenth century, for the purpose of casting cannon balls!!! It is singular, that, in mentioning the six suburbs of Rouen, he mis-spells the names of four of them; "*Bouveul*" for *Bourguil*; "*St. Hiliare*" for *St. Hilaire*; "*Martainville*" for *Martinville*; and "*Beouvisme*" for *Beauvoisine*. The description of this city is very correct.—Mr. C., during his stay at Rouen, was present at the trial of a criminal, charged with a capital offence. He represents the Criminal Tribunals as being *Military Tribunals*, which is certainly perfectly consistent with the military despotism, now established in France;—and he adds; "It is one of the peculiar characteristics of such tribunals to order immediate punishment after conviction."

viſtion." But this is a miſtake; for it was a proviſion of the old law of France, during the monarchy, that a night ſhould not paſs between the condemnation and execution of a culprit. He labours under another miſtake too, when, in giving a preference to the mode of execution by the guillotine, over the ancient mode of executing criminals, he calls the latter, "breaking the criminal *upon the wheel*." The criminal was not broken upon the wheel, but upon a ſquare platform, raiſed from the ground, and provided with tranſverſe beams, between two of which, the legs and arms of the criminal were placed, to give greater effect to the blow of the execution; and it was not till after his limbs were ſo broken, that he was faſtened to a wheel, for the purpoſe of expoſure. Nor in any, but caſes of the greateſt aggravation, ſuch as murder, attended with peculiar circumſtances of cruelty, was the criminal left "afterwards to periſh in the moſt poignant agonies." He commonly received what was called the *coup de grace*, a blow upon his cheſt, which deprived him of life, before he was removed from the ſcaffold. On the ſame ſpot on which Mr. Carr ſaw the operation of the guillotine, we have ſeen the operation of *breaking*. A curious anecdote is here related of the late Governor Wall.

"As I have alluded to the fate of Governor W——, I will conclude this chapter by relating an anecdote of the terror and inſatiation of guilt, diſplayed in the conduct of this wretched man, in the *preſence* of a friend of mine, from whom I received it—A few years before he ſuffered, fatigued with life, and purſued by poverty, and the frightful remembrance of his offences, then almoſt forgotten by the world, he left the ſouth of France for Calais, with an intention of paſſing over to England, to offer himſelf up to its laws, not without the cheriſhed hope that a lapſe of twenty years had ſwept away all evidence of his guilt.

"At the time of his arrival at this port town, the hotel in which Mad. H—— was waiting for a packet to Dover was very crowded—the landlord requeſted of her, that ſhe would be pleaſed to permit two gentlemen, who were going to England, to take ſome reſreſhment in her room; theſe perſons proved to be the unfortunate Brooks, a king's meſſenger, charged with important diſpatches to his court, and Governor W——. The latter was dreſſed like a decayed gentleman, and bore about him all the indications of his extreme condition. They had not been ſeated at the table long, before the latter informed the former, with evident marks of perturbation, that his name was W——, that having been charged in England with offences, which, if true, ſubjected him to heavy puniſhment, he was anxious to place himſelf at the diſpoſal of its laws, and requeſted of him, as he was an Engliſh meſſenger, that he would conſider him as his priſoner, and take charge of him.

"The meſſenger, who was much ſurpriſed by the application, told him, that he could not upon ſuch a representation take him into cuſtody, unleſs he had an order from the Duke of Portland's office to that effect, and that in order to obtain it, it would be proper for him to write his name, that it might be compared with his hand writing in the office of the ſecretary at war, which he offered to carry over with him. Governor W—— ſtill preſſed him to take him into cuſtody, the meſſenger more ſtrongly declined it, by informing him that he was the bearer of diſpatches of great importance

tance to his court, that he must immediately cross the Channel, and should hazard a passage, although the weather looked lowering, in an open boat, as no packets had arrived, and that consequently it was altogether impossible to take him over, but again requested him to write his name, for the purpose already mentioned; the governor consented, pens and paper were brought, but the hand of the murderer shook so dreadfully that he could *not write it*, and in an agony of mind, bordering upon frenzy, he rushed out of the room, and immediately left the town.

"The messenger entered the boat, and set sail; a storm quickly followed, *the boat sunk in sight of the pier*, and all on board, but one of the watermen, perished!!!

"The Great Disposer of Human Destiny, in vindication of his eternal justice, rescued the life of this insatuated delinquent from the waves, and from a sudden death, to resign him to the public and merited doom of the laws.

The justice of the closing inference many of our readers will probably be disposed to question.

Our traveller had letters to an opulent house at Rouen, the Messrs. G——; who, during the reign of Robespierre, was robbed of the whole contents of their warehouses, by the agents of the government, to the amount of 25,000*l.* sterling. Not content with this, they threw Madame G——, the mother of these gentlemen, into prison.

"Soon after the gates of the prison were closed upon Madame G——, her eldest son, a man of commanding person, and eloquent address, in defiance of every friendly, and of every affectionate entreaty, flew to Paris.

"It was in the evening of the last winter which beheld its snows crimsoned with revolutionary carnage, when he presented himself, undismayed, before that committee, whose horrible nature will be better described by merely relating the names of its members, then sitting, than by the most animated and elaborate delineations of all its deadly deeds of rapine and of blood. At a table, covered with green cloth, shabbily lighted, in one of the committee rooms of the national assembly, were seated Robespierre, Collot d'Herbois, Carnot, and David. They were occupied in filling up the lists for the *permanent* guillotine, erected very near them, in la Place de la Revolution, which the executioners were then clearing of its gore, and preparing for the next day's butchery. In this devoted capital more blood had, during that day, streamed upon the scaffold, than on any one day during the revolution.

"The terrified inhabitants, in darkness, in remote recesses of their desolate houses, were silently offering up a prayer to the great God of Mercy to release them, in a way most suitable to his wisdom, from such scenes of deep dismay, and remorseless slaughter.

"Robespierre, as usual, was dressed with great neatness and gaiety; the *savage* was generally *scepted*, whilst his associates were habited, en Jacobin, in the squalid, filthy fashion of that era of the revolution, in the dress of blackguards.

"Mr. G—— bowed, and addressed them very respectfully. "I am come, citizens, before you," said this amiable son, "to implore the release of my mother; she is pining in the prisons of Rouen, without having com-

mitted any offence; she is in years; and if her confinement continues, her children, whose fortunes have been placed at the disposal of the national exigencies, will have to lament her death: grant the prayer of her son, restore, I conjure you, by all the rights of nature, restore her to her afflicted family." Robespierre looked obliquely at him, and with his accustomed sharpness, interrupted him from proceeding further, by exclaiming, "what right have you to appear before us, miscreant? you are an agent of Pitt and Cobourg (the then common phrase of reproach) you shall be sent to the guillotine—Why are you not at the frontiers?" Monsieur G——, unappalled, replied, "give me my mother, and I will be there, to-morrow, I am ready instantly to spill my blood, if it must be the price of *her* discharge;" Robespierre, whose savage soul was occasionally moved by sights of heroic virtue, seemed impressed by this brave and unusual address. He paused, and after whispering a few words to his associates, wrote the discharge, and handing it over to a soldier, for the successful petitioner, he fiercely told him to retire.

"Mr. G—— instantly set out for Rouen, where, after a long and severe journey, he arrived, exhausted with fatigue, and agitation of mind; without refreshment, this excellent man flew to the gates of the prison, which contained his mother, and presented the discharge to the gaoler, who drily, with a brutal grin, informed him, that a trick had been played off upon him, that he had just received a counter order, which he held in his hand, and refused to release her!!!

"It turned out, that immediately after Mr. G—— had left the committee room, the relenting disposition, which he had momentarily awakened in the barbarous breast of Robespierre, had subsided.

"The generous sentiment was of a short, and sickly growth, and withered under the gloomy, fatal shade of his sanguinary nature. A chasseur had been dispatched with the counter-order, who passed the exulting, but deluded G—— on the road.

"A short time after this, and a few days before Madame G——, and her unhappy companions were to have perished on the scaffold, the gates of their prison flew open, the world was released from a monster—Robespierre was no more."

From Rouen Mr. C. repaired to Paris, in the diligence. There he was particularly fortunate in being introduced to families who possessed every qualification which could render their society agreeable, and every disposition to set off their country to the greatest advantage.—No wonder, then, that such friends should produce a magic effect in our traveller, and lead him to view almost every object with the eye of favour and prepossession. The poissardes of Paris, we are told, had been ever accustomed, on particular occasions, to offer their congratulations to the sovereign, and to present him with a bouquet. Accordingly, when Buonaparté usurped the supreme power, these heroines paid him the same compliment; but his Corsican majesty rejected their proffered present, and fiercely told them to return home, attend to their husbands and their fish, and never more to interfere in affairs of state. The advice was certainly good, though not disinterested; but Mr. C.'s remark, that "such a repulse as this, offered to a body of people, more formidable from their influence than the Laz-
zaroni

zaroni of Naples, would, in all human probability, have cost any one of the Kings of France his crown," must be founded on some information, with which our knowledge of French history has not supplied us.

The painter David, one of the most sanguinary monsters which ever revolutionary France has produced, the worthy friend and associate of Robespierre, is now, it seems, "permitted, by his *great patron and friend* Bonaparte (Buonaparté) to occupy the corner wing of the old palace, from which every other man of genius and science, who was entitled to reside there, has been removed." *Pares cum paribus*.—We wonder the adage did not occur to Mr. Carr; but, alas! he was so fascinated by the reception he experienced from a minister, or a minister's brother, we scarcely know which, that he could see nothing in this regicidal Corsican, but his virtues; in short he considers and represents him as something more than human. Of the fulsome and disgusting adulation which he lavishes on this Consular assassin, we shall presently exhibit some notable instances. Of David, however, our traveller entertains a very just opinion.

"The great abilities of this man have alone enabled him to survive the revolution, which, strange to relate", (*strange*, indeed, but certainly not *true*), "has, throughout its ravages, preserved a veneration for science, and, in general, protected her distinguished followers"—surely Mr. C. must be strangely unacquainted with the events of the revolution to make so unfounded an assertion as this. If he will take the trouble of casting his eye over the long list of persons guillotined, massacred, imprisoned, or proscribed, during the revolution, he will find most of the "distinguished followers of science" inserted in it, from Bailly to La Harpe. To tell the world that the revolutionary members had a veneration for science, when, with a degree of savage ferocity, they destroyed its choicest productions, and murdered or persecuted its most distinguished followers, is absurd and preposterous. Where such men of science, as David, indeed, were to be found, imbued with their own principles, and fully prepared to become the instruments of their crimes, they were certainly courted and venerated; but as men of science they were not respected, nor, in any degree, exempted from the cruelty and persecution, which extended, almost indiscriminately, to every class of men, except the lowest. Such errors as this should never be suffered to pass unnoticed. But to proceed with our quotation.

"Bonaparte, who possesses great taste, "that instinct superior to study, surer than reasoning, and more rapid than reflection," entertains the greatest admiration for the genius of David," (so did his worthy predecessor and associate Robespierre, but *his* attachment no one ever yet thought of ascribing to taste), "and always consults him in the arrangement of his paintings and statues. All the costumes of government have been designed by this artist.

"David is not without his adherents;" (No, nor Barrere, nor would Satan himself, if he established his residence in France, under

the reign of the murderer of Jaffa), "he has many pupils, the sons of respectable, and some of them, of noble families in different parts of Europe." (Hopeful noblemen these young friends of the revolutionary assassin will make.) "They are said to be much attached to him, and have formed themselves into a military corps, for the purpose of occasionally doing honour to him, and were lately on the point of revenging an insult which had been offered to his person, in a manner, which, if perpetrated, would have required the interest of their master to have saved (to save) them from the scaffold,

"But neither the gracious protection of consular-favour, nor the splendour of unrivalled abilities, can restore their polluted possessor to the affections and endearments of social intercourse. Humanity has drawn a *sable circle* round him. He leads the life of a proscribed exile, in the very centre of the gayest city in Europe. In the gloomy shade of unchosen seclusion, he passes his ungladdened hours, in the hope of covering his guilt with his glory, and of presenting to posterity, by the energies of his unequalled genius, some atonement for the havoc and ruin of that political hurricane, of which he directed the fury, and befriended the desolations, against every contemporary object that nature had endeared, and virtue consecrated.

In the eleventh chapter we have the following account of the memorable attempt to destroy the Tyrant of France, by "the Infernal Machine."

"Upon leaving Madame B—— I passed the Place de Caroussel, and saw the ruins of the houses, which suffered by the explosion of the infernal machine, which afforded so much conversation in the world at the time, by which the First Consul was intended to have been destroyed in his way to the National Institute of Music. This affair has been somewhat involved in mystery. It is now well known that Monsieur Fouché, at the head of the police, was acquainted with this conspiracy from its first conception, and by his vigilant agents, was informed of the daily progress made in the construction of this destructive instrument, of the plan of which he had even a copy. The conspirators proceeded with perfect confidence, and as they thought with perfect security. Three days before it was quite completed, and ready for its fell purpose, from some surprise or dread of detection, they changed their place of meeting, and in one night removed the machine from the spot where it had been usually deposited. The penetrating eye of the police lost sight of them. Fouché, and his followers exercised their unrivalled talents for pursuit and discovery to no purpose. The baffled minister then waited upon Bonaparte, to whom he had regularly imparted the result of every day's information respecting it, and told him that he could no longer trace the traitorous instrument of his assassination, and requested him, as he knew it must be completed by this time, not to go to any public places, until he had regained a knowledge of it. Bonaparte replied, that fear only made cowards, and conspirators brave, and that he had unalterably determined to go with his accustomed equipage to the National Concert that very evening. At the usual hour the First Consul set off undismayed from the Thuilleries, a description of the machine, which was made to resemble a water cask, being first given to the coachman, servants, and guards. As they proceeded, the advance guard passed it unobserved, but
the

the coachman discovered it just as the consular carriage was on a parallel with it; instantly the dexterous and faithful charioteer lashed his horses into full speed, and turned the corner of the Rue Marcein. In one moment after, the terrible machine exploded, and covered the street with ruins. The thunder of its discharge shook the houses of Paris, and was heard at a considerable distance in the country. The First Consul arrived in safety at the Hall of Music, and with every appearance of perfect tranquillity, entered his box, amidst the acclamations of the crowded multitude. The range of buildings which was shattered by the explosion, has long offended the eye of taste, and presented a gloomy, and very inconvenient obstruction to the grand entrance of the palace. Bonaparte, with his usual judgment, which converts every event into some good, immediately after this affair, purchased the houses which were damaged, and the whole of this scene of ruins and rubbish is removing with all possible expedition, to the great improvement of this grand approach."

The twelfth chapter opens with a puerile anecdote of Buonaparte, which, in the eyes of Mr. Carr, "unfolded the bold and daring character of this extraordinary man." When a cadet, of fifteen, at the military school, at which he was maintained by the bounty of that sovereign, whose murderers he joined, and whose throne he afterwards usurped, he went to see a balloon ascend, and because the proprietor of it would not suffer him to ascend with him, he drew his sabre, cut the balloon in several places, and destroyed the curious apparatus; a mischievous trick for which he deserved to be horsewhipped, and which shewed nothing, in the eye of common sense, but an overbearing insolence, and malignity of disposition. This anecdote is followed by some further account of the *greatness* of Mr. Carr's *hero*.

"This man is certainly the phenomenon of the present times. It is a circumstance worthy of remark, that the artillery has furnished France with most of its present distinguished heroes, who have all been bred up in the same military school with Bonaparte." (All, of course, *rebels and traitors*.)

"A short time before my arrival in Paris, *this great genius*, who displays a perfect knowledge of mankind, and particularly of the people over whom he rules; discovered that the Parisians, from a familiarity with his person, and from his lady and his family having occasionally joined in their parties of amusement, began to lose that degree of awe and respect for him which he so well knows how to appreciate, as well as to inspire. In consequence of this, he gradually retired from every circle of fashion, and was, at this period, almost as inaccessible as a Chinese emperor. The same line of conduct was also adopted by the principal officers of government. He resided almost wholly at Mal Maison, except on state days, when only those strangers were permitted to be introduced, who had satisfied the ambassadors of their respective nations, that they had been previously presented to their own courts."

But, notwithstanding the wonderful qualities of this "Phenomenon," it seems his achievements are not much talked of in Paris, where, of course, he is best known, "so true is the old adage", adds Mr. Carr; "that

“that no man is a hero to his own domestic.”—The adage says, *to his valet de chambre*; but no matter; it is sufficient to know that a writer, who expresses his admiration of Buonaparté’s government, considers all the inhabitants of the metropolis of that land of liberty and equality, as his *servants*! Yet, he assures us, in the very next sentence, that “the French at present work, walk, eat, drink, and sleep, in tranquillity, and what is of more consequence to them, they dance in security, to which may be added, that their taxes are neither very heavy nor oppressive.” This last assertion we have very good reason to believe, is by no means correct; and if the French be really so much at their ease, as they are here represented to be, they must be a most extraordinary people; for they know very well that the First Consul has an absolute power over their lives, liberty, and property; and that he has, actually, in violation of all law, and without even any form of trial, sentenced numbers of his subjects, or rather of his slaves, to imprisonment, to transportation, and even to death!

[To be concluded in our next.]

The Temple of Nature; or, The Origin of Society. A Poem, with Philosophical Notes. By Erasmus Darwin, M. D. F. R. S. Author of the Botanic Garden, &c. Quarto. Pp. 298. 1l. 5s. Johnson. 1803.

THIS posthumous work of Dr. Darwin retains all the characteristics of his other publications, the same monotonous flow of smooth versification, the same recurrence of technical and newly coined terms; the frequent introduction of splendid passages, and the more frequent introduction of others which are perfectly unintelligible, but, above all, the total denial of any interference of a Deity in the creation and preservation of every thing that exists, and an obstinate adherence to a system of materialism, as degrading to human nature, as it is destructive of every manly energy of poetical genius.

The whole Poem is a dialogue between the Muse and the Hierophant, a Priestess of Nature; where sometimes the Muse receives information from the Hierophant, and sometimes, in her turn, instructs the Priestess of Nature, in her own department.

The reader, however, must not take his notion of the Poem from the contents prefixed to each canto, as he may thence be led to believe that it is a Poetical Paraphrase of the Mosaic account of the Creation.

Early in the contents of the first book we find “Bowers of Eden. Adam and Eve.” And the poet, animated by the fire of sacred song, produces the following passage, which we present to our readers, with pleasure, as one of those splendid passages we have alluded to.

“When Eden’s sacred bowers triumphant sprung,
By angels guarded, and by prophets sung,

Wav’d

Wav'd o'er the East, in purple pride unfurl'd,
*And rock'd the golden cradle of the world.**
 Four sparkling currents lav'd, with wandering tides,
 Their velvet avenues, and flowery slides.
 On sun-bright lawns, unclad, the Graces stray'd,
 And guiltless Cupids haunted every glade:
 Till the fair bride, forbidden shades among,
 Heard, unalarm'd, the tempter's serpent tongue,
 Eyed the sweet fruit, the mandate disobey'd,
 And her fond lord with sweeter smiles betray'd.
 Conscious, awhile, with throbbing heart he strove,
 Spread his wide arms, and barter'd life for love.

This seems well: but, on the line we have marked by Italicks, we find this observation in a note, "Other families of mankind appear to have arisen in other parts of the habitable world," and here he instances the Chinese, from their language, and the inhabitants of the South Sea islands, from their utensils and acquirements. These, however, are but trifles, the grand process of creation, which extended through ages, according to the Doctor's hypothesis, was from vegetable, to marine, and then terrestrial insects, to larger animals;—and we are told that whales, and elephants, and men, "Have all arisen from microscopic animalcules."

Whatever may have been said by the profane jesters of the school of Voltaire, of the account of the creation, as recorded in the sacred Scriptures, the more, fanciful system-mongers have deviated from the plain and simple relation of Moses, the more, they have deviated from common sense and sound philosophy. For how are we to account, in any rational system, for a progress of continued natural energies, ceasing after they had come to a certain point, (for the annals of mankind point out no new creation of nature), without an Almighty fiat saying, "Thus far shalt thou go, and no further," and, surely, such an interference is more worthily, as well as more rationally, supposed to exist in itself, impressing a certain degree of energy on inert matter, than in repressing such an energy naturally existing in matter.

In the contents of the fourth Canto we find this reference, "Exclamation of St. Paul," alluding to his triumph and exultation over sin and death, in the Epistle to Corinthians, which makes part of our burial service. To say nothing of the disgust we must conceive from Dr. Darwin's application of the text, as Christians, we shall here express our censure only as Critics. For it is really inconceivable how a man who possesses any of the feelings of a poet could have degraded both the language and the sentiment as they are here degraded. We give the passage to be held up to universal detestation.

* This line, which we know has its admirers, we think disgraces the rest of the paragraph. We think the following criticism of Sir John English, in the Custom of the Manor, may be applied to it, "That is nonsense, but it is pretty, very pretty."

"Hence when a monarch or a mushroom dies,
 A while extinct organic matter lies;
 But as a few short hours or years revolve,
 Alchemic powers the changing mass dissolve.
 Born to new life unnumber'd insects pant,
 New buds surround the microscopic plant,
 Whose embryon senses, and unwearied frames,
 Feel finer goads, and blush with purer flames,
 Renascent joys from irritation spring,
 Stretch the long root, or wave the aurelian wing.

"When thus a squadron or an army yields,
 And festering carnage loads the waves or fields,
 When few from famine or from plague survive,
 Or earthquakes swallow half a realm alive;
 While Nature sinks in Time's destructive storms,
 And wrecks of death are but a change of forms;
 Emerging matter from the grave returns,
 Feels new desires, with new sensation burns,
 With youth's first bloom, a finer sense acquires,
 And Loves and Pleasures fan the rising fires.
 Thus fainted Paul, "O Death," exulting cries,
 "Where is thy sting, O grave thy victories."

To strip the passage of its 'gawfy gossamery' veil, it begins with an ill meant and common place sarcasm on illustrious birth and exalted situation. It proceeds to degrade the pretension of the patriot or the hero to a lasting fame in the memory of posterity, to the hope of breeding maggots like a dead dog, by the operation of a god kissing carrion; instead of shewing the glories of the resurrection of the just, when this corruptible shall have put on incorruption, he founds all their consolation from that corruption, and the hope of producing young and blooming maggots, and sentimental earthworms; and concludes by travestying one of the sublimest sentences that ever was delivered, into verse that would disgrace the bellman.

It is impossible to read the following lines without thinking of the admirable caricature of Doctor Darwin's style in the loves of the triangles.

"So view'd thro' chrystal spheres in drops saline,
 Quick shooting salts in chemic forms combine;
 Or *Mucor-stems*, a vegetative tribe
 Spread their fine roots, the tremulous wave imbibe,
 Next to our wondering eyes the focus brings,
 Self moving *lines* and animated *rings*.
 First *Monas* moves, an unconnected point,
 Plays round the drop without a limb or joint.
 Then *Vibrio* waves with capillary eels,
 And *Vorticella* whirls her living wheels.
 While insect *Proteus* sports with changeful form,
 Through the bright tide, a globe, a cube, a worm:
 Last o'er the field the *mite*, enormous, swims,
 Swells his red heart, and writhes his *giant* limbs."

We have often heard of, and laughed at, a puddle in a storm, but here we have a tempest in a drop of salt water.

The Volume has an appendix of notes of more than two thirds the bulk of the Poem, consisting, chiefly, of attempts, in prose, to vindicate and enforce the monstrous absurdities with which it teems.

Essays by the Students of Fort-William in Bengal; to which are added the Theses pronounced at the public Disputation in the Oriental Languages, on the 6th of February 1802. 8vo. Pp. 228. Calcutta, 1802. A few Copies of this Work have been imported, for sale, by J. Debrett, Piccadilly.

IN our review of the first volume of the *Asiatic Register*,* we took occasion to speak in terms of suitable commendation of the establishment of a College in our Eastern empire by the Marquis of Wellesly, principally for the instruction of such young men as were destined to hold offices of importance in the service of the East India Company. Sanguine, however, as our hopes of advantage from such an institution unquestionably were, we little expected that such signal and salutary proofs of its utility, as now lie before us, would so soon be exhibited to the world. When it is remembered that the college had been opened only a year when these essays were produced, they must be regarded as demonstrative of its benefits, as highly honourable to the various professors, and as most creditable to the students themselves. A proficiency so rapid is seldom experienced at any seminaries of education whatever. The most noble founder must, we are convinced, be highly gratified by the success of his undertaking; and not only the British subjects in the East, but the natives of that extensive and important empire, as well as his native country, will, sooner or later, pay that tribute of justice to his wisdom, his foresight, and his policy, to which they are so eminently entitled.

The subjects of the *Disputations* were as follows: In the *Persian* language, "An Academical Institution in India is advantageous to the Natives, and to the British Nation." This position was defended by Mr. J. H. Lovett, and opposed by Mr. C. Lloyd, and Mr. G. D. Guthrie. In the *Bengalee* language, "The Asiatics are capable of as high a degree of civilization as the Europeans." This position was defended by Mr. W. B. Martin, and opposed by Mr. W. B. Bayley, and Mr. H. Hodgson. In the *Hindoostanee* language, "The Hindoostanee language is the most generally useful in India." This position was defended by Mr. W. B. Bayley, and opposed by Mr. J. H. Lovett, and Mr. C. Lloyd. These three essays or theses by the students who defended the positions, are inserted in this

* See ANTI-JACOBIN REVIEW, vol. v. p. 391.

volume, in the languages in which they were delivered, together with translations of the same, by their respective authors. The volume also contains a very sensible and pertinent speech of Mr. Barlow, the acting visitor, presiding in the absence of the noble patron, the Marquis of Wellesley; and nine other essays in the English language; three on the Advantages of an Academical Institution, by Mr. Martin, Mr. Elliott, and Mr. Bayley; three on the best Means of acquiring a Knowledge of the Manners and Customs of the Natives of India, by Mr. Hamilton, Mr. Martin, and Mr. Metcalfe; and three on the Character and Capacity of the Asiatics, and particularly of the Natives of Hindoostan, by Mr. Wood, Mr. Martin, and Mr. Newnham.

As it may afford gratification to the friends of the students in this country, we shall transcribe the account of the prizes distributed, after the disputations, which had been adjudged at the second examination in 1801.

“ Persian language: Mr. J. H. Lovett, medal, and 1500 rupees; Mr. R. Jenkins, medal, and 1000 rupees; Mr. C. Lloyd, 500 rupees.—Hindoostanee language: Mr. W. B. Bayley, medal, and 1500 rupees; Mr. J. H. Lovett, medal, and 1000 rupees; Mr. C. Lloyd, 500 rupees.—Arabic language: Mr. J. H. Lovett, medal, and 1500 rupees.—Bengalee language: Mr. W. B. Bayley, medal, and 1500 rupees; Mr. W. B. Martin, medal, and 1000 rupees.—Persian writing: Mr. H. Dumbleton, medal, and 1000 rupees.—Nagree writing: Mr. W. Morton, medal, and 1000 rupees.—Bengalee writing: Mr. H. Hodgson, medal, and 1000 rupees.—English Essays, (second term of 1801): Mr. W. B. Martin, medal, and 1000 rupees.—Third term: Mr. J. Hamilton, medal, and 1000 rupees.—Fourth term: Mr. E. Wood, medal, and 1000 rupees.”

These prizes and honorary rewards are well calculated to excite a spirit of emulation among the students, and, by that means, rapidly to promote those ends, for the attainment of which this noble institution was established. Mr. W. B. Martin, in his Essay on the Advantages to be expected from the College, makes the following excellent observations, which, with many others to be found in this volume, afford a satisfactory proof, that the superintendants and professors of the institution, while they instruct their pupils in the various languages of the country, take special care to instil into their minds the principles of religion and morality.

“ There is no feature in the institution that shines with brighter or more distinguished lustre, or that more demands our gratitude and esteem, than the asylum it affords against that ridicule and contempt, which moral excellence too often meets with in society. However great our qualifications, or brilliant our endowments, unless supported on the firm basis of religion and morality, they can sparkle only with a tinsel brilliancy. If in delineating the character of one, who claimed the admiration of mankind, after having ascribed to him eloquence, valour, and every accomplishment that is most shining and captivating, it were to be said, that he indulged in every

every vicious inclination, was unaccompanied by truth, and uninfluenced by virtue; by that one stroke alone the whole character would be sunk and degraded.

“ 'Tis the last key-stone
That makes the arch; the rest that there were put
Are nothing, till that comes to bind and shut.
Then stands it a triumphal mark! Then men
Observe the strength, the height, the why, and when
It was erected.”

“ It has been observed by Lord Bolingbroke, that there is not a deeper nor a finer observation in all Lord Bacon's works than the following: “ We must chuse betimes such virtuous objects, as are proportioned to the means we have of pursuing them, and as belong particularly to the stations we are in, and the duties of those stations. We must determine and fix our mind in such a manner upon them, that the pursuit of them may become the object, and the attainment of them the end, of our whole lives. Thus we shall imitate the great operations of nature, and not the slow and imperfect operations of art. We must not proceed in forming the moral character, as a statuary proceeds in forming a statue, who works sometimes on the face, sometimes on one part, sometimes on another; but we must proceed, as nature does, in forming a flower or any other of her productions; “ rudimenta partium omnium simul parit, et producit;” she throws out altogether and at once the whole system of every being, and the rudiments of all the parts.”

“ Since, then, it becomes necessary to chuse betimes such virtuous objects as belong particularly to the stations we are in, and the duties of those stations, and to cultivate those dispositions and affections, on which depend our future felicity and honour, the advantages of an institution must appear in the most favourable and pleasing point of view, which, calling all our powers into action, and rousing our faculties to the liberal pursuits of useful knowledge, prepares the most effectual antidote against all the poisonous ingredients of which the cup of pleasure is composed. The more our faculties are exercised, the stronger reinforcements they will bring us to resist the blandishments of seduction; the more we shall be enabled to avoid those paths, in which “ so many amiable dispositions have been corrupted and destroyed; so many rising capacities and powers wholly suppressed; so many flattering hopes of parents and friends totally extinguished.” They will enable the virtuous mind to observe others mingling in the scenes of riot and debauch without being subdued; it will feel and see, that such scenes not only enervate youth, and render him callous to the charm of virtue and the principles of honesty, but that they destroy every manly resolution, obscure the lustre of every accomplishment, inspire timidity in the hour of danger, and defeat every great and glorious enterprise.”

In examining the Character and Capacity of Asiatics, and particularly those of the natives of Hindoostan, the students consider, and most justly, the only effective means for the removal of prejudices, and the acquisition of knowledge, to be the propagation of the Christian religion among them. In Mr. Newnham's disputation on this subject, some of the abominable practices still prevalent among the

Hindoos are adverted to, and a sketch of the character of that people is given.

"It has been generally accounted, that those countries alone are civilized, where laws have been framed for the protection of life and for the safety of property. *That* country, therefore, can never be called civilized, where the priest stands before the altar of his idol, with his hands reeking with the blood of the newly-slaughtered victim; whose laws permit the son to expose to the flood the being who gave him birth, when oppressed by years, and unable to labour for the support of life; where the youthful widow is compelled to finish a short life upon the pile of her deceased husband, or else must survive his loss in ignominy or servitude! where human sacrifices are offered up to appease the Demon of destruction; and where the woman who has been long barren offers her first-born to her God, by exposing it to the birds and beasts of prey, or suffering it to be carried away by the flood of the Ganges! *

"The Indians at present under the British dominion, particularly those near to the seats of government, appear inclined to dismiss many of their prejudices. The richer Hindoos in particular, affect to despise many of their former customs, to which the destructive persecutions of the Mahomedans only served to rivet their affections. They, however, rather copy the follies than the virtues of Europeans, and endeavour to excel them in luxury and expence, rather than in knowledge. They have acquired the same freedom of behaviour, without the same generosity and independence of spirit; and they are more eager in the acquirement of riches, without the same spirit of enterprise and honesty of principle. To overreach the stranger by the lowest artifices of despicable chicanery and intrigue, is considered by the trading Hindoo as his *calling*. If the passions have not the same influence over him as over the more vigorous and impetuous European, the influence of the virtues is still less. If he is less quick in resenting injuries, he is utterly insensible to every feeling of gratitude. To vegetate in sloth is the delight of the Hindoo; and he is never roused to exertion but by the calls of necessity, or to gratify his ruling passion, avarice. He is dastardly in spirit, and will seldom stand a contest with an open foe, but is rather inclined to injure his enemy secretly. When transported with anger, he vents his rage with feminine impotence in the vilest and foulest reproaches; but this fury is quickly damped, if likely to be retented by force.

"The Hindoo has a strong propensity to indulge in the luxury of the palate. Though prohibited by his laws from feeding on the flesh of animals, he feasts luxuriously on *ghee* and spices; and quaffs with delight the drugs, with which he gives fresh relish to the naturally powerful effects of tobacco.

"It has been the fashion to dwell with raptures on the humanity and mildness of the Hindoos. But can *that* people be called humane or mild who can with unmoved countenance and unfeeling hearts behold the tortures of their nearest relatives perishing in the flames, or drowning

* "Many of these unnatural cruelties were perpetrated publicly in the presence of Europeans at the last Hindoo festival in the island of Saugor in December 1801."

in the Ganges? Friendship indeed appears to have little power over their hearts; and the tender ties which bind an offspring to a parent, are frequently forgotten. The ambition of the Hindoo is moderate, and he bears a stain on his honour with great calmness, provided he has thereby increased his wealth. The generous spirit of independence never warms his cold and timorous breast; he crouches with the most abject servitude and flattery to his superiors, and is treated in the same manner by his dependants, over whom he takes every opportunity to tyrannize. This indeed has been ever so much the character of the Hindoo, that the Mahomedans always found him the best instrument for oppressing his own countrymen. The chief consistency of conduct in the Hindoo, is his strict observance of the tenets of his religion; the daily ceremony of ablution and prayers he never forgets; and there is no penance which he will not undergo to appease his angry gods. Different tribes differ much in their dispositions and in their superstitions: the Bengalese, perhaps, of all the other tribes, are the least enterprising and bold, and more the slaves of prejudice. The Poligars of the peninsula, the Mahrattas, Nairs, and Seiks, are all different classes of Hindoos, bound by laws peculiar to themselves, and are resolute and warlike tribes."

We wish to suggest, merely as a subject of inquiry, the possibility of the prohibition to eat flesh having a material effect on the constitution and disposition of the Hindoos. It appears to us, without taking time to consider the question; that it is highly probable that it may have such an effect. If it be so, their conversion to Christianity, among its other good consequences, would tend to remove that cause of weakness and depravity. Such of the natives as have been converted to Mahomedanism, are represented as, generally, "a very dissolute people, slaves to prejudice, and disgusting in appearance." In such a field there is ample scope for the genius, the talents, and the virtues of Europeans to exert themselves; and it is evident that this new institution is admirably calculated to set them all in action.

Mr. Lovett's dissertation on the same subject is a masterly composition, exhibiting strong marks of a sound judgment, an acute and discriminating mind, and just and upright principles. In exposing the difficulties which subsist on the attempt to reform the natives, he clearly shews the necessity of the institution.

"The intentions of the British government are most beneficent and most worthy. Would to God that we might see them effected in our time! We should be most happy, as we rejoice in the name of Britons, and in the happiness and prosperity of the human race. But alas, what obstacles present themselves! We are a foreign nation, and differ from these our subjects not less in manners, habits, customs, religion, arts, sciences, tempers, and modes of life, than we do in language or complexion. We must be naturalized, and regenerated. You must suppose the British government to have always at its disposal a body of men, understanding as many languages as it has provinces to govern, skilled in the laws, government, and constitution of their own, as well as the history and politics of this their adopted, country. They cannot convey to others an idea of the benefits

they wish to share with them, until they have learned them themselves, and can make their new countrymen understand them."

He pursues this strain, in animated language, for some time, most clearly pointing out the nature and consequences of those difficulties, and then contends that such an institution as that which the Marquis of Wellesley has founded, was the only practicable means of subduing them.

Mr. Martin, in his Thesis, contends that it is government, and not climate, which forms the discriminating features of national character, and he adduces, in proof of his position, the contrast between the Gascons and the Spaniards. "The Gascons," he says, "are the gayest and most lively people in France; yet, pass the Pyrenees, and you find the serious and submissive deportment of the solemn Spaniard." True, but how does this strengthen his position; the Gascons were always a gay, and the Spaniards a grave, people, but it would puzzle, we conceive, the acuteest observer, or most profound student, in history, to point out, in the governments of the two countries (the present military despotism of France is, of course, out of the question) that difference which could justify Mr. Martin's inference—that climate has a very material effect upon the body cannot be denied, and we do not see how, without denying the intimate connection of the body with the mind, and the incessant action and reaction between them, its effect on the latter can be questioned. And if this be true, surely climate must be allowed to have some influence on the national character of a people.

Every expectation which we entertained on taking up this volume has been not only fulfilled to the utmost, but greatly exceeded, by the perusal of its contents. And we conclude our observations, in the apposite words of the visitor, Mr. Barlow. "If succeeding years shall exhibit advantages proportionate to those which have been already manifested, this institution will realize the most sanguine expectations which have been entertained of its success."

Warlike Ode to Faithful Cornwall. 8vo. Pp. 16. Flindell, Truro.
1803.

MR. Polwhele's muse is ever on the alert, when the cause of religion, of morals, or of her country, claims her assistance. This Ode, though confessedly a hasty production, written on the spur of the moment, and no sooner conceived than executed, breathes much of that fire and spirit of true poetry, which we have so frequently had occasion to admire and applaud, in many of Mr. Polwhele's former productions. The subject of the Ode is, of course, the threatened invasion of our coasts, and its object to stimulate our countrymen, in general, and the men of Cornwall in particular, to meet the foe, as Britons have ever been wont to meet him. He thus warns

warns them against some of the evils which they must expect to befall them, should the French banditti be allowed to over-run the country.

" Waving wide your golden store,
Ah, fruitful hills, ah, vales belov'd in vain;
Haply if the patriot's gore,*
Shall unaveng'd your sacred haunts disdain!
Ah, hamlets clustering in the quiet shade,
Where content and virtue braid
The ripen'd sheaf with flowers,
Adieu! the war fiend comes, to blast your smiling bowers!

" Say, shall lawn or cottag'd grove,
That witness'd oft the virgin's secret sigh,
Aid in more the vows of love—
Knit never more the dear domestic ties?
Shall lust pursue the poor distracted maid;
Rapine, murder, fire the glade,
And grey old age arrest,
And stab the unconscious babe, yet clinging to the breast?"

Of the "Imperial Philosopher," as the "Stranger in Paris" is pleased to call Buonaparté, we have here a more faithful and *instructive* description, than is to be found in Mr. Carr's production.

" Is not ancient HONOUR ours;
And FAITH and LOVE of long-transmitted laws?
But what high protecting powers
Shall bless, though prelates fawn, the invader's cause?
Usurper! mad Ambition speeds thy way;
Plunder, panting for his prey;
And Massacre, combin'd
With Treachery's ambush'd imps, and Infamy behind.

" Trace, ere yet the traitor seiz'd
The Gallic sceptre, trace his giant stride
Where Italia view'd, amaz'd
Her slaughter'd offspring swell each classic tide!
But happy they, who 'scap'd the rankling chain,
With their father's battle-slain!
Lo! throngs, at his behest,
Hurried to living tombs, where wretches have no rest."

* "Patriots—according to the old meaning of the word; not as democratic dukes have lately used it. (I repeat *democratic*; since to inexperience, such an anomaly in political life would be deemed impossible."

† "Whether, on the reduction of the country, the importation of French women would prove advantageous to our morals, or contribute to our domestic happiness, is a point which we need not long hesitate in determining. A gentleman, lately returned from France, was himself a spectator of the execution of no less than six women at one place, and in the same hour, for the murder of their husbands."—How do *Strangers in France* vary in their accounts of that country and its inhabitants! REVIEWER.

The Bard here alludes to the sale of the Austrian prisoners, by Buonaparté, who, as Mr. Carr assures us, "turns every thing to his advantage," to the Spaniards, to work in the mines of Peru.

"Palmy Egypt's peaceful shore
Allures the muse. Hah! whence that sudden glare;
Streams where sanguine torches pour
Kindling, from many a mosque, the lucid air?
In vain to Alla fly the turban'd race,
But, at every pillar's base,
In vital torrents steep
The hallow'd floor, alas! an undistinguish'd heap."

This is an allusion to the "HERO'S" cold-blooded massacre of the hapless inhabitants of Alexandria, men, women, and even babes at the breast; according to the account of one of his own Generals!

"High on Jaffa's tower'd wall
The fell blasphemer meets again my fight!
Lo! as captive thousands fall,
He drinks the mortal roar with wild delight!
Ah! what a chilling pause! Now, wasted near,
Shrieks attract his eager ear!
Now moans on moans arise—
Raptur'd, he treasures up the dying agonies!"

Our readers need not be told that this stanza refers to the murder of the 4000 Turkish prisoners near Jaffa, which this *regular attendant at mass* (we have Mr. Carr's word for it) viewed with rapture, through a telescope.

"Thus, as faint the pilgrim-train
Cross the long fiery sands to Mecca's tomb,
Thus athwart the breathless plain
The *Samiel* shakes his pestilential plume.
Downwards he bends! before his ghastly gaze
Spreads thro' air a purple haze!—
They fall!—with ruthless grasp
Shrivell'd each poison'd corse, he sucks in every gasp!

"Is there yet a deed of death
To which a keener thrill hath horror giv'n?
Yes, not e'en Erictho's breath
So pour'd dismay to quench the stars of heav'n!
Miserant! thy conscience, to consume thee, lives;
The heart-worm, that no respite gives!
Are there no viands found

Fraught with an opiate balm, to heal the festering wound?"

The administration of poison to the sick troops of the French army was one of the [those many and important] *services*, which the *restorer of religion*, in France, according to the "Stranger in Paris," has rendered to his subjects.

"Skulking

" Skulking slave! what time the Nile
E'en to its source the British thunder shook,
Where was then the insulting smile
Of triumph? where, thine irritated look?
Or, (sudden when thy troops were left forlorn)
O'er the waste of waters borne
Did thy commanding form
Rise, like a Cæsar's mien, collected thro' the storm? *

" Thrones, nor diamond's powerful blaze,
Nor e'en thy laurels, despot! shall avail
To extinguish the wild gaze
Of Spectre's that beside thy pillow sail;
To save thy shuddering soul from nightly fears—
Gallia's curse, and Gallia's tears!

No—shun the noiseless night—
Mount the war-horse and rout the demons of the fight."

To his *conjugal virtue* has Mr. Carr ascribed his *Sage's practice* of not sleeping alone, contrary to the general custom of married folks in France; but our readers, we suspect, will be disposed to think that Mr. Polwhele has assigned a more powerful reason for the Consul's anxiety not to be left alone, during the dread hour of the night.

" Havock—can he chase thy fear?
Havock shall o'er thee wave his vulture wings!
See his ravening brood appear,
Red with the guileless blood of murder'd kings!
To fate, to fate we give the haughty isle;
Palsy the strong peasant's toil;
O'erwhelm the radiant loom;
And plunge the populous streets in Desolation's gloom."

So much for the wretch who is "unstained with the crimes of Cromwell!" There are some expressions in this Ode to which we might object, but the spirit of it is so excellent, and its general merit so great, that the eradication of trivial defects is a task which we are by no means inclined to perform.

A Letter to the Right Honourable William Wickham, Chief Secretary to his Excellency the Lord Lieutenant of Ireland, and one of his Majesty's Most Honourable Privy Council, &c. &c. On the Subject of Mr. Scully's Advice to his Catholic Brethren. By a Yeoman. 8vo. Pp. 60. Mercier, Dublin. 1803.

THIS pamphlet is, we understand, the production of a man of high rank, and of tried abilities; its sale was so rapid in Dub-

* "An allusion to 'Cæsarem vetus.' The unprincipled favourers of the Corsican knight-errant (or rather vagabond) have compared him to Cæsar, in what they are pleased to call a similar situation."—How vast was the disparity?

lin, that a large edition was sold in the short space of two days, and it was only by the kind attention of a most intelligent, and most loyal, friend, that we were enabled to obtain a copy of it. It is written in answer to a book, by a Mr. Scully, which we have not seen, and of the merits, or rather *demerits*, of which, therefore, we can only judge by the extracts which are commented upon by the author of this Letter. Forming our judgment by this criterion we hesitate not to pronounce it one of the most daring and mischievous works which have issued from the Irish press, since the termination of the last rebellion. While Mr. Scully exhorts his Catholic brethren to resist the French, he makes, it appears, the propriety of that resistance, a subject of deliberation, and therefore of *doubt*, for why *deliberate* on a subject which admits not of doubt; and he ultimately concludes in favour of resistance, not from a principle of *allegiance*, not because it is the bounden *duty* of a subject, but from very different motives, and, indeed, as it would seem, from some part of his language, because the French, when they last invaded Ireland, did not pay sufficient respect to the rebels (Mr. Scully himself takes special care not to adopt that conduct himself which he so strongly reprobates in others), nor take sufficient care of them! If we understand what *treason* really is, this *advice* of Mr. Scully, is something so very nearly treasonable, that, we should find a great difficulty in drawing the line of separation between it, and that which was glaringly treasonable. Again, on advising his brethren to oppose the French, he takes care to enumerate and lay before them, every petty grievance under which they are said to labour, all greatly exaggerated, and many other grievances which exist only in Mr. Scully's own brain. This truly is a curious mode of urging men to follow his advice, and he must excuse us for observing, that it exposes his sincerity to very strong doubts indeed! Again, he is studious to exaggerate the number of Catholics in Ireland, and to speak with utter contempt of the temerity of the Protestants in that country; another strong ground for doubting his sincerity, with any man of common sense. The writer of this Letter before us, indeed, treats Mr. Scully with great civility, infinitely more, we think, than he deserves; but we know nothing of his character, never having heard his name in our lives before, and this writer does know him, and therefore when he speaks respectfully of him (if it be not *ironically*) Mr. S. certainly ought to have the benefit of it.

Mr. Scully, among other friendly hints to his brethren, adverts, for what purpose we pretend not to decide, to the estates formerly possessed by the Catholics, but now, and for centuries past, in possession of the Protestants.

"Here is the argument. 'My Catholic brethren, shed your blood to keep the present holders in possession of their lands. They are the heretical descendants of those *sinkers, smiths, and cobblers*,' (I do not find *butchers*).

others,* enumerated in the list,) 'who followed the fortunes of that usurping robber, Cromwell. 'Die, rather than permit them to be deprived of those estates, of which your ancestors were plundered by their *rude forefathers*; and which, if these low fellows lost them, might return to the right owners, viz. to yourselves."

On this *most persuasive* argument of Mr. Scully's, his opponent thus comments.

"Animated as this exhortation is, I can conceive its failing to produce the desired effect. But the parallel, besides being injudicious, is unjust. Of the acres distributed by the Protector amongst his followers, a considerable portion had been forfeited by Popish rebels, in the reign of Charles. In depriving traitors of a property confiscated by their crimes, he did not act injuriously towards them; though in disposing of it, he usurped upon his Sovereign, to whom it had escheated, and of right belonged. Neither does the historian whom I have cited, (Hume) although no friend to Cromwell, think his memory so infamous, as Mr. Scully represents it."

Our author gives Mr. S. some further historical information, respecting the disputes between the Catholics and the Protestants of those days, of which he appears to stand very much in need. For his abuse of the Orange men, the Protestants of Ireland, Lord Camden, Lord Clare, and other highly respectable characters, he receives, from our author's pen, some portion of that severe correction which he so richly merits. We shall lay before our readers some specimens of this chastisement.

"But the ringleader of those 'intemperate persons to whom the country was delivered over, has been arrested by the hand of Providence, in his career.'—False, ungenerous position! O, Sir, would it be possible for even the poet's eye, to traverse that immeasurable distance, which separates Lord Clare from his Detractor!

"I know Lord Clare: and can never speak of *his* qualities but with respect; nor ever recollect him, but with sentiments of warm and affectionate veneration. Who is faultless? He was not: but most of his failings were the rank growth of a generously luxuriant soil. In our imperfect nature, every virtue has its kindred and contiguous vice. In eradicating these, we must be wary; or we may pull up the good which is entangled with them: and where they yet remain, though we may desire their removal, we should candidly recognize the richness which produced them. Lord Clare was proud: but his pride was the excrecence of a genuine dignity of soul. His prompt energies *may* have sometimes degenerated into precipitation; yet rather (I think) in manner, than in fact. A warmth of temper which he did not sufficiently controul, influenced his behaviour, though it could not blind his intellect, or warp his justice; and gave an air of heat and rashness to conduct, which in substance, if examined, would

* It is a singular coincidence that Mr. Scully's grandfather, and Buonaparte's, were both butchers. REVIEWER.

† "Quere, were Lord Pelham, or Lord Kilwarden of this *intemperate* passion?"

be found right. Add, that to vulgar and to sluggish minds, the ardour which they do not feel, assumes the appearance of irritation;—and the conclusion which their tardiness has not attained, will seem precipitate. Neither let it be forgotten, that a quick and ardent mind may yet be prudent: and with all its grave and deliberate airs, a cold and creeping understanding may lead to error, and indiscretion. Lord Clare's principles were unbending; but his sensibilities were great. He was the liberal protector of a prosperous tenantry, the kind patron of *the fatherless and widows*; and had a heart that could bleed for the *desolate, and oppressed*. (I borrow the language of a liturgy, which Mr. Scully's friends reject.) He was a vigorous enemy to the licentiousness of our people; because he was a staunch friend to the liberties of Ireland. He wished the subject to possess as great a share of freedom, as is compatible with the principles and safety of the freest constitution upon earth: and if at one period he countenanced a system of restriction, it was to obviate those dangers, which his large views discerned, and his prompt character at once resisted. He approved of a temporary abridgement of our liberties, for the purpose of preserving that threatened constitution, on whose safety our permanent freedom must depend. Poor fellow! though when alive he did not know the extent of my esteem; I do not the less heartily lament his loss; and with honest tears pronounce this feeble panegyrick,—wrung from me by an unjust, and posthumous invective. Nor though I *in my conscience* believe, (and every day increases and fortifies my conviction,) that the appointment of his successor has been a national benefit, of singular and permanent importance,—will I therefore withhold my disinterested tribute from the silent dead; or dissemble my regret, that at a moment when active loyalty, integrity, and vigorous talent, are of a value so inestimable as to exceed all calculation, the menaced empire has lost a great man, who possessed them. He is a cold-hearted and abject calculator, who silences all regret for the virtue and ability that are extinguished, by recollecting that living qualities of equal eminence supply their place. Lord Redefdale is a great man; and will, from my respect for the memory of his predecessor, collect my susceptibility of admiration for himself. The good Lord Clare is alas 'departed'; but not 'fallen': on the contrary, his reputation will every hour increase; and, at length, will give posterity a just picture of his merits."

This is a manly tribute of justice! Not indiscriminate commendation, but judicious praise without a word of flattery. To rescue departed worth from the foul breath of calumny, is the duty of the virtuous and the good. But it is not wonderful that the most distinguished subjects should be assailed by a man, who has the daring temerity to include his Sovereign himself in his groundless and unjust attacks. We will not transcribe the passage quoted by our author; it is too grossly indecorous; it must rouse the indignation of every loyal subject whose eye it meets. Mr. Scully talks of "the barkings of a Duigenan, and the fables of a Musgrave." Our author thus reproves him for such language.

"When I hear of the *fablas* of a Musgrave, their adviser will pardon me, if I smile at the injudicious application of such an epithet to works, which, I fear, have nothing of the *fabulous* in their nature; and as to the barkings of a Duigenan, (as the head of our Ecclesiastical Law is respectfully called,)

called,) I will not degrade that learned and upright man, by vindicating his name against a pert invective. His inflexible integrity, his bold and manly understanding, (not the less interesting, for the strong lines which mark it,) the frank and generous, (perhaps over-)warmth of his disposition, his great information, and unshaken loyalty, compose a shield, which is sufficient to repel far more formidable weapons, than the pen of Mr. Scully."

Mr. Scully, however, it seems, speaks in terms of commendation of the Lord Lieutenant.

"I now arrive at his encomiums on the men in power; and in his praise of the Lord Lieutenant I cordially agree. Indeed I have never heard his merits disputed, or even doubted; and my respect for him has gradually mellowed to a sentiment, which unless the Roman poet be mistaken, I should repress: for,

'Non bene conveniunt, nec in unâ sede morantur,
Majestas, et Amor.'—

"But this very sentiment assures me, that his Excellency will spurn the praise, which is merely used as a vehicle for detraction; and whose author, converting its object to a stalking horse, insidiously endeavours to elude observation, while he asperses the characters of former Viceroys, and eminent men in the state. With very amiable manners, and, I am persuaded, much purity of heart, I also take Lord Hardwicke to be a man of a penetrating, correct, and polished taste. He consequently must be one who,

—'Malè si palpare, recalcitret, undique tutus.'

"Now, as this is an operation, to which I should be sorry to see a gentleman even figuratively exposed, I earnestly recommend to Mr. Scully to change, henceforward, the mode of his approaches. I do believe the Lord Lieutenant to be '*firm*;' so much so, that the attachment of the loyal to his government, strong as it is at present, will be every day increasing; while the disaffected, finding their error, will give over their adulation. I cannot say what may be the extent of his Excellency's '*legal information*;' but I am sure his constitutional knowledge is sufficient, to make him dissent, with more than ordinary disapprobation, from Mr. Scully's view of the memory of King William, and his opinion of the events which attended the Revolution."

The Catholic adviser treats the late insurrection with contempt, and represents the insurgents as not exceeding in number "that of the rioters at a country fair." Upon which his opponent most pertinently remarks.

"Lord Hardwicke saw this to be the mere desperation of a few ruffians! whence then those strong and necessary proclamations, to which his Excellency's signature is prefixed, and to which the names of so many Privy Counsellors are subscribed? Whence the prompt and vigorous and extraordinary acts, which the Legislature hastened to ground on those proclamations?—whence the numerous arrests—the executions for high treason—the construction of barriers—the posting of guards—the escorts of Judges—the augmentation, the array, the vigilance, and alertness of all descriptions of military, which we have witnessed since?

"It

"It is true that there is a degree of mysterious obscurity, surrounding this abortive and extraordinary attempt. But is the peril less, because such clouds and darkness rest upon it? Did the march of three hundred men from Naas to this city, smack at all of a riot at a country fair? Were any informations, (what is become of them I cannot say,) respecting strange and important occurrences in a neighbouring county, given before a respectable Magistrate of this City and Corporation? Did the number or the style of the Rebel Manifestoes prove this burst to arise merely from the desperation of a band of ruffians? Did the *cotemporary* proclamation, issued by Russel in the North, demonstrate that the spirit had attained no height, and was but inconsiderably diffused? Did a depot of fourteen thousand pikes, thirty thousand rounds of cartridge, a number of hand grenades, a quantity of bread, fuses for cannon, chains for stretching across the streets,* evince this to be a plot, contemptible, in either 'its contrivance or extent?' Or can any man in his reason, addressing others, who possess theirs, compare this transaction to a riot at a fair—thus insulting the legislature, that could encounter such a pigmy outrage, with those vigorous and gigantic measures, which we have seen adopted?"

In p. 38 and 39, there is a well-drawn sketch of the character of Lord Redefdale, whom our author admires both as a statesman and a judge. In speaking of General Fox, the late Commander in Chief in Ireland, (whom Mr. Scully praises) he throws out some hints which seem to confirm our own private intelligence from that country. In short, we understand, from good authority, that in the remissness which appeared in preparing against the late rebellion, the blame lay not with the civil government, but with the Commander in Chief, who spoke of that event in the same language as is used by his panegyrist, Mr. Scully, and rejected as false or unworthy of his notice, all the authentic information that was conveyed to him respecting it. But we trust, that a matter of this serious importance will become the subject of a solemn investigation, as soon as parliament shall meet. We heartily join with our author in wishing, that this Commander may be succeeded by one, possessing not only "as great energies as his own," but much greater, with a better disposition to exert them.

"Lamentable might our situation be, if our forces were placed under the dominion of a man, who instead of taking the armed loyalty of Ireland to his heart, should use his power to impede the exertions of this body; or damp its ardour, by discouraging, and groundless insinuations; and who, instead, of reconnoitring the danger which he was to repel, should be deluded by that extenuating cant, and salsome *patelinage*, with which traitors would lull the Argus of government to repose, in order to seize the unwary mo-

* "I do not undertake to enumerate all, or the greater part of what was found in this depot; nor wish to detain the reader by the suggestion of other matters, such as the explosion which betrayed the manufacture of gunpowder; the detection of R. Emmett; the apprehension of Russel in Dublin; the circumstance of many persons being missed in the county of Wexford from their homes, &c."

ment for its destruction. With me, every mitigating sentence, which is altered by such men, but serves to add a cubit to the stature of our danger."

We exhibit the following specimen of Mr. Scully's talent of abuse, for the gratification of our readers.

"With the like commendable intention, he resorts to the following soothing topics of discussion. 'He knows of many districts, over-run by gangs of armed Orange ruffians, who *procul* (he uses the present tense,) amongst the Catholics in the silence of night, to gratify the love of plunder, or the worst of passions. These invade their cottages, violate their females, and levy contributions, at the muzzle of a pistol.'—How judicious and harmonizing is the introduction of this picture! What a pity that it represents that which never had existence,—and which the author has elsewhere denied to exist at present! 'You are not frightened from your houses, by outrages upon your properties, or persons.'

"But waving the contradiction, let me conclude, by the following extract, my notice of his laudable endeavours to assuage Catholic exasperation. 'The sorry faction here, these anarchical' Orange 'Associators who may hereafter act the tragedy of the Cromwellian Revolution, and bring their monarch to the scaffold,——would rather see their Catholic countrymen rushing upon mutual slaughter, and becoming rebels to their King, exiles from the land, or slaves to an Invader, than that they should not bow beneath their yoke.' He then enjoins his readers to fight on the side of these sanguinary oppressors; and embryo regicides. The insertion of this vision would be intolerably disgusting, but for the tranquillizing purposes, which it is to serve. As it is, I shall only say that the dreamer resembles an astronomer, of whom we read in a work as fabulous as his own; who mistook the mote which he had magnified, for a monster in the sun. But the present author is entitled to indulgence. 'The members of this society are to him as so many ghouls;' and having raised such horrid phantoms, it would be surprising, if he was not in a bewildered state of terror and consternation."

In the notes subjoined to the pamphlet, there are two or three observations worthy of notice, the first relates to the recent insurrection.

"This explosion, of which in the recent nomenclature of Jacobinical Patois, the last new title is *the Thomas Street Dispute*, is the same which in hyperbolic terms, the author of *Cursor's Remarks* calls that 'burst of Irish rebellion, and massacre of the chief criminal Judge, which produced military law, and the suspension of the Habeas Corpus Act.' Still under the influence of the same mistake, this author, in another place, describes the present to be a 'crisis of foreign danger, internal difficulty, and Irish rebellion.'—Surely, if this were the case, *our soldiers would have been permitted to carry their side arms.*"

This is an allusion to some fact with which we are unacquainted. Surely the late Commander in Chief did not forbid the soldiers to carry their side arms, at such a critical conjuncture! We should think such a thing impossible, had we not been taught, by woeful experience, in this revolutionary age, to be astonished at nothing! We shall

shall conclude this article, already extended to a considerable length, with one more extract, of a nature not less curious and surprising than the last.

"In truth it has been my lot to hear from others, (who yet have seemed the objects less of punishment than favour,) doctrines as seditious as any preached by Thomas Emmett. It is true that, in the crisis of 1796 (almost as serious a conjuncture as the present,) this latter resisting the entreaties of his friends declined joining any corps of Yeomanry. It is, however, doing him but justice, to add that he never had belonged to one; and, therefore, cannot be accused of the less pardonable offence, of having *sullenly withdrawn himself*, in a moment of pressing danger.

"*A priori*, we should not suppose that to promulgate the doctrines of republicanism, or disaffection, would be the surest mode for gaining ministerial countenance. But in the *latitude* of politics, we may sometimes learn the variations of the practical needle, from theoretical polarity.

"Many, (and even my humble self amongst the number,) if their principles would permit, could take this road to influence and respect. They could either hide themselves in a blinking silence, from the discussion of a decisive measure; and then tower above those whose firm probity was their only crime; or they could promulge the disloyal code, with boldness equaling, and talent (easily) exceeding, what any of the candidates for state honours may have displayed. It might seem ominous and severe, that loyalty should be found to be an impediment to advancement, and a fore-runner of disgrace. I therefore rejoice that in this country, such anomalies are unseen. Surely *humbugging* is one of the most necessary arts of life. If he who is ignorant of it, be only laughed at, he escapes with singular good fortune."

The gentleman here alluded to as "having sullenly withdrawn himself in a moment of pressing danger," we apprehend to be, Mr. SAURIN, formerly Captain of the Lawyer's Corps; and the promulgator of the *disloyal* code; who has been a successful "candidate for state honours," we suspect to be no other than Mr. PLUNKETT, recently appointed Solicitor General!!! But, alas! alas! for the cause of poor Loyalty, Ireland is not the only place in which "to promulgate the doctrines of republicanism or disaffection," *has been* "the surest mode for gaining ministerial countenance." In England, we have a Treasurer of the Navy, who has preached up "parliamentary reform, i. e. annual parliaments and universal suffrage," with all their blessed accompaniments, in clubs, and cabals of all kinds. Nay, even since his appointment, though mute as a mouse in that House of Commons, where he was always so clamorous, till the Minister stopped his mouth with 4000l. per annum, he has applauded the same sentiments, and drank the same revolutionary toasts. But the time will come when the *folly* (to use the most lenient expression that can possibly be applied to such conduct) of rewarding disloyalty, and of affording every possible discouragement to men of sound principles and independent minds, will be severely felt. Heaven avert the

the consequences which we dread from such impolitic, and unjust, proceedings.

Should Mr. Scully's pamphlet find its way to England, we hope some loyal bookseller, (and, fortunately, we have now many of that description), will reprint this letter; the public may then say,

"The bane and antidote are both before us."

The author of this letter has our best thanks for his manly and able exertion in that cause which every good subject must have at heart; and to which his pen and hand are alike devoted. *His is genuine patriotism, the legitimate offspring of a sound heart, and an independent spirit!*

Broad Grins; By George Coleman, (the younger), comprising, with new additional Tales in Verse, those formerly published under the title of "My Night Gown and Slippers). 12mo. Pp. 134. 5s. Cadell and Davies. 1802.

WE have some apologies to make to the mirthful muse of Mr. Coleman for having so long neglected to pay our *devoirs* to her; but much gallantry cannot be expected from grave Critics, and if, at last, they can be brought to smile on the frolics of such a Lady as this, it is all that a rational Bard can reasonably hope for. The inducement to this publication is thus humorously explained by the author in his "Advertisement."

"My booksellers informed me, lately, that several inquiries had been made for '*My Night Gown and Slippers*,'—but that every copy had been sold—they had been out of print these two years:—"Then publish them again," said I, boldly—(I print at my own risk)—and with an air of triumph.—Messrs. Cadell and Davies advised me to make additions. "*The Work is really too short,*" said Messrs. Cadell and Davies. "I wish, Gentlemen," returned I, "my readers were of your opinion." "I protest, Sir," said they, (and they asserted it both together, with great emphasis), "you have but *Three Tales*." I told them, carelessly, it was enough for the greatest *Bashaw*, among modern poets, and wished them a good morning. When a man, as *Sterne* observes, "can extricate himself with an *equivoque*, in such an unequal match," (and two booksellers to one poet are tremendous odds), "he is not ill off;" but reflecting a little, as I went home, I began to think my pun was a vile one, and did not assist me, one jot, in my argument;—and, now I have put it upon paper, it appears viler still; it is execrable. So, without much further reasoning, I sat down to rhyming; a rhyming, as the reader will see, in open defiance of *all reason*—except the reasons of Messrs. Cadell and Davies.

"Thus, you have *My Night Gown and Slippers*, with additions; converted to *Broad Grins*; and it is well if they may not end in wide yawns, at last!—Should this be the case, gentle Reviewers, do not, ungratefully, attempt to break my sleep, (*you will find it labour lost*), because I have contributed to yours.

We, certainly, have not felt any disposition to *yawn*, while reading these *Broad Grins*, which have, in good truth, made us laugh most heartily. Indeed, it is impossible, we apprehend, not to be amused with the witty quaintness, well-turned pleasantries, and quick succession of ludicrous comparisons and illustrations, which abound in all the productions of this writer. We cannot, however, but reprove him for occasional sallies of licentiousness, which add nothing to the wit of his Tales, while they detract materially from their merit. Nor will his ingenious reference to Swift and Sterne in the least avail him, in the way of justification: If a practice be bad in itself, no authority can render it good, or justify the use of it. We forbear to particularize the passages to which we allude, for obvious reasons; they cannot, however, escape the eye of the most inattentive reader; they are, indeed, but few in number; but, in a writer of so much genius and talents, and who has such a copious fund of real wit and inoffensive pleantry, at his command, there is no excuse for the appearance of even a single passage of this description. This is not *Hypercriticism*, as the Bard himself, in his serious moments, we are persuaded, will confess.

The tale of the Knight and the Friar, is told with great humour, and is irresistibly ludicrous; but it is much too long to quote, and no part can well be detached from it. As it is but fair, however, to exhibit a specimen of the Bard's skill, we shall extract one of the shortest pieces in the collection, (though certainly not the best) called *Lodgings for Single Gentlemen*.

"Who has e'er been in London, that overgrown place,
Has seen "*Lodgings to Let*" stare him full in the face;
Some are good, and let dearly; while some, 'tis well known,
Are so dear, and so bad, they are best let alone.

"WILL WADDLE, whose temper was studious, and lonely,
Hired lodgings that took Single Gentlemen only;
But Will was so fat he appear'd like a ton;—
Or like two single gentlemen, roll'd into one.

"He entered his rooms, and to bed he retreated;
But, all the night long, he felt fever'd, and heated;
And, tho' heavy to weigh, as a score of fat sheep,
He was not, by any means, heavy to sleep.

"Next night 'twas the same!—and the next;—and the next;
He perspir'd like an ox; he was nervous and vex'd;
Week pass'd after week; till, by weekly succession,
His weakly condition was past all expression.

"In six months, his acquaintance began much to doubt him;
For his skin, "like a Lady's loose gown," hung about him;
He sent for a Doctor: and cried, like a ninny,
"I have lost many pounds—make me well—here's a guinea,"

"The Doctor look'd wise:—"A slow fever," he said,
Prescrib'd sudorificks,—and going to bed.

"Sudorificks

"Sudorificks in bed," exclaim'd Will, "are hnnbugs;
"I've enough of them there, without paying for drugs."

"Will kick'd out the Doctor:—but, when ill indeed,
E'en dismissing the Doctor don't *always* succeed;
So, calling his Host,—he said—"Sir, do you know,
"I'm the fat single Gentleman, six months ago?"

"Look'e, landlord, I think," argued Will, with a grin,
"That with honest intentions you first *took me in*;
"But from the first night—and to say it I'm bol'd—
"I have been so d—nd hot, that I'm sure I caught cold."

"Quoth the Landlord—"till now, I ne'er had a dispute;
"I've let lodgings ten years; I'm a Baker to boot;
"In airing your sheets, Sir, my wife is no sloven;
"And your bed is immediately—over my oven."

"The oven!!!" says Will—says the Host, "Why this passion?
"In that excellent bed died three people of fashion.
"Why so crusty, good Sir?" "Zounds," cries Will, in a taking,
"Who would'nt be crusty, with half a year's baking?"

"Will paid for his rooms;—cried the Host, with a sneer,
"Well, I see you've been *going away* half a year,"
"Friend, we can't well agree"—"Yet no quarrel"—Will said,
"But I'd rather not *perish*, while you *make your bread*."

POLITICS.

Brief Memoirs of the Right Honourable Henry Addington's Administration, through the First Fifteen Months from its Commencement. 8vo. Pr. 255. 6s. Cadell and Davies. 1802.

WHOEVER expects to find, in this book, an impartial discussion of Mr. Addington's merits as a minister, or a fair and candid examination of his measures, will be grievously disappointed. It ought, indeed, to be called a *Chronological Statement of Political Occurrences, interspersed with commendatory Reflections on the Conduct of Mr. Addington.* The facts are compiled, and the reports of the speeches in Parliament, abridged, from the newspapers; but so partial is the author, that while he gives at some length, and in their words, the sentiments of ministers and their supporters, as delivered in Parliament, he never suffers their opponents to speak for themselves, but compresses his account of their arguments in very few words, and that account is by no means correct. In short, he is the panegyrist of Mr. Addington, and so much of a political optimist, that, not only whatever the Minister has done, (without a solitary exception) is, in his estimation, the best that could be done, but that, had his conduct been in any respect different from what it was, had the negotiation for peace been opened sooner or protracted longer, had more been conceded or more been retained, the honour, the dignity, the safety, and the welfare of the country would not, in his opinion, have been so well provided for. The single exception to which

we refer is the alteration of Mr. Pitt's system in respect of the application of the sinking fund. "It was originally proposed, that when the old sinking fund should amount to four millions, all the growing produce beyond that should be applied to the repeal of the most burthenful taxes. It is now intended that the old and new sinking funds shall be consolidated, and proceed, without any abatement of taxes, till the national debt is annihilated, an event, which may be effected in the course of 45 years, even although we should, in the interval, borrow an 100,000,000."

The author condemns the plan for annihilating the National Debt, and assigns some very plausible reasons in support of his opinion, but he approves of the project for diminishing it. On the wisdom, and even necessity, of the latter, indeed, there cannot subsist two opinions; but in respect of the former a difference of opinion may very reasonably subsist. The objections to the total annihilation of the debt have been very frequently, and very forcibly urged; Sir Robert Peel, indeed, in a pamphlet published several years ago, endeavoured to prove "the National Debt a National Benefit;" but this assertion is to be received with considerable modifications; it may be a benefit to a certain extent, and that extent is to be regulated by the same considerations which regulate the extent of the issue of bank notes. But, that we should, on no account, diminish our permanent taxes, until the national debt be extinguished, is a position to the justice of which we cannot possibly accede. Let us ask, on what principle of equity, policy, or expediency, can we, the present generation, be called upon to bear the whole of those burdens which were incurred in defending the dearest rights and interests, and even the political existence, of the country? Unless we admit that our posterity can have no interest in the preservation of these, it never can be contended, with any shew of reason or of justice, that they ought to be exempt from every portion of the expence, which has been incurred in preserving them. Mr. Pitt's plan was a most wise plan, for while it provided for the gradual diminution of the debt, it provided also, for an object of almost equal necessity, the diminution of existing burdens; and, by that means, reconciled the nation to the present support of those burdens. Whereas a benefit, so remote as not to be felt for five and forty years, has nothing conciliatory, nothing pleasing, nothing alluring in it. The one displays the wisdom of an able financier, who digests all his plans, and looks forward to consequences, both proximate and distant; while the other betrays the crude notions of an inexperienced minister, compelled, by his office, to discuss a subject, which he is not qualified, either by education or habit, to understand. Considering, as we do, the determination of making no abatement of the taxes, as pregnant with very mischievous effect, we most strenuously condemn it, and earnestly hope that the error of it will be speedily acknowledged.

In his very brief account of the acts of aggression, on the part of France, which provoked the last war, the author very properly notices the two offensive decrees of November and December, 1792, which have given rise to so much discussion. But we take leave to ask him with what consistency he can bestow his unequalled praises and admiration, on a peace, which leaves these abominable decrees as much in force as they were in 1793, for they are, at this moment, as much in force as any other laws of the French republic, enacted during the worst parts of the revolution, and not specifically repealed by the Consul.

In adverting to the senseless joy displayed on the conclusion of the peace,
he

he says, "The illuminations in the evening were general, and more brilliant than ever had been exhibited on any occasion." This is notoriously untrue. On the happy account of the King's recovery (and indeed on several other occasions) the illuminations were more general throughout the kingdom, in the proportion of, at least, a hundred to one, and, in point of brilliancy, as superior as the light of a *flambeau* to that of a *rush-light*. On Mr. Addington's assertion that the arrangement in respect of Malta had been received with satisfaction and gratitude by the Maltese themselves, we forbear to comment, since that question has been placed in a proper point of view by the publication of the sentiments of those same Maltese; nor shall we now discuss the propriety of paying for the support of the Russian prisoners in France, nor the Minister's declaration, that "in calculating the probable duration of the peace, we may assign it as long an existence as any peace concluded in the last century." We shall only, in answer to the question of his panegyrist, "would it not have been iniquitous, had we refused to indemnify France for supporting Russian prisoners, who had been troops in our pay?" just observe, that Buonaparté had clothed these same prisoners, and made his kind treatment and liberation of them, a merit with the emperor Paul, and one of his means for inducing that Prince to commence hostilities against this country, and, had his life been prolonged, the very troops in question would, in all probability, have been employed against us! All his other *interrogatories* might be as easily, and as satisfactorily, answered; but the talk is at present unnecessary, and certainly unpleasant.—He will find nobody, at this time, we believe, to agree with him, that, "Of all objections to the definitive treaty, none were so groundless, and therefore none so unreasonable, as those which are made to the surrender of Malta." More unqualified panegyric, and more fulsome adulation, than this volume contains, it has not, fortunately, been our lot, to meet with of late.

Reflections on the Causes of the present War with France. By John Adolphus, Esq. 8vo. Pp. 185. 2s. Hatchard. 1803.

MR. ADOLPHUS is another political optimist who panegyrises the ministers, on the same ground as, though with greater ability, and more candour, towards their opponents and them, the author of the memoirs reviewed in the preceding article. To defend them against the charge of hurrying the nation into a war, and of being anxious to renew hostilities, is a kind of Quixotic attack upon windmills; for no man in his senses ever thought of preferring such a charge against them. His defence of them, however, against the lying accusations of the Consular writers in France, is not so unnecessary, and is conducted with equal spirit, talent, and success.

Reflections on the late Elections in the County of Cambridge: with incidental Remarks on the present State of the Nation. By a Freeholder of that County. 8vo. Pp. 48. 1s. 6d. Hatchard. 1803.

THE *Remarks* mentioned in the title page as *incidental*, occupy the greater part of the pamphlet, while the *Reflections* rather appear to be *incidental*. As far as we can understand the object of these *Reflections*, the substance of the author's complaint, it is this, that the independence of the county of Cambridge has been destroyed by some kind of a compromise between Sir Henry Peyton and Mr. Charles Yorke, the present Secretary of State for the

Home Department, and one of the members for Cambridgeshire. The terms of this compromise, however, are rather hinted at than stated; but from the censures lavished on Sir Henry Peyton for relinquishing the contest at the late election, and from some other observations respecting him and Mr. Yorke, it would appear, that the former had been induced to relinquish by a promise of future support from the latter, whenever a vacancy should be occasioned by his elevation to a peerage. While we admire the independent spirit of the author, and acquiesce in the justice of many of his reflections respecting county elections in general, it would require much fuller information than his pamphlet affords, to convince us of the existence of the evil which he so emphatically deploras. Certain it is that the county could not have a more worthy, nor a more able representative, than Mr. Yorke, nor one less likely, from his general character, his known principles, and his political conduct, to concur in any scheme for the destruction of the independence of that county, or of any other.

The author's *Remarks* consist chiefly of "a few strictures on a pamphlet lately published, with cursory remarks, &c." * which pamphlet is entitled to consideration, more from its having apparently come from the *OFFICINA* of the minister, than from any intrinsic merit.

"The author of this pamphlet observes, amongst his other remarks, that whoever supposed the late peace was to endure a moment, was not one of Mr. Addington's fools, but Nature's fools."

The pamphleteer was little aware, at the time he penned this notable paragraph, that he was lavishing his stupid abuse on the object of his own panegyric, and calling Mr. Addington himself one of Nature's fools; for the Minister, as observed in a preceding article, said, in one of his speeches, on this very peace, "*in calculating the probable duration of it, we may assign it as long an existence as any peace concluded in the last century.*"

"What privilege", our Freeholder adds, "Mr. Addington had in his recent appointment of creating fools beyond any of his predecessors in office, is amongst the secret articles of the treaty; he has been more unfortunate, indeed, than former Ministers, if he has not found some already furnished to his hand."

"This distinction of folly reminds me of that of Sir Andrew Aguecheek, who observes, that himself does it more naturally, but the clown with the better grace; but, it may be asked, what introduced Mr. Addington to the rank of Prime Minister but the peace? Have his family honours then their root in folly? Is the world to assemble, and conclude the most solemn compact known in the universe, and never was there a compact in which the world was more interested, to act a farce, or to aggrandize a family-raised by this vehicle of wind, to the pinnacle of greatness?"

"Mr. Pitt is described as possessing *eloquentiæ satis, sapientiæ parum*; the Minister as exclaiming, "I am Sir Oracle, and when I ope my mouth let no dog bark." Mr. Pitt may now say, indeed, all the little dogs, Tray, Blanche, and Sweetheart, bark at me." But I will treat the Minister more liberally, and I believe more justly than his friend. An indiscreet friend is worse than an enemy, though I am far from being an enemy to Mr. Addington, as long as it shall appear he bears good will to his country. It is not by detraction from the characters of men, pretty well ascertained in

* This Pamphlet was reviewed in our Number for August last.

their good and evil to the country, he can hope to raise any foundation of merit. His ministry must be a ministry not of words but of deeds. I will allow him what I believe he possesses, good meaning; that is, indeed, the staple support of his power. I will believe that his wish is, his administration should not be insignificant, not merely advantageous to his own family, but beneficial to the public.

"It is ridiculous to claim any merit from the acceptance of the office of Prime Minister, to state that the public good was the sole object of his having submitted to the yoke. In Mr. Pitt's first appointment to the office of Prime Minister, he accused Mr. Fox of inordinate ambition, in the warmth of debate, such as Mr. Addington may expect to sustain from disappointed competitors, who have the presumption to imagine, notwithstanding the display of knowledge, experience, &c. so lavishly bestowed on him by his panegyrist: they are not much inferior to him in any respect, but that of court favour. When Mr. Fox was so accused, his reply was, "Shall I be accused of ambition by a man who has made himself Prime Minister of the country at four-and-twenty?" Mr. Addington, though mature in life, is still a non-adult in politics. Will Mr. Addington lay his hand on his heart and say, ambition was absent from his mind, when he accepted this office, weighty at all times, but more than usually ponderous at the moment of his acceptance? Let him not assert it; if he should do it, he will be disbelieved. But his panegyrist is as injudicious in his censure of his enemies as his praise of his friends. "Praise undeserved is satire in disguise;" his fear magnifies the importance of his enemies, and his confession gives them an importance they do not possess, but which they may be very willing should pass current in the world".

In his animadversions on several political characters, the "Freeholder" falls into the very same error which he here reprobates in the ministerial panegyrist; for he is occasionally "as injudicious in his censure of his enemies as his praise of his friends." For instance, he censures most unjustly, and most acrimoniously, Lord Grenville, Mr. Thomas Grenville, Mr. Windham, Lord Hardwicke, and Lord Redesdale; and praises, as unjustly, Messrs. Tierney, Fox, and Sheridan. When he talks of Lord Grenville's "factious abuse of his abilities," and ridicules the idea of blending "the Pitt's and the Grenville's together," he only betrays his own impotence of invective, and ignorance of the present state of political parties. When he says, in applying a quotation from Mr. Burke to his friend Mr. Windham, "he brings into politics nothing but the passions they excite; he is, *unintelligible in debate*, and impracticable in action, ill versed in the knowledge of mankind, either with respect to his countrymen or foreigners; he is a *rara avis*, and who should build his nest alone;" we shall only observe to him, that the reverse of this picture would be a much more faithful portrait of Mr. Windham, and that, if this distinguished orator be really "unintelligible in debate" to the Freeholder, it must proceed from the stupidity of the latter, and not from any defect in the oratorical powers of the former, as every man must acknowledge who has either heard or read Mr. Windham's speeches, and whose judgement is not warped by prejudice. Mr. Pitt, forsooth, has become "a babbler—a mere prater in committees!" Now for a specimen of his *praise*: "Mr. Sheridan stands, to the shame of Britain be it spoken, the only genuine politician of the day, &c." "Mr. Sheridan, as a politician, is pure; he has the merit of *consistency*, where will you find it elsewhere." And this too after having read Cobbett's Letters, (in his Political

tical Register) to Mr. Sheridan, (which the author evidently has), where some admirable proofs of that dramatic Senator's *consistency*, are exhibited!—“He exults, with the triumph of a partisan, in the prospect of a book from the pen of Mr. Fox! “What delight to see Dalrymple confounded, and traced to detection, by so keen an investigator!”—*Risum teneatis!* Lord Edward Fitzgerald, too, comes in for no small portion of our Freeholder's praises!—But these are too gross to transcribe. “Mr. Tierney,” we now learn, to our utter astonishment, “has had the singular felicity, in his political progress, of purifying the constitution”;!!! while “Mr. Hawkins Browne” one of the most independent and respectable characters in the Senate, is “a job-promoter” and “has deteriorated the constitution”!

So much for our author's talent in the delineation of political characters, in which, however, it is but just to remark, that he is less indiscriminate in his censures, than — is in his praises, though equally injudicious in both. Nor, though we differ from him essentially in many respects, do we mean to impeach either his abilities or his independence.

In adverting to Mr. Pitt's first entrance into power, and to the abuse of him in the pamphlet before mentioned; he makes the following observations.

“There were then no Jenkinsons, &c. and well for him would it have been, had there been none subsequently, and had he depended on his own strength and the support of his countrymen. They thrust him out of office: “there was the hand unseen” that subverted his power. But this writer concludes with producing Mr. Addington as the King's servant. So was Mr. Pitt; he preserved his sovereign from the effects of a calamity inflicted on him by the Sovereign of the world, at a time when there was little hope of his being reinstated in his original situation; when the medical firmans was issued, declaring that the King's disease became the more incurable as the signs of convalescence appeared. Thanks to the interference of Mr. Loveden and the country gentlemen in the last resort;—the sovereign of the country obtained the justice due to the meanest peasant, and emancipation, just as the gates of the prison-house were closing on him, probably for ever! This was the work of Mr. Pitt and Lord Thurlow—“*Desine Tyrididen monstrare.*” They are now both equally involved in the shade of sequestration; a state they might not so easily have experienced, had they not been separated from each other in the course of their political career. But ambition, like the Turk, bears no brother near the throne. Their efforts, however, when united, cleared “with euphrasy and rue, the visual nerve” in the illustrious object of their care:—for he had *much* to see. He has lived to see the victories of Lord Howe, St. Vincent, Aboukir, and the preservation of Egypt by Sir Sidney Smith. His convalescence has been the convalescence of the empire. Had he been then confined in his palace like one of the *Rois Fainéans* in France, he would have closed his actual reign in calamity common to the kingdom as well as himself. He has lived to witness a more favourable course of fortune; may his career conclude with glory un eclipsed! The meridian of his life was obscured by the loss of America. His evening, I mean the period subsequent to his convalescence, has been marked with all the genuine radiance of the setting sun.

Mr. Addington is to learn he is but *seruus serorum*; the Jenkinsons may at any time send him to join his late friend in the Elysian fields, described by his panegyrist. What is to protect him from his fate? His single strength. “Man but a rush again, his breast, his occupation's gone.” Can his friend

Mr.

Mr. Tierney, whose talents are the only talents of the administration (and therefore is he not ill introduced into the cabinet, and placed in an office, for the discharge of which he may be considered as competent), save him from a reverse of fortune? It may be said of him what was said of Sir John Miller, at the time he was calculating the weights and measures—"That gentleman has not weight enough to carry that measure;" but ability and industry are ever respectable. From these considerations is Mr. Tierney respectable. His nuptial present, *don des noces*, I like not. If it is the gift of another, it comes with an ill omen on his introduction into the management of affairs, I mean the tax on the funds. Is there any thing ingenious in the suggestion? There is not; on the contrary, there is great ignorance and presumption. The funds of Great Britain have been the funds of the world; they will cease to be so, I fear, from the period of the present tax.—Is he to give up the master-spring of his political instrument to gain a right to exercise himself upon it? Dire alternative!

"Esurit intactam Paridi ni vendat Agaven."

"But I am willing to believe Mr. Tierney is not the author of this measure, though he certainly partakes in the guilt of concurring in it. Mr. Tierney must know his estimation with the public will depend upon the due exercise of his talents; let him proceed accordingly. He has got hold of a place he does not, I believe, intend to part with, nor is it my wish he should; but let him remember he rests on his abilities and conduct alone: he has not a single political friend himself, and he is at this time the single auxiliary Mr. Addington can boast."

Again,

"Junius observes of Mr. Horne, that he begins to hate him as cordially as if he had been his friend;—but Mr. Addington does not speak of Mr. Pitt as many did of Sejanus on his fall: *Nunquam amavi hunc hominem*;—he does not say this: on the contrary, he says, 'This man was my patron, he introduced me into the world, and first taught mankind to know me; or rather before I was known, but just entered into Parliament, he placed me in the most honourable and one of the most lucrative situations in the kingdom. I beg pardon for speaking in the person of Mr. Addington himself. The writer I conceive to have entirely adopted the sentiments of the Minister. The merit of the pamphlet consists in its having developed the secrets of the interior of the Parliament, and the arrangements of the Administration. I shall, therefore, take the liberty of considering the sentiments of the author as the sentiments of the Minister: should I err, the public will think of me accordingly. The author of them I conceive to be near the person of Mr. Addington; if, indeed, it should happen to be the brother of Mr. Addington, that would be proving nothing. He could know nothing of the secrets of his brother. Every thing in this Administration is personal, and the world is not a step farther than if it had been written by one of the family of the Roses, and had less connexion with the person of Mr. Addington than that of Amadis de Gaul *."

Our readers, from these extracts, may form a competent judgment of these *Reflections and Remarks*, which, notwithstanding their defects, are, evidently, the production of no common writer of political pamphlets.

* This is in *opere subsecivis* of the younger Rose; he is a young man of talents, and an author of no contemptible promise.

Observations on the Restriction of Volunteer Corps: being a postscript to an Address to the People of the United Kingdom of Great Britain and Ireland, on the threatened Invasion. 8vo. Pr. 12. 2d. or 12s. per 100. Downes, 1803.

THESE judicious observations are well calculated to answer the laudable intention of reconciling the Volunteer Corps to that limitation of their numbers, which recently caused a considerable degree of dissatisfaction. Though we cannot fully agree with the author in a complete justification of the conduct of ministers on this point, since we think they ought to have been more explicit in their original invitation to the people to take up arms, yet we must acknowledge, that his observations are extremely forcible, and can scarcely fail to produce the desired effect. The author's objections, (in a note), to the use of French words, which we have often urged, are both just and necessary, and, we hope, will have due weight.

"In using the term *levy in mass*, I cannot help expressing the satisfaction I feel in rejecting the French term, which has been generally employed on this occasion. Not being at all disposed to compliment the natural and implacable enemies of my country, by substituting their language for our own, I lament the practice which prevails among us, of interlarding our discourse with French phrases. Nor is it without concern, that I see English writers debase their own language, by using such Frenchified terms, as "to *isolate*," and "to *paralyse*," when the same ideas might be much better expressed in genuine English, by the verbs to *insulate*, and to *paralyse*. The less we have to do with French fashions, French manners, and French principles, the more respectable and virtuous we shall be; and by excluding French phrases from our language, we shall render it at once more pure and more vigorous, and we shall moreover evince that anti-gallican spirit, which it is now more than ever our interest to cherish and to cultivate."

The closing sentence of this patriotic tract is particularly entitled to attention.—

"I cannot conclude without noticing a circumstance most honourably descriptive of the British character, and immediately connected with the subject of the present Address. Such, my countrymen, is your noble and patriotic spirit, that, when your country is in danger, you can scarcely brook any impediment to your standing forth, one and all, in its defence. Without considering how many may be sufficient to repel the threatened attack, you are all impatient to rush upon the foe who menaces your shores with invasion. Be it recorded for ever in your annals—be it proclaimed to the whole world—that while other nations have suffered themselves, almost without resistance, to be subdued and enslaved, the British nation has no other difficulty, upon the approach of danger, than to restrain its ardour from impelling it to far greater exertions than are requisite for its security."

The Reason why. In answer to a pamphlet, entitled "Why do we go to War?" 8vo. Pr. 66. 1s. 6d. Rochdale, 1803.

THE pamphlet to which this is an answer, was reviewed by us in our fifteenth volume, (p. 320.), and its mischievous tendency was there exposed. The author of the tract before us, has taken the trouble to dissect that notable production, almost sentence by sentence; and a more able and complete

complete confutation of false principles and false reasoning was surely never exhibited. The discussion is conducted with spirit, and yet with temper; the arguments are forcible and perspicuous; and the conclusions incontrovertible. In a word, this is one of the best political pamphlets which have appeared since the renewal of the war. The author's ideas respecting the balance of power, are consonant with the notions of the best and wisest statesmen of all ages; and he views, with becoming jealousy, the degrading measure of suing for the mediation of any foreign power, in the decision of a question in which our dearest interests, and most invaluable rights, are involved. In short, all his principles and sentiments which he here unfolds, are such as every true Briton will be proud to acknowledge, and resolute to maintain. In considering the war as "the only event that could snatch us from bondage and perdition," and in asserting that we were "absolutely forced" into it, "by the shameless aggression, intolerable insolence, abandoned perfidy, and wicked ambition, of the tyrant of France," he is borne out by the incontrovertible evidence of facts, and the unanimous opinion of every unprejudiced mind, competent to decide between right and wrong, truth and falsehood.

An Address to the Inhabitants of Britain, founded on the advice of Nehemiah to the Jews, "I looked and rose up, and said unto the Nobles, and to the rest of the People: Be not ye afraid of them. Remember the Lord, who is great and terrible, and fight for your Brethren; your Sons and your Daughters; your Wives and your Houses." Neh. iv. 14. 8vo. Pp. 20. 3d. or 2s. 6d. per dozen. Ginger, 1803.

"THE following animated and truly patriotic Address,"—says the editor, in his "advertisement," was drawn up by the late Mr. Robert Noyes, and delivered by him at Cranbrook, De cember 14. 1755, occasioned by the then popular apprehension of an INVASION. Having been handed me by my friend, Mr. T———, just returned from that part of Kent, I found, that, with a few alterations and omissions, it was peculiarly adapted to the present alarming juncture of affairs; and by its republication, at this period, I flatter myself that I am so far rendering a service to my country."

Certainly Mr. Evans, (the editor) has, by this republication, rendered a very acceptable service to his country; for an address, more animated and pious, more impressive and appropriate, has not yet appeared. It displays the spirit of a Christian patriot, and cannot fail to have a beneficial effect on all who read it with attention.

The Atrocities of the Corsican Demon; or a Glance at Buonaparté. 8vo. Pp. 64. 1s. 6d. Lane, Newman & Co. 1803.

IF the real character of this murderous assassin be not fully and universally known, the fault certainly will not be imputable to the silence of British writers. We have now biographical sketches of him without end. The present "Glance" exhibits one of the fullest of these sketches; and the atrocities it records are accompanied with mutable and pertinent reflections. Those at the end, in particular, display genuine patriotism, and true British spirit. Subjoined to this tract is an account of the expences attending the establishment of Buonaparté and his family, said to be extracted from a suppressed work of Bourrien, the tyrant's confidential secretary. This account has been many months in our possession in MS.; but not being

able to vouch for its authenticity, though coming through a respectable channel, we have never ventured to lay it before our readers. It exhibits such a mass of figures, the sums being stated in French livres, and they not being cast up, that we have not patience to compute the total. There is also what is stated to be an *official* manifesto of the Consul, specifying the fate of those Britons who shall presume to oppose his arms, as well as of those who shall submit to his will. We never saw this paper before; and there is no date to it, nor does the author say whence he extracted it, which is an omission that ought to be supplied.

Buonaparté in the West Indies; or the History of Toussaint Louverture, the African Hero. Parts I. II. III. Pp. 48. Each part 3d. or 2s. 6d. per dozen. Hatchard, 1803.

THE objects of this little book are evidently threefold; 1. To elevate the negro character in the estimation of Europeans; 2. To excite a prejudice against the slave-trade; 3. To establish the infamy of Buonaparté's conduct, respecting the island of St. Domingo, since the peace. If all the facts here related be true, and we see no reason to doubt their truth, certainly Toussaint Louverture deserves all the praises which the author has so lavishly bestowed on him; and if the acts of the *Corsican Hero* be compared with those of the *African Hero*, there can be no doubt in the mind of any man to whom the appellation legitimately belongs, who, in short, is the hero, and who the dæmon. As to the slave-trade, the author deals in abuse solely, without deigning to employ an argument on the subject, which, in no case, is justifiable; but in a question, in which not a difference of opinion subsists, between men equally enlightened, and equally honourable, particularly indecorous and reprehensible. As to the fact of Buonaparté's most treacherous, and truly diabolical conduct to Toussaint, it is established in the completest manner, by the most authentic documents. This African general, as our readers may recollect, was kidnapped by that mercant, General Leclerc, and sent to France, where he died in a cold damp dungeon, or rather was murdered inch by inch.

"Now, is it not clear," our author asks, "that if this tyrant, like the Jacobins, whom he untruly boasts of having put down, had dispatched our hero by the guillotine at once, he would have acted with far less cruelty? But he, who butchers and massacres by thousands, and ten thousands abroad, would fain make himself out a better man forsooth than Robespierre, by being able to boast that he does not shed so much blood at home; and he actually seems to take this in the literal sense of the words; so that, if he murders men ever so cruelly, without opening their veins, he supposes he may still lay claim to great humanity. It is for this reason, no doubt, that he used poison in the hospital in Egypt, and that he stifled and drowned in the sea so many thousands of the innocent negroes of Guadaloupe and St. Domingo."

The style of this composition is clear, correct, and nervous; and it displays much industry in the collection of documents and information for the illustration of the subject.

The Cannibal's Progress; or the dreadful horrors of French Invasion, as displayed by the Republican Officers and Soldiers, in their perfidy, rapacity, ferociousness, and brutality, exercised towards the innocent Inhabitants of Germany. Abridged from

from the translation of Anthony Aufrere, Esq. 18mo. Pr. 60. 6d. Lane, Newman & Co. 1803.

OUR readers probably recollect the useful publication of Mr. Aufrere, published during the late war, which, we believe, was itself an abridged translation of a larger German work; at least, we know that a work of the same description, detailing all the enormities committed by the French during their destructive irruptions into Germany, enormities, which, in any former age, would have staggered human belief, was published in Germany, in a quarto volume. Such an abridgment as that before us is peculiarly seasonable at the present period, and thanks are due to the publishers who have given it to the world.

Footsteps of Blood; or the March of the Republicans: being a display of the horrid cruelties, and unexampled enormities committed by the French Republican armies in all parts of the World; containing true accounts of their savage barbarity in the burning and plundering of towns, villages, and farms; the murder of men, women, and children; and in sacrilege, rape, and every other crime. Embellished with a frontispiece, representing the massacre of four thousand prisoners at Jaffa, 18mo. Pr. 78. 10d. or 9s. per dozen. Hatchard, 1803.

THIS might with great propriety be called THE BOOK OF HORRORS, for a book more replete with horrible crimes, and, unfortunately for human nature, crimes established beyond the reach of consutation, was never read. We heartily wish that every cottage in the kingdom was provided with a copy. Any extract from such a book might be deemed needless; but as we have heard more revolutionary sceptics doubt of the treatment which the women have experienced from the French ruffians, in the countries which they have overrun, we shall quote a passage from an author, who was totally incapable of uttering an untruth,—our deceased, and much to be lamented friend, MALLET DU PAN.

“ I will not pollute the public eye,” he says, “ with the horrid recital of the outrages which marked the path of the French. I draw a veil over the fate of the innkeeper’s wife at the village of Lhone, nearly crucified by a party of soldiers, and expiring under their brutality; over the fate of two noble young ladies of Fribourg, found dead, and violated on the highway; over the fate of a hundred women, abandoned to the same infamous treatment, and whose lifeless bodies were thrown unburied into the woods. I shall say, that, during the expedition against the smaller cantons (of Switzerland), one of those monsters, not being able to overcome the resistance of a woman big with child, plunged his sabre into her heart! that the relations of this unfortunate young woman having run up at her cries, and cut the wrists of the ravisher, their merited vengeance was proclaimed by the French general, as an unexpiable crime, and as an encouragement to the fury of his soldiers.”

Such is the fate, and worse, if worse be possible, reserved for the women of England, if the men of England have not spirit enough left to extirpate the wretches who shall dare endeavour to inflict it!

The Loyalist, No. VIII. 8vo. Pr. 16. 3d. or 20s. per 100. Hatchard.

THIS truly loyal publication, which we took occasion to recommend in our last number, still continues to be conducted with spirit and ability; and we sincerely hope that it meets with the success to which it is so justly entitled. The number before us contains several well-written, and highly useful papers.

Invasion Defeated. By the Author of the State of Things, for 1803. 18mo. Pp. 24. 3d. or 2s. 6d. per dozen. Hatchard.

WE have here an animated, impressive, and elegant appeal to the heads and hearts of every description of persons in the British dominions, pointing out, in few words, the common interests of them all; the motives and necessity for great exertions; the nature of the present contest; and the means of ensuring success.

The loss of Power, Commerce, and Liberty; or the three sure Consequences of a Successful Invasion. 18mo. Pp. 24. 3d. or 2s. 6d. per dozen. Hatchard.

ONE object of this writer is to expose the absurdity and fallacy of a notion which he thinks may prevail in some minds, that, whatever may have been the fate of other countries, over-run by the French banditti, there is something, in our situation or circumstances, that may alleviate our fate, and exempt us from many of the horrors which the inhabitants of other countries have experienced. If there be any individual so besotted, so incorrigibly stupid or perverse, as to entertain a notion so preposterous and so false, or as not to perceive, that if there should be any difference between our fate and that of other nations, in the event of a successful invasion, it will consist only in the superior magnitude of the cruelties, oppression, and desolation, to be inflicted on us, let him read these pages, and be convinced of his own folly. Another of the author's objects is to prove, that, independently of the personal vices, and rancorous hatred of Buonaparté, there is every thing to dread from the success of a French invasion, which must be attended with our utter annihilation as an independent people. Both subjects are treated ably and perspicuously.

MISCELLANEOUS.

The Soldier's Companion, containing Instructions for the Drill-Manual, Platoon, and Rifle Exercise; also the Plan and Nature of an Encampment; with 19 descriptive Plates. Small 8vo. Dedicated to his Royal Highness the Duke of York. 6d. Lane, Newman, and Co.

THIS military epitome deserves encouragement, as every exertion in defence of our country should now meet support. This treatise contains the most requisite information to make the soldier, and is of peculiar service to the Volunteers; they have instructions as to their arms, accoutrements, and dress. The drill-manual, platoon, and rifle exercises are fully explained; also the form and nature of an encampment, the manœuvres, instructions for officers at a review, with the various words of command; and to the last edition is added his Majesty's late orders from the War Office. Credit is attached to the publishers for placing it at this moderate price, as it is within the compass of purchase of every individual; and as it is published under high and respectable authority, approved of by the first military characters, we have no doubt of its general circulation, and conclude

conclude with the loyal and spirited address of the EDITOR, who we understand is an officer, and now in actual service.

"Influenced by a strong and ardent desire to render every facility in acquiring the use of arms, the editor presents his Countrymen with a new edition of *"The Soldier's Companion;"* and presents it at a moment when the situation of the country demands the exertions of every individual in its defence—at a moment when we are threatened with invasion by a perfidious and implacable enemy—at a moment when the forbearance and moderation of our government have not been able to avert war—in fine, at a moment when, for the first time, we are insolently told that *England cannot cope with France single-banded!!*

"It is the duty of every friend of his country to join in controuling such arbitrary despotism. With this motive, therefore, the following Treatise has been again reprinted; and should the good effects which a study of it will eventually produce, humble the pride, and restrain the insolence of the boasting Corsican, the desired end will be answered."

POETRY.

The Poetical Works of the late Thomas Warton, Esq.; together with Memoirs of his Life and Writings, and Notes critical and explanatory. 2 vols. 8vo. Rivingtons. 1802.

MERELY to edit the works of a poet, to collect anecdotes of his life and his literary pursuits, to tell us at the bottom of the page that the rhymes *forsook* and *took* are copied from Milton's *Il Penseroso*, and that the proper preterite of *forsoke* is *forsaken*, or even to explain all the allusions to Gothic fable, does not seem to emigrate any great excellence of genius and judgment; but a young and obscure writer, who has never signalised himself in the lists either of poetry or criticism, to step boldly forth as the judge of the works of a man so eminently excellent in both, does shew a degree of self-confidence, that nothing but executing the task he has undertaken, in a masterly manner, can by any means justify. How far this has been done in the work before us, we shall examine carefully; candidly, and impartially.

In the life of Warton much entertaining anecdote is recorded, and the peculiarities of his conversation, mode of life, and manner of thinking, are faithfully and accurately drawn, as the writer of this article, from his intimacy with the poet, can testify. One of his amiable singularities was a practice of joining the junior boys of Winchester school in their sports, and assisting them in their exercises, an instance of which is thus related by his present biographer.

"He would assist the boys in making their exercises, generally contriving to accommodate his composition to the capacity of him whom he was assisting. 'How many faults?' was a question, the answer to which regulated him: and a boy was perhaps as likely to be flogged for the verses of Mr. Warton, as for his own.

"I remember that an anecdote used to be told, relating to this part of Mr. Warton's conduct, which is somewhat characteristic of both the brothers. Warton had given a boy an exercise; and the Doctor thinking it

too good for the boy himself, and suspecting the truth, ordered him into his study after school, and sent for Mr. Warton. The exercise was read and approved: 'And don't you think it worth half a crown, Mr. Warton?' said his brother: Mr. Warton assented: 'Well then, you shall give the boy one.' Our author accordingly paid the half crown for his own verses, and the Doctor enjoyed the joke."

This is all very well; but when Mr. Mant presumes to give, *ex cathedra*, his opinion of Warton's merit as an historian, a critic, an antiquary, and a poet, we must think he a little oversteps the modesty of youth. As a specimen of his manner and his merit in this species of criticism, we shall lay before our readers his observations on Warton's versification.

"In his *VERSIFICATION*, especially in the common English pentameter, he displays more strength than elegance. He seldom betrays weakness, but I doubt whether he is always graceful.

"Though he has avoided the point and antithesis of Pope, like him he seems not to have known, at least not much to have practised, that harmony of period which results from the natural and unaffected ease, the variety of pause, the mixture of simple and ornamented, of weaker and more nervous lines, and the many other peculiarities, which, though they are to be found in some of his predecessors, eminently characterise the periods of Dryden. He generally terminates the sense with a couplet, and rests his pauses on the even feet, most commonly on the fourth syllable: a practice which will be readily observed and objected to by a reader of a musical ear, accustomed to that melody of verse, which has been carried to its extent by Milton, and by Dryden as far as it can be carried in rhyme. Throughout his pentameters he has but one triplet, and scarcely an Alexandrine. He seems to have copied Dryden, perhaps not always judiciously, in one respect; in terminating a verse with a trisyllable, which will hardly bear the accent, where it will then of necessity be, on the last syllable; and in making the verse so formed the leading verse of the couplet. Thus in the *Triumph of Isis*,

"Like Greece in science and in liberty,
As Athens learn'd, as Lacedæmon free."

"And in Verses to Sir Joshua Reynolds,

"With arts unknown before to reconcile
The willing Graces to the Gothic pile."

"I suspect however that he had never made Dryden much the object of his study.

"But the same defect as to the music of his versification appears in his blank verse, which was hardly to have been expected in so fond an admirer and so diligent a reader of Milton. The happiest pause in blank verse, when occasionally introduced, and of which Milton perfectly knew the secret, is on the eighth syllable: a pause which Warton has very rarely adopted. Yet after all nothing was to be done without considerable practice; and in blank verse the practice of Warton was not great. He has only written two poems in that metre; of which the former was composed in his 17th year, when he could not have had time for practice; and the latter but a few years after. Possibly he was aware of his want of success, and gave up the attempt."

Here

Here we have a direct censure of the versification of that poet, whom every critic, whose ear is not corrupted by the verse of the present day; by the mawkish sweetness of a Darwin, and the prosaic roughness of a Southey, as exemplified in that monster of composition *Kalaba*, must allow to have carried correctness and melody of our verse as far as it could be carried without weakening its energy.

Yet, of a writer of so established a reputation, two radical defects are pointed out in this quiet way, through the means of a critique on Mr. Warton's verse, which, though it has the indirect praise of avoiding the antithesis, yet falls into the fault of a want of variety in the pause, and of those frequent anomalies in versification, that are found in our earlier writers, and especially Dryden. This seems to originate either from a love of singularity, or a total want of ear. The anomalous versification in an early writer can only please those who would not be much displeased with a false quantity in Greek and Latin verse. And as for Dryden we will take the opinion of his anomalies, and the mixture of weaker and more nervous lines from a poet enthusiastically attached to him, and a passage which strongly expresses that attachment.

"Here let me bend, great Dryden, at thy shrine,
Thou dearest name to all the tuneful Nine:
What, if some dull lines in cold order creep,
And with his theme the Poet seems to sleep,
Still, when his subject rises bold to view,
With equal strength, the Poet rises too."

Churchill.

It remained for Mr. Mant to discover that the introduction of these dull lines was a beauty, and that Pope was to blame, while he was trying as much as possible to imitate the excellence of his avowed archetype, he omitted those amiable defects, obviously the effects of carelessness and haste.

With what pain must Mr. Mant go through the splendid verses of the *Æneid*, and how must he lament the scantiness of the fragments of Ennius, which afford so many resting places from the fatigue of going through a series of correct and harmonious poetry.

The chief object of the notes is to collect the various imitations of other poets, scattered through the works of Warton. An undertaking of no small labour, but of which we see no great use, except the insidious one of throwing the censure of plagiarism on the poet.

It is impossible for any writer of verse, who has had a classical education, not to have his memory loaded with innumerable passages from other poets, ancient and modern; and, as the language of these will form a language distinct from the language of prose, he will entirely adopt that language, with many of the direct expression and images used by his predecessors, without any merited imputation of plagiarism.

We find in the memoirs the following very singular appellation of our earliest poet—*The truly Homeric Chaucer*—on what possible ground there can be any resemblance between Homer and Chaucer, we cannot comprehend. Chaucer wrote in a barbarous dialect, now hardly intelligible, and in so rude a cadence that we can hardly trace the verse. While the poetic language of Homer was the poetic language of every successive Greek poet, and the harmony and majesty of his numbers, (which do not indeed possess many of Mr. Mant's favourite varieties) is eminently perceptible to us, through all the disadvantages of an imperfect pronunciation:

Perhaps

Perhaps some of these strictures may seem too harsh on a young writer. We shall ever be ready to treat the effervescence of youthful imagination with all possible candour and indulgence. But if a young Critic will presume to judge with raillery and presumption the merits of those whose fame has been long established, they must not expect to escape that correction which the folly, the arrogance, and the malignity of the attempt deserves.

REVIEWERS REVIEWED.

An Examination of the Strictures of the Critical Reviewers on the Translation of Juvenal. By W. Gifford, Esq. 4to. Pp. 76. Hatchard, Piccadilly.

WHEN the author of the Baviad declared war against the clamorous members of the Cruscan School, and, to the inexpressible advantage of society, drove them disgraced from the field, he must have been well aware of the consequences of his victory. Though utterly unable to rally as a body, the scattered foe were certain to lurk near him in disguise, and to watch every opportunity of private annoyance. No lapse of time could mitigate this desire of revenge; for though a wise man may sometimes forget, a fool never does. The rancour of an offended savage is not more vivacious, nor more insatiate, than that of a detected dunce.

One of these has, at length, found his tedious and anxious watchings rewarded with a splendid opportunity of inflicting a wound unseen. In saying this, we merely conform to the writer's own opinion of his effort, for, in ours, and certainly in that of every man of sense, the *telum imbellis* was never launched from a feeble arm; nor was ever, we believe, so slight an effect produced by so outrageous, so malignant a passion for doing an injury.

Our readers already perceive that we speak of the attack made in the Critical Review on Mr. Gifford's translation of Juvenal; a work which has had the fortune to unite the suffrages of the literary world in its favour, beyond any similar performance that has appeared since the middle of the last century. There was, perhaps, a time when the publishers of the Critical Review would not have admitted so futile and malicious an attempt at criticism; but in its present miserable and degraded state, abandoned by every man of candour, and devolved into the hands of an ignorant printer, and a more ignorant bookseller,* it receives, in poverty and despair, whatever is offered to it by the profligate, the envious, or the stupid.

The baseness and folly of this attack can only be duly appreciated by those who have read the publication against which it is directed. Many disappointments concurred to prevent us from offering a review of it at its first appearance. Our subsequent notice of it, in our department allotted to the Review of the Reviewers, was much more concise than we wished to make it, and our comments on the Critical Reviewers' ignorant and ma-

* It is not so well known, perhaps, as it ought to be (unless amongst the *tradi*) that a favourite expression with the elder Robinson is—"the bookseller deserves to be damned who looks beyond a title page!"

licious account of it, were purposely abridged, from the knowledge which we had of Mr. Gifford's intention to chastise these ignorant and malicious scribblers with his own vigorous and classical pen. It will not, therefore, be improper now to subjoin a few extracts, which will, at once, exhibit a specimen of the manner in which it is executed, and serve as an apt introduction to our account of the way in which it has been reviewed.

This elaborate publication commences with an account of the early part of the translator's life; written with such genuine and unaffected simplicity, such modesty and candour, that we should be surprised if it had not obtained, what it so generally has, approbation and applause. This little composition, however, is noticed by the Critical Reviewers with all the brutality of insolence.—A better criterion of the spirit with which they sat down to examine the work cannot be desired than this, for there is not a line, nor a sentiment in it, that could justly provoke malice or hostility of any kind.

A *Life of Juvenal* follows that of the Translator: this, though a short, is a very elaborate performance, and must have been the product of immense research. It is spirited and elegant; and when to this we add, that it bears the stamp of consistency, we shall be thought to have bestowed on it no slight degree of commendation.

An *Essay on the Roman Satirists* concludes the prefatory matter of this handsome volume. If it be less elegant than Dryden's, it is more instructive; takes an infinitely wider range, and is drawn from sources of undisputed authority. It is, on the whole, an amusing, and, as the Critical Reviewers are compelled, in despite of their visible rancour, to allow, "a well-compact treatise."

We come now to the translation, from which we shall content ourselves with making a few extracts, for the purpose we have just mentioned, without much introductory remark: premising only, that our passages will sometimes be those which the judicious writers of the Critical Review have selected for reprobation.

Our readers remember the "terrific eulogy on Lucilius," in the first satire, which is thus adequately rendered by the present translator.

"But when Lucilius, fired with virtuous rage,
Nerves his bold arm to scourge a guilty age,
The conscious villain shudders at his sin,
And burning blushes speak the pangs within;
Cold drops of sweat from every member roll,
And growing terrors harrow up his soul.
Then tears of shame, and dire revenge succeed."—

The Reviewers object to this, because *scourge* is less dreadful than *ensil*, *tacita culpa* evaporates in paraphrase, &c. &c. To this Mr. G. properly replies, that this "taking a sentence to pieces, and commenting on the abstract meaning of every word, is the wretched trick of such feeble scribblers as have not sufficient powers of mind to comprehend and carry with them the meaning of a whole sentence;" and he humourously subjoins, to expose more fully the critic's absurdity, a literal translation of the passage, which, as he hints, may remedy every complaint.

Ofst as Lucilius, ardent, with drawn sword,
Hath rear'd aloud reddens the auditor,

To whom a mind is cold with crimes, to whom
A midriff sweats with silent faults. Hence ires
And tears!!!

In the second satire the passage beginning *Esse aliquos manes*, &c. has been rendered by every preceding translator, without exception, in a burlesque or familiar manner. In Mr. G.'s version of it, it is "impressive, solemn, and sublime,"

"That angry Justice form'd a dreadful hell,
That ghasts in subterraneous regions dwell,
That hateful Styx his fable current rolls,
And Charon ferries o'er unbodied souls,
Are now as tales, or idle fables prized,
By children question'd, and by men despised:
YET THIS, DO THOU BELIEVE."

The dignified and pathetic apostrophe of Umbricius to his ungrateful country, is thus rendered.

"Umbricius here his fallen silence broke,
And turn'd on Rome, indignant, as he spoke.
Since Virtue droops, he cried, without regard,
And honest toil scarce hopes a poor reward;
Since every morrow sees my means decay,
And still makes less the little of to-day;
I hasten there, where, all his labours past,
The flying artist found repose at last:—
While something yet of health and strength remains,
While yet my steps no bending staff sustains,
While few gray hairs upon my head are seen,
And my old age is vigorous still, and green."

In the sixth satire, amidst other irregular pursuits of the ladies, Juvenal notices their extravagant passion for their music masters:—a passion not wholly unknown in our days, though, we trust, not carried to such excess.

"Still in her hand his instrument is found,
Thick set with gems, that shed a lustre round;
Still o'er his lyre the ivory quill she flings,
Still runs divisions on the trembling strings,
The trembling strings, which her lov'd Hedymer
Was wont to strike so sweetly, and so well!
These still she holds, with these she soothes her woes;
And kisses on the dear, dear wire bestows."

From the seventh satire, which has all the spirit and freedom of an original, we could select many pleasing passages: let us take the first that occurs.

"When Numitor is ask'd to serve a friend,
'He cannot, he is poor:' yet he can send
Rich presents to his mistress; he can buy
Tame lions, and find means to keep them high:
What then? the beasts are still the lightest charge;
For your starv'd birds have maws so devilish large!

"Stretch'd

"Stretch'd in his marble palace at his ease,
 Lucan may write, and only ask your praise;
 But what is this, if this be all you give,
 To Bassus and Serranus? they must live!

"When Statius fix'd a morning to recite
 His Thebaid to the town, with what delight
 They flock'd to hear! with what fond rapture hung
 On the sweet strains, made sweeter by his tongue!
 Yet, while the seats crack'd with a general peal
 Of boisterous praise, the bard had lack'd a meal,
 Unless with Paris he had better sped,
 And truck'd a virgin tragedy for bread."

From the ninth satire, with the original character of which our readers are well acquainted; and which the present translator has managed with such dexterity, as, without omitting a single sentence, to enable us to read it without any violent apprehensions of disgust, we extract the following lines: we do it the more readily, as the Critical Reviewers have treated them with a brutal insolence for which nothing but malice or ignorance can account. In this passage, they say, "*Juvenal is miserably blighted by the touch of Mr. G.*"

"NÆV. Well have you taught, how we may best disdain
 Th' envenom'd babbling of our household train;
 But this is general, and to all applies:—
 What, in my proper case, would you advise,
 After such hopes, such expectations cross'd,
 And so much time in vain dependance lost?
 For youth, too transient flower! (of life's short day
 The shortest part,) but blossoms to decay.
 Lo! while we give the unregarded hour
 To wine and revelry, in Pleasure's bower,
 The noiseless foot of Time steals swiftly by,
 And ere we dream of manhood, age is nigh!"

The Translator is charged by the Reviewers with "complacently indulging on subjects of nauseating crapula." What filthy jargon is this? "with seeming to trace a labyrinth of disgust con amore!!" &c. &c. To enable our readers to appreciate the justice of this accusation, we shall copy Mr. G.'s version of a passage in the tenth satire, the original of which has always been esteemed the most impure and reprehensible part, not only of that, but of every satire in the whole collection. We must premise that the translation is exceedingly faithful.

"The sluggish palate dull'd, the feast no more
 Excites the same sensations as of yore;
 Taste, feeling, all, a universal blot,
 And e'en the rites of love remember'd not;
 Or if—through the long night he feebly strives,
 To raise a flame where not a spark survives;
 While Venus marks the effort with distrust,
 And hates the gay decrepitude of lust.

The heaviest passage in Juvenal, perhaps, is this, which occurs in the eleventh satire.

Nam quum sis conviva mihi promissus, habebis
Evandrum, venies Tirynthius, aut minor illo
Hospes, et ipse tamen contingens sanguine cælum ;
Alter aquis, alter flammis ad sidera missus.

It is thus given by Mr. G. not without a considerable degree of taste.

" For since, by promise, you are now my-guest,
Know, I invite you to no sumptuous feast,
But to such simple fare as long, long since,
The good Evander bade the Trojan prince.
Come then, my friend, you will not, sure, despise
The food that pleas'd the offspring of the skies.
Come: and while fancy brings past times to view,
I'll think myself the king, the hero you."

From the 12th Satire, which is only mentioned by the Critical Reviewers to be stigmatised for *lowness* and *vulgarity*, we select the beautiful description of the sacrifice.

" Go then, my boys; but let no boding strain
The sacred silence of your rites profane—
With meal the knives, with wreaths the temples grace,
And round the living turf your fillets place:
That done, I'll speed, myself, your toil to share,
And finish what remains, with pious care.
Then, hastening home, where chaplets of sweet flowers
Bedeck my Lares, dear domestic powers!
I'll offer incense there, and at the shrine
Of highest Jove, my father's god, and mine;
There will I scatter every sweet that blows,
And every tint the various violet knows.
All favours here of joy: luxuriant bay
O'er shades my portal, and the taper's ray
Anticipates the feast, and chides the tardy day."

We stop here, although we might have produced from every page of this popular work, passages equally faithful, spirited, and poetical; but this is more than sufficient for a specimen of the manner in which it is executed.

Of the notes, which are sometimes profound, sometimes amusing, and always instructive, we shall, for the reasons stated in the beginning of this article, present our readers with an extract or two. We open the book at random. The first is from the 12th Satire.

" VER. 229. *Poor youth, he mourns, &c.*] It is impossible to read these lines, without being impressed with the most favourable opinion of the writer. How could Gibbon say his character was devoid of sweetness and sensibility! Do not both appear in every word he utters of his rural pages? The young neatherd, (who seems to be his favourite,) is mentioned by him, not only with the warmth of a kind master, but with the tenderness of an affectionate parent. Can a man so susceptible of the generous affections, be said to want sensibility?—but the poor youths have been as ill-treated
by

by the translators, as their master by the critics. Holyday makes the first a thief:

“ ———— though he's rude,
“ To steal a morsel he's with skill endued.”

Dryden is still more injurious,

“ On me attends a raw unskilful lad,
“ At once my carver, and my Ganimede.”

Certainly, the lad was no “carver;” and, if by Ganimede (a very improper word) he meant cup-bearer, he misconceives his author, who expressly gives that office to the second boy.

“It would seem from v. 268, that Juvenal superintended their education. One of the boys could read Homer: the other (v. 224) knew no language but his own. These remarks are of little importance; indeed of none, except to the writer, who, by long dwelling on a subject, becomes interested in a thousand trifles, which provoke, and perhaps justly, the impatience, or risibility of the general reader. We all know and feel this; yet habit is too powerful for judgment—*tenet insanabile*.——

The second, from the fourteenth.

“VER. 441, *And Epicurus, &c.*] No one could hold the theological tenets of Epicurus in greater contempt and abhorrence than Juvenal, and yet he never omits an opportunity of doing justice to the simplicity of his life. This is the more laudable, as few have lain under greater obloquy, (from the dissipated lives of his followers,) than this philosopher, who, to say the least of him, was no ordinary man. He has been represented as wallowing in sensuality! He placed, it must be confessed, the chief good in pleasure: but he meant by it, that calm and soothing delight which arises from a life spent in the contemplation of virtue. Diocles says that he was a perfect example of continence and simplicity: and Juvenal loves to dwell on his frugality—*parvis sufficit in hortis*. In a word, the garden of Epicurus was a school of temperance: and would have afforded little gratification, and still less sanction, to those sensualists of our day, who, in turning hogs, fancy they are becoming Epicureans!

“After saying thus much of the man, it is but just to add a word respecting his doctrines. With regard to the beauty of temperance and sobriety; and the strong necessity of restraining the tumultuous and disorderly passions, Epicurus may be listened to with advantage; but on the higher and more important subjects of life, there is not a more false and destructive system on earth than his; nor one so likely to make mankind worse by imitation. Perhaps he is the only philosopher, who never had one follower like to himself. *Decipit exemplar vitii imitabile*. All his imitators have been vicious, and the world has been ruined by his virtues.”

Such is Mr. G.'s Translation. That it has some feeble lines, and some imperfect rhymes, must be allowed; indeed, of what poem of equal length cannot this be said; what, however, forms an honourable distinction between this and the generality of translations from classic authors, is its extraordinary correctness. Perhaps it would not be easy to find an instance where the sense is decidedly mistaken; or, in an author, where, as Holyday says, it is more difficult sometimes to chase a meaning than to discover one, where the translator's good sense has not enabled him to fix on the most probable, as well as the most consonant, to the general spirit and design of the original.

When to this we add that the whole is written with mildness, candour, and good humour, unless where the author attacks the daring atheism of the wretched Darwin, or the suspicious infidelity of the cowardly Gibbon, we shall have supplied our readers with sufficient criteria to decide on the impartiality, candour, veracity, or judgment and learning, of the Critical Reviewers.

These gentlemen then, (or rather some hero of the Baviad*, hired for the purpose), commence their criticism with grossly insulting the translator, or, as they choose to term him, "the humble translator;" his "pristine *mean-ness*," his "*degraded* situation," his "obscure source," &c. are dwelt on with a degree of triumphant malignity, admirably preparatory to the poor and rancorous ribaldry which follows.

The Introduction, (a model of elegant simplicity), the Life of Juvenal, and the Essay on the Roman Satirists, are thus "dismissed," in what is termed a fair specimen of Mr. G.'s manner of writing prose. We copy the Critical Reviewer's *literatim*. "*To be plain,—what signifies it—when said to see, we cannot away with—a great deal of his verse, not a whit less familiar. Our duty as every one knows, might be shuffled off;† yet as we don't sleep for every body—we fancy we cannot refuse to bring forward glaring defects, without going a little too far.*"

To this despicable attempt at wit, Mr. G. only replies "Poor idiot!" an exclamation in which he will be cordially joined by every reader.

The notes are *dismissed*, as it is called, with an observation that they are "contemptibly colloquial": but all the flowers of rhetoric are exhausted on the translation itself. The Critic, whoever he is, has certainly visited Billingsgate,

"And from her dames,
Improved his gentle knack of calling names."

It is, "unintelligible," "insupportably vulgar," "over-stuffed," "languid," "prosaic," "careless," and "torpidly incurious." It is "the impure jargon" of "a groveling versifier," "disgusting," "feeble," and "inelegant." Here the gentleman takes breath, and, after a short pause, proceeds as follows—Passion, or rather insanity, is sometimes said to be eloquent; it is, however, prone to repetitions, the reader must not therefore be surprized if he meets once more some of the rhetorical beauties with which he has just been entertained. The translation now is "rarely guilty of the crime of poetry" it is "frightful," "detestable," "crapulous," "a labyrinth of disgust," "feeble," "tame," "slippant," and ridiculous: "it is "unequal," "mean," "execrable," deformed," "languid," "debased," "slovenly,"

* Mr. G. pretends to be ignorant of his anonymous slanderer; but it is evident, from several hints scattered over his "Examination", that he is well acquainted with him. He takes him to be a Mr. Parsons, the son of a baker or miller, formerly admitted to the *conversazioni* of Mrs. Piozzi, and, for his gratuitous impertinence, thrust into the latter editions of the Baviad.

† This miserable drudge attempts to ridicule Mr. G. for the use of the "contemptible vulgarity" *shuffled off*. He does not know, "poor man," that it is taken from one of the noblest passages in Shakespeare! Indeed, as Mr. G. elsewhere remarks, a scribbler, with less reading, never took up the trade of a Reviewer.

"and miserably blighting." Upon the whole, Juvenal is "travestied," not "translated;" for, "at the approach of the enchanter G." all his excellencies "sink into cimmerian darkness."

Such is the manner in which the Critical Reviewers, "gentlemen," as the proprietor of the review, with equal modesty and truth asserts, "distinguished for the dignified liberality of their criticism," have thought proper to treat a work, which will long be considered as an honour to literature! That a baffled dunce should be found mean and spiteful enough, to produce such malicious trash, is not a matter for wonder; but that a journal, with any pretensions to decency or common sense, should pollute itself with it, can only be accounted for, from its being irretrievably sunk, and indifferent alike to esteem or contempt. The Critical Review may yet drag on for a few months, by the assistance of the Robinsons, who find it *safer* to disseminate their politics this way, than by distributing Tom Paine, and *cheaper*, to insinuate their religious notions, than printing dictionaries of Atheism, or dull and blasphemous novels from the French of Condorcet and Diderot: but the death-blow is received, and, in the language once so dear to them, it will speedily be said, *Il a été, IT HAS BEEN.*

In our next, we shall proceed to Mr. G.'s "examination" of this egregious criticism, and of the piteous attempt at a reply, which has since appeared in the Critical Review.

(To be continued.)

The Edinburgh Review; or Critical Journal, for Oct. 1802. Jan. 1803. To be continued quarterly. Vol. I. 8vo. Pp. 517. Contable, Edinburgh; Longman and Rees, London. 1803.

THE plan of this work seems to have been suggested by Howes's *Critical Observations on books Ancient and Modern*, which, about eighteen or twenty years ago, were published from time to time by White, Fleet Street. It differs indeed from those observations, in the principles which it is calculated to diffuse through the kingdom, in noticing only *modern* books, and in being regularly published every quarter; but it resembles, in hardly any particular, the monthly journals, known by the title of *Reviews*.

"It will be easily perceived, say the editors*, that it forms no part of their object, to take notice of every production that issues from the press; and that they wish their journal to be distinguished, rather for the selection, than for the number, of its articles. The conductors of the EDINBURGH REVIEW propose to decline any attempt of exhibiting a complete view of modern literature; and to confine their notice in a great degree, to works that either have attained, or deserve, a certain portion of celebrity.

"As the value of a publication, conducted upon this principle, will not depend very materially upon the earliness of its intelligence, they have been induced to prefer a quarterly, to a monthly period of publication, that they may always have before them a greater variety for selection, and be occasionally guided in their choice, by the tendencies of public opinion."

To be guided by the tendencies of public opinion, is a phrase of ambiguous mean-

ing; but, if it be the intention of the conductors, to promote the tendency of public opinion, when that tendency is favourable, and to oppose it when adverse, to the constitution, in church and state, the plan of their work promises to render it useful; and they will meet with encouragement from every friend to his country. On the other hand, if it be their intention to count the favour of the public, by supporting the opinions in vogue, whatever be their tendency; and, if, under the pretence of criticising works, which have obtained some portion of celebrity, they publish annually two volumes of sophistical disquisitions on novels, politics, and religion, their guilt will be great; and their journal merit execration.

The first work which they have selected for review, is *De L'Influence attribuée aux Philosophes, aux Freres-Maçons et aux Illuminés, sur la Revolution de France*, par J. J. Mounier; but we cannot say that their account of it is entitled to much praise. They introduce their criticisms with an observation, which, if it do not indicate partiality, shews at least that they had not availed themselves of all the advantages, which a quarterly publication is calculated to give them over other journalists.

"Mounier, they say, was not only a witness, but an actor, in these scenes, of the origin of which he is treating, and must therefore have felt in himself, or observed in others, the influence of every principle that really contributed to their production. His testimony, it may also be observed, is now given, after ten years of exile may be presumed to have detached him from the factions of his country, and made him independent of the gratitude or resentment of its rulers."

And were these reviewers really ignorant, that Mounier, when writing his book, was courting the favour of the Corsican usurper; and that, long before they published their review, he had returned to France, and was appointed prefect of the Isle et Vilaine? We pass over the absurdity of the assertion, that because Mounier was an actor in the Revolution, "he must therefore have felt in himself, or observed in others, the influence of every principle that contributed to its production," because that absurdity is sufficiently exposed by the reviewers themselves, in the very page in which it is advanced. Such heedlessness and contradiction at the very outset, is no good omen; but let us be impartial, and acknowledge that our critics have completely demolished the plan set up by Mounier for the *philosopher*, and proved, with the force of demonstration, that

"He has accounted for the Revolution in no other way than an historian would account for an invasion, by describing the route of the assailing army, enumerating the stations they (it) occupied, the deserts that were abandoned to them (it), and the bridges they (it) broke up in their (its) rear, while he neglected to inform us in what places the invaders had been assembled, by whom they had been trained and enlisted, and how they had been supplied with arms, and intelligence, and audacity. He has stated, as the first causes of the revolution, circumstances that really proved it to be begun, and has gone no farther back than to the earliest of its apparent effects: He has mistaken the cataracts that broke the stream, for the fountains from which it rose, and contented himself, with referring the fruit to the blossom, without taking any account of the germination of the seed, or the subterraneous windings of the root."

It is impossible to admire the taste which dictated this series of unnatural and broken metaphors; but the meaning is obvious, and the assertions are indisputably true. To the writings of the pretended philosophers, our reviewers have fairly traced the origin of the evil.

"The

"The presumptuous theories, and audacious maxims of Rousseau, Mably, Condorcet, &c. had, as they observe, a necessary tendency to do harm. They unsettled all the foundations of political duty, and taught the citizens of every existing community, that they were enslaved, and had the power of being free. M. Mounier has too much moderation* himself, to approve of the doctrines of these reformers; but he assures us, that instead of promoting the revolution, it was the revolution that raised them into celebrity; that they rose into reputation, after it became necessary to quote them as apologists or authorities; but that before that time, their speculations were looked upon as brilliant absurdities, that no more deserved a serious confutation, than the polity of Plato, or the Utopia of Sir Thomas More. With all our respect for M. Mounier, we have some difficulty in believing this assertion. Rousseau, in particular, was universally read and admired, long before he was exalted into the revolutionary pantheon; and his political sagacity must have had some serious admirers, when he was himself invited to legislate for an existing community."

Certainly, and the man who can write on this subject, as Mounier has written, must have more than the ordinary impudence of even a French republican. The following remark upon Mounier's senseless observation, that Charles the first was brought to the block by religious fanatics, as if that could have diminished the guilt of the philosophical fanatics of France, deserves attention:

"Fanaticism and irreligion approach very nearly to each other, in their effects on the moral conduct. He who thinks himself a favourite with the Deity, is apt to be as careless of his behaviour, as he who does not believe at all in his existence; both think themselves entitled to dispense with the vulgar rules of morality; and both are alike destitute of the work and the guidance of a sober and a rational religion. Submission to lawful authority is indisputably the maxim of Christianity; and they who destroy our faith in that religion, take away our security for submission, and facilitate the subversion of governments. This is a great truth, the authority of which is not impaired by the rebellions that priests have instigated, or the disorders that fanatics have raised."

Thus far we willingly give our testimony to the general merit of this review; but the following reasoning on free-masonry is a piece of as clumsy sophistry as we have ever read.

"On the subject of Free-masonry, Mounier treats, we think, with merited contempt, the reveries and visions of the Abbé Barruel, as to the crimes of the Templars, and the doctrine of Moses. He adopts the opinion of Professor Robison; as to the origin of this institution, (Q. the institution of Moses?) and enumerates several of the apposite interpretations that have been given to the symbolical representations it employs. He denies that the secret of free-masonry consists in *liberty and equality*; and reasons, with great acuteness; upon the absurdity of supposing, that the real import of this secret should have been unknown to its inventors. The Abbé Barruel, he says, maintains that this doctrine was reserved for the higher orders, and was not taught in England at all: yet he seems to allow, that it was from England

* We certainly perceive no political moderation in the author of the Tennis-Court oath. The professing of that oath was the first formal act of rebellion against the virtuous and unfortunate Louis.

that the rest of Europe have derived this institution; and he says that five out of six of the Freemasons in France, had been initiated into this dangerous doctrine. Now, it is strange that the instructors of all the rest, should have been ignorant of the purport of their doctrine; and it is no less strange, that a doctrine imparted only to the higher degrees, and withheld from the apprentices, companions, and masters, should have been made known to five-sixths of the whole Freemasons of France. It seems to us impossible to refuse our assent to these general conclusions."

Does it indeed? From the discoveries made by Dr. Black of Edinburgh, of *latent heat* and *fixed air*, certainly sprung the pneumatic chemistry; but what should we think of the reasoner, who, because the antiphlogistic theory of combustion appears not to have been known to that philosopher when he wrote his *Essay on Magnesia and Quick Lime*, and ascertained the procedure of nature in the production of fluidity and vapour, should seriously contend, in opposition to fact, that the anti-phlogistic theory could not possibly have occurred to Lavoisier? Yet this is exactly such a conclusion, as, according to our Reviewers, was fairly deduced by Mounier from the hypothesis that Free-masonry originated in England, and hence passed over to the Continent. In the reveries and visions of Barruel the public is convinced that we are not implicit believers; but we have no hesitation to say, that, in all probability, the Ex-Jesuit is much better acquainted with the doctrines of Manes, and the crimes of the templars, than the Edinburgh Reviewers, or the Prefect of the Isle et Vilaine. Mounier has declared that he is no Freemason. If so, how comes he so confidently to deny that the secret of that fraternity consists in *liberty and equality*? and, in the name of common sense, and common honesty, what makes it absurd to suppose that the French philosophers gave a meaning to the secret very different from that which it has in the majority of English lodges?

The *absurdity* of this reasoning (for our writer delights in charging others with absurdity) is equalled, if not surpassed, by the hardihood of the following assertion:

"We are persuaded that the *principles* of the Illuminati never spread beyond the precincts of Germany!!!"

Really! Have these Scotch directors of the public taste and public judgment never looked into Reid's *Rise and Dissolution of the Infidel Societies in this Metropolis*? or do they imagine that the *persuasion* of a few nameless boys will bear down the damning evidence produced by that author for the hellish machinations of the secret societies, of which he was himself a member?

Oh, but the principles and practices of the secret societies in London were those of *Jacobins*, which appear to Mounier, and our *sage* Reviewers, essentially different from the principles and practices of the illuminés of Germany.

"The followers of Weishaupt *professed* to detest all violence, and to depend upon time and patience for the consummation of their wishes. The Jacobins preached every where the *sacred duty of insurrection*; and valued themselves upon regenerating a kingdom in a year. The German speculators terminated their views, in the ultimate *disappearance of every species of political institution*, and the *kingship of every father of a family*!"

And pray, good consistent Critics, how much farther than the *disappearance of every political institution*, and the *kingship of every father of a family*, could the views of the *Jacobins* go? The followers of Weishaupt might *pro-*
test,

fer, and did, indeed, profess to detest all violence; but what signify professions contradicted by facts? Were there not found in the hand-writing of one of the chiefs of the order of Illuminés,* the "description of a strong box, which, if forced open, should blow up and destroy its contents; several receipts for procuring abortion; a composition, which blinds or kills when spurted in the face; tea for procuring abortion; a method for filling a bed chamber with pestilential vapours?" Perhaps these are Mounier's proofs, deemed so conclusive by the Reviewer, that the followers of Weilhaupt, detested all violence! If so, the following account of their views and plans by the founder of the order amounts to demonstration!

"The head of every family will be what Abraham was, the patriarch, the priest, and the unletted lord of his family, and reason will be the code of laws to all mankind. THIS IS OUR GREAT SECRET. True, THERE MAY BE SOME DISTURBANCE; but by and by the UNEQUAL will become EQUAL; and AFTER THE STORM WILL BE A CALM. Can the unhappy consequences remain when the grounds of dissension are removed? ROUSE YOURSELVES THEREFORE, O MEN! ASSERT YOUR RIGHTS; AND THEN WILL REASON RULE WITH UNPERCEIVED SWAY; AND ALL SHALL BE HAPPY!"†

Yet Weilhaupt and his followers detested all violence, and their project for reforming the world, says Mounier, was "a noble plan!" But if our readers be not already convinced that the principles, and even some of the practices, of the Illuminati "had spread beyond the precincts of Germany," and even found their way into London, let them compare Mr. Reid's list of the books,‡ artfully disseminated by our infidel secret societies, with the following extract from the letter of Spartius to Cato, dated Feb. 6, 1778.

"We must be particularly careful about the books which we recommend. I shall confine them at first to moralists and reasoning historians. This will prepare for a patient reception, in the higher classes, of works of a bolder flight, such as Robinet's *Système de la Nature, Politique Naturelle, Philosophie de la Nature, Système Social*, the writings of Mirabaud, &c. Helvetius is fit only for the strongest stomachs."§ Yet the principles of this order never spread beyond the precincts of Germany!¶

The second and third works selected for review are Dr. Parr's *Spiritual Sermon*, and Godwin's *Thoughts occasioned by the perusal of Dr. Parr's Spiritual Sermon*, both reviewed in our 10th volume, to which the reader is referred for opinions of their respective merits, which we have yet seen no reason to abandon. Our Edinburgh critic begins his observations on the Sermon with the following paragraph:

"Whoever has had the good fortune to see Dr. Parr's wig, must have observed, that while it trespasses on the orthodox magnitude of perukes in the anterior parts, it scorns even episcopal limits behind, and swells out into boundless convexity of frizz, the *μυζα θρυαλα* of barbers, and the terror of the literary world. After the manner of his wig, the Doctor has constructed his Sermon, giving us a discourse of no common length, and subjoining an immeasurable mass of notes, which appear to concern every learned thing,

* See Professor Robison's Proofs, Ed. II. P. 138.

† Proofs, &c. P. 161.

‡ See our 6th Vol. Pr. 60, 61, 62.

§ Proofs of a Conspiracy, &c. P. 156.

every learned man, and almost every unlearned man since the beginning of the world."

Is this the wit of a cultivated mind, or the childish petulance of a school boy? We have heard much of the general diffusion of literature through Scotland, where, as Johnson used to say, "every man has a *mouthful*, and no man a *bellyful*;" but we never, till now, suspected that, on the north side of the Tweed, *things*, as distinguished from men, are *learned*! The analysis, however, of the Sermon is much abler than this introductory paragraph gave us reason to expect it would be; though the Critic, afraid perhaps of lessening his reputation, were he to rest the obligation to virtue, on the will of the moral Governor of the universe, leans too much towards the principles of the Godwinian sect. Accordingly he affirms, that "Mr. Godwin sets the doctrine of the particular and general affections in a *clear and masterly light*, and in a manner very *superior* to any thing we find in Dr. Parr's Sermon on the same subject."

We cannot say that we perceive any thing very superior in the *philosophy* of either of these gentlemen, though, with the whole nation, we pay a willing tribute of respect to the *erudition* of Dr. Parr; while we heartily concur with the Critic before us, in—

"Suggesting to Mr. Godwin, the infinite importance of shaving and blistering the crown of his head, of keeping the *prime vie* open, and of strictly pursuing an antiphlogistic regimen. By these means we have sometimes seen the understandings of great philosophers wonderfully and rapidly improved."

The fourth work reviewed is the 6th volume of the *Asiatic Researches*; and the review is candid and just. The same character may be given of the 5th Article in this Journal, which is a review of *Olivier's Travels in the Ottoman Empire*; but the 6th is extremely reprehensible. Baldwin's *Political Recollections relative to Egypt* are here studiously exhibited in a false light to draw upon them and their author contempt and ridicule.

"With such opportunities, as he possessed, of procuring accurate intelligence, the interesting topics stated for discussion in the title-page, might be expected, says the Critic, to receive considerable illustration from the pen of Mr. Baldwin; but whether it proceeds from a singular modification of modesty, which, while it *permits him to boast*, in strong terms, of the services he performed, has suppressed every particle of information on the subjects he professes to discuss, we will not determine."

That Mr. Baldwin's book is not well written might have been affirmed without a blush; but the Critic must have more than common impudence, who can represent the author as suppressing *every particle of information on the subjects which he professes to discuss*. Do not the recollections profess to be *political*, containing observations on the *relative importance of Egypt to England and France*? And has not the author proved, with the force of demonstration, that the French, in quiet possession of Egypt, would quickly ruin our commerce, and, of course, sink us among the nations? To the readers of this review we recommend an attentive perusal of the *Recollections* themselves, and the character given of them in our 10th volume; and if they have not sold themselves to the Corsican Consul, they will be convinced, that the work is entitled to more attention than seems to have been bestowed upon it, and that the *boasting* of the author is at least pardonable.

We pass over the 7th Article of this Review, as comprizing nothing worthy of detaining either ourselves or our readers. That, however, is not the fault

fault of the Reviewer, but of the Author, whose work is reviewed, and who, with singular address, has contrived to divest of all interest a subject of no less importance than the *Causes and Effects of Emigration from the Highlands and Western Islands of Scotland*.

In the 8th Article the reader will meet with much sound and reasonable criticism. The work reviewed is Southey's *Thaliab, the Destroyer*; and the Critic would deserve praise, without alloy, for so ably exposing to contempt the principles of poetry which we have lately derived from the German school, had not he introduced his reasoning with a sentence which borders on profaneness.

"Poetry has this much, at least, in common with religion, that its standards were fixed long ago, by *certain inspired writers*, whose authority it is no longer lawful to call in question; and that many profess to be entirely devoted to it, who have no *good works* to produce in support of their pretensions. The *Catholic Poetical Church*, too, has *worked but for miracles*, since the first ages of its establishment; and has been more prolific, for a long time, of Doctors than of saints: it has had its corruptions and reformations also, and has given birth to an infinite variety of heresies and errors, the followers of which have hated and persecuted each other as cordially as the bigots."

That our Reviewer intended, by these very improper comparisons between poetry and revelation, to lessen the reverence of his readers for the Sacred Scriptures, we will not affirm; but if he had allowed himself to reflect for a moment on the *temper of the times*, he could not have failed to perceive that such would be their tendency. We beg leave to ask him, likewise, if in this paragraph he has not laid himself open as a critic to much the same objections as those which he has so forcibly urged against Southey and his associates, as poets. Has he not borrowed, if not the maxims, the embellishments, at least, of his criticism, from the German school—from Herder, for instance, who so absurdly compares the inspiration of Homer and Ossian, with that of the Hebrew prophets and the author of the book of Job? It is with no pleasure that we make this remark; for we wish not to lessen the effect of the following just observations.

"A splenetic and idle discontent with the existing institutions of society, seems to be at the bottom of all their (the poets of the new school) serious and peculiar sentiments. Instead of contemplating the wonders and the pleasures which civilization has erected for mankind, they are perpetually brooding over the disorders by which its progress has been attended. They are filled with horror and compassion at the sight of poor men spending their blood in the quarrels of princes, and brutifying their sublime capabilities in the drudgery of unremitting labour. For all sorts of vice and profligacy in the lower orders of society, they have the same virtuous horror, and the same tender compassion. While the existence of the offences overpowers them with grief and confusion, they never permit themselves to feel the smallest indignation or dislike towards the offenders. The present vicious constitution of society alone is responsible for all these enormities: the poor sinners are but the helpless victims or instruments of its disorders, and could not possibly have avoided the errors into which they have been betrayed! Though they can bear with crimes, therefore, they cannot reconcile themselves to punishments; and have an unconquerable antipathy to prisons, gibbets, and houses of correction, as engines of oppression, and instruments of atrocious injustice. While the plea of moral necessity is thus artfully brought

brought forward to convert all the excesses of the poor into innocent misfortunes, no sort of indulgence is shewn to the offences of the powerful and rich. Their oppressions, and seductions, and debaucheries, are the theme of many an angry verse; and the indignation and abhorrence of the reader is relentlessly conjured up against these perturbators of society and scourges of mankind.

"It is not easy to say, whether the fundamental absurdity of this doctrine, or the partiality of its application, be entitled to the severest reprehension. If men are driven to commit crimes, through a certain moral necessity; other men are compelled, by a similar necessity, to hate and despise them for their commission. The indignation of the sufferer is at least as natural as the guilt of him who makes him suffer; and the good order of society would probably be as well preserved, if our sympathies were sometimes called forth in behalf of the former. At all events, the same apology ought certainly to be admitted for the wealthy, as for the needy offender. They are subject alike to the overruling influence of necessity, and equally affected by the miserable condition of society."

Of the merit of Dr. Kenne's *discourses on various subjects* we really thought that there had been but one opinion, till we read the ninth article of the *Edinburgh Review*. Even the Critic who there labours to lessen their reputation, conscious, perhaps, that he was determined to contradict the general opinion, feels the necessity of introducing his own remarks, with some peevish observations on the elegance of the pulpit; in which he betrays both a national spirit, and a mean envy of what he calls the magnificent endowments of the English clergy. According to him "Dr. Blair is by far the most popular writer of sermons within the last century;" though even his merits are not rated high. They are nothing more than plain good sense, and happy application of scriptural quotation, and a clear harmonious style, richly tinged with scriptural language! He generally leaves his readers pleased with his judgment, and his just observations on human conduct, without ever rising to high as to touch the great passions, or kindle any enthusiasm in favour of virtue!!!!

As Dr. Blair is admitted to have possessed *good sense*, we cannot be surprized at his not having attempted to *kindle enthusiasm*; nor should we have considered him as entitled to the praise which he has justly obtained, had such been his object. Our critic, however, is of a different opinion, for the kindling of enthusiasm is, in his estimation, the *ne plus ultra* of pulpit oratory! Hence it is, that in England we cannot boast of one tolerable preacher but Barrow, Taylor, Tillotson, Sherlock, and Atterbury! "The great object of modern sermons is to hazard nothing: Their characteristic is *decent decency*; which alike guards these authors from ludicrous errors, and precludes them striking beauties. Every man of sense, in taking up an English sermon, expects to find it a tedious essay, full of *common-place morality*; and if the fulfilment of such expectations be meritorious, the clergy have certainly the merit of not disappointing their readers!!"

That Barrow and Jeremy Taylor had accurately studied human nature, and penetrated into the inmost recesses of the human heart, must be known to every man who has attentively read their sermons, and then reflected on his own past life and present desires; but in these sermons we have never been able to trace a single effort to *excite enthusiasm*; and from the well-known characters of their authors, we should not suspect them of having at any time made such an effort, even when addressing their audience from the

pulpit. The author of the *Ductor Dubitantium*, and of *The Liberty of Prophecy*, was little likely to countenance enthusiasm, and still less probable is it that the mathematical preceptor of Newton became a pathetic declaimer, the instant that he stepped into a pulpit.

But what is it which renders all the English preachers, with the exception of five, so very contemptible in the opinion of our Scotch Critic? Why,

"Pulpit discourses have insensibly dwindled from speaking to reading; a practice, of itself, sufficient to stifle every germ of eloquence. It is only by the first feelings of the heart, that mankind can be very powerfully affected. What can be more ludicrous, than an orator delivering stale indignation, and terror of a week old; turning over whole pages of violent passions, written out in German text; reading the tropes and apostrophes into which he is hurried by the ardour of his mind; and so affected at a preconcerted line, and page, that he is unable to proceed any further."

If these remarks be not absolutely impertinent, they tend only to prove that no sermon of any value in the pulpit can be fit for publication; for the greatest fervor and strongest indignation that were ever delivered from the tub of the methodist, must be much more than a week old before it can find its way through the press to the public. Nay they prove, if they prove any thing, that the orations of Demosthenes and Tully, which were delivered with fervour, and excited the indignation of letters against Philip, and of Rome against Cataline, cannot now be read without exhibiting their authors in the most *ludicrous* and *contemptible* point of view possible; and that therefore Dr. Blair, and the English preachers, would have acted very foolishly, if, in the sermons which they prepared for the press, they had risen so high as to touch the great passions, or kindle any *enthusiasm* in favour of virtue!!

Our critic, however, sends his readers to a school where, as orators, they may attain to an eminence, to which the English clergy have never aspired, and which neither Cicero nor Demosthenes was able to reach.

"The prejudices of the English nation have proceeded a good deal from their hatred to the French; and because *that country is the native soil of elegance, animation, and grace*, a certain patriotic solidity, and *loyal awkwardness*, have become the characteristics of this. So that an adventurous preacher is afraid of violating the antient tranquillity of the pulpit; and the audience are commonly apt to consider the man who *tires* them less than usual as a trifler, or a charlatan."

Is this Critic a Scotch missionary or a Jacobin? We had imagined him to belong to the Society for Propagating the Gospel at home, till we found him thus recommending the *French* as models of grace and elegance in the pulpit; but though it is our opinion, that, in the said society, there are many Jacobins, it is so very inconsistent with its *avowed* object, to praise the eloquence of a *Bourdoue*, or a *Massillon*, that we are compelled to relinquish that opinion. Every thing calculated to discredit the oratory of the clergy of Great Britain and Ireland, may, indeed, be expected from a body of men, whose object is to withdraw the people from the *established churches*; but such are the prejudices of the vulgar against *popery*, and, we hope, against *France*, that they would not listen with patience to the man who would prefer *popish* to *methodistic* eloquence, whilst the native good sense of a well educated Englishman will always make him turn with disgust

gust from the frothy declamations of "the trifler or charlatan," who addresses the passions, and neglects the understanding.

"True elegance," says Milton, "I find to be none but the *serious and hearty love of truth*; and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to *infuse the knowledge of them into others*, when such a man would speak, his words, like so many nimble and airy servitors, trip about him at command, and in well ordered files, as he could wish, fall aptly into their own places."

By this definition of eloquence, if Dr. Rennel's discourses be tried, they will be found to deserve at least all the praise, which, in our 13th volume, we have bestowed upon them; but our Edinburgh reviewer, determined to sink them, as much as he can, in the public estimation, first confounds the eloquence of the *composition of sermons*, with the *grace and animation* of the *preacher* in the pulpit; and then, because he finds not the discourses of the master of the temple, any fervid address to the *great passions*, he pours upon them and their author a torrent of abuse, though he had previously affirmed that nothing "can be more ludicrous than turning over whole *pages* of violent passions, and *reading tropes and apostrophes*!!"

This, however, is not the only fault of Dr. Rennel's volume. The critic having allowed some merit to his discourse upon the consequences of gaming, proceeds in the following strain of jacobinical delineation:

"Having paid this tribute of praise to Dr. Rennel's first sermon, we are sorry (ah! very sorry) so soon to change our eulogium into censure, and to blame him for having selected for publication, so many sermons touching directly and indirectly on the French revolution. We confess ourselves long since wearied with this kind of discourses, bespattered with blood and brains, and ringing eternal changes upon atheism, cannibalism (cannibalism), and apostacy."

That *jacobins* should long since have been wearied with discourses touching directly or indirectly on the French revolution, is not to be wondered at; but as Dr. Rennel published his sermons for the use of *Christians*, who dread a general apostacy, and are aware that the French revolution has been followed by consequences which may fatally affect the religion and morals of their latest posterity, it will probably appear to every *anti-jacobin*, that he could not have made a more judicious selection. "The bespattering with blood and brains," however, he has left to our critic's models of eloquence, the French preachers, who "rise so high as to touch the *great passions*, and are guilty of nothing so ludicrous as the delivering of stale indignation, and fervour of a week old!"

"We are surprised, continues our *judicious* reviewer, that Dr. Rennel, from among the great number of subjects which he must have discussed in the pulpit, (the interest in which must be permanent and universal), should have published such an empty and frivolous sermon, as that upon the victory of Lord Nelson."

Then, good Sir, how greatly must you be surprised at the conduct of Queen Esther, and Mordecai the Jew, when they instituted the feast of purim, to be kept for ever in memorial of their deliverance, from the destruction meditated against the Jewish nation, by Haman the Agagite? Nay, we are afraid that your surprise must extend to the conduct of even our Saviour and his apostles, who have no where condemned their countrymen for celebrating that feast; though such a celebration, year after year, must appear to you much more unworthy of a whole people, than the publishing

liffing of a fingle ferman on a fimilar deliverance of the Britifh nation, can be unworthy of an individual, however refpectable for talents or ftation. Whether the ferman be flimfy and frivolous, or fuch as we have reprefented it, your readers and ours will do well to judge for themfelves.

(To be continued.)

MISCELLANIES.

LAW RESPECTING THE ESTABLISHMENT OF LECTURESHIPS.

TO THE EDITOR.

SIR,

IN your laft number (Appendix to Vol. XIV. p. 531.) a correspondent obferves, that much of the mifchief proceeding from "Evening lectureships and ftrange preachers, arifes from the laxnefs of incumbents, who fuffer their parifhioners to thruft whom they please into their pulpits." The charge is in many inftances true; but this mifchief in fact arifes in moft from ignorance of the law on this fubject, and becaufe timid and cautious incumbents are fearful of involving themfelves in legal difputes, not being fatisfied of the grounds upon which they may refift thefe impudent intruders. It is proper that the clergy fhould know that it is now fettled law that no perfon can at this day ingraft a lecturefhip on any church at his option and by compulfion. A lecturefhip which will give a right to the ufe of the pulpit muft have a legal commencement by immemorial cuftom, or by act of Parliament. This has been decided lately in an unfuccefsful attempt to compel the Bifhop of Exeter to license a lecturer in Devonfhire. Any one who wifhes to be more particularly informed upon the fubject, may fee the cafe reported in 2 Eat's R. 462. in which the judges only repeat the law as pronounced and eftablifhed by Lord Kenyon, Lord Mansfield, and other great judges, their predeceffors. But there is another point which it were well incumbents fhould attend to. Where a lecturer is licensed, he has a right to ufe the pulpit at ftated times; but he cannot delegate this right to others, and if he fhould attempt it, the incumbent may, and in duty ought, to prevent any ftranger thus offered to be obtruded on him ufig his pulpit. The lecturer having a fpecial right in a limited fenfe, muft ufe that right ftrictly as it is given, without encroachment of the incumbent's general right; and wherever a lecturefhip is legally ingrafted on a church, this fpecial right of the lecturer to ufe the pulpit, is wholly perfonal to himfelf, and not transferable by him to any other. Knowing that many refpectable and confcientious clergymen have had doubts on the fubject, with the beft intentions of acting for the good of the Church, and in full execution of their duty, where they might be fure that they were acting in conformity with law, I think that by giving fome notice to this effect in your moft ufeul and Patriotic Review to the Clergy in general, you may relieve good and zealous men from fuch doubts, and confer an additional obligation on the public by helping to put a flop, in this inftance at leaft, to the progrefs of that moft alarming evil, Itinerant Preaching.

June, 2, 1803.

LAICUS.

P. S. It would be better for the public if the 50th and 52nd canons were more enforced.

Con-

CRITICAL CONSISTENCY!!!

TO THE EDITOR.

SIR,

LOOKING into the Critical Review for August, which I do, whenever it falls into my hands without purchase, on the principle of *Fas est et ab hoste doceri*, I was very much astonished to read their review of a very well told and TRUE Story, intituled, "Lioncel; or, the Emigrant." But after commending the production as interesting, affecting, pathetic, &c. would you believe it, that it also received particular approbation on account of its demonstrating still further "THE ENORMITIES OF REVOLUTIONISTS, AND WE WILL ADD, IF ADDITION WERE NECESSARY, TO THE DETESTATION, WHICH EVERY ONE MUST FEEL OF FRENCH PRINCIPLES AND FRENCH PRACTISES." I can only say, go on and prosper, you have already worked wonders.

LIONCEL.

London, Sept. 3, 1803.

LITERARY INTELLIGENCE.

OUR readers will be happy to learn that the Editors of the Churchman's Remembrancer, proceeding in their excellent undertaking, are about to present the public with a republication of the valuable Treatise of the learned Waterland on Justification.

We have much pleasure in announcing to our Readers, that a Collection of Songs, amusing and instructive, are about to be published under the inspection of Professor Hague, the design of which is at, once, to promote and to regulate the festivity which prevails at the Harvest Home and the Friendly Society.

TO CORRESPONDENTS.

THOSE favours of our Correspondents which for want of room in this Month's Number have been necessarily omitted, shall have early insertion.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For NOVEMBER, 1803.

" And truth alone, where'er our life be cast,
In scenes of plenty or the pining waste,
Shall be our chosen theme, our glory to the last."

COWPER.

ORIGINAL CRITICISM.

The History of the Invasion of Switzerland by the French, and the Destruction of the Democratical Republics of Schwitz, Uri, and Unterwalden. By Henry Zschokke, National Prefect of the Canton of Basil. Translated from the French of J. B. Brialle,* Secretary of Legation to the Helvetic Republic at Paris. With a Preface and Supplement by the Translator. 8vo. Pr. 373. Longman and Rees. 1803.

IF we were desired to select from among the almost numberless instances of perfidy, injustice, fraud, tyranny, oppression, and cruelty, of which the successive tyrants who have, within the last twelve years, usurped the reins of government in republican France, have been guilty, any one pre-eminent in guilt and enormity over the rest, we should probably fix on the treatment inflicted on the wretched inhabitants of Switzerland, from the Executive Directory to their worthy successor, Napoleoné Buonaparté. There are such a wantonness of tyranny, so barefaced and impudent an assumption of arbitrary power over a free and independent people, and such an useless barbarity, so utterly without provocation or excuse, in the conduct of these

* For our review of the French translation of this book, our readers are referred to the Appendix to our XIIIth volume, p. 449.

general marauders and their profligate chiefs, to the subjugated Swiss, that it is impossible for any human being, except a republican Frenchman, to view it without sentiments of indignation and horror, more easy for the heart to feel, than for the tongue or the pen to express. We cannot, therefore, but consider the production of any genuine documents, or authentic accounts of such proceedings, as an essential service rendered to the cause of virtue and of truth. We differ, *toto cœlo*, from those philanthropists, who wish to consign all the enormities of the French revolutionists to oblivion; we are decidedly of opinion that the whole mass of them should be laid before the public, for the benefit of the present age, and for the instruction of posterity. They exhibit a series of the most awful and impressive lessons which the instructive page of history ever presented to mankind. And if the present war were to be productive of no other benefit, we should still think the expence and inconvenience that must necessarily result from it, amply repaid, by the freedom which it has restored to the British press, and by the opportunity afforded and embraced of holding forth in his genuine colours, to the execration of the world, a man whose successful vices has raised him to the summit of power, and converted nearly the whole body of public writers throughout Europe into a herd of base flatterers of one of the most abominable characters which has appeared in France since the reign of the eleventh Lewis.

Softened as the facts, respecting the invasion of Switzerland, evidently are by the temperate pen of Mr. Zschokke, they still exhibit such a flagrant violation of every principle holden sacred between nation and nation, man and man, to say nothing of the superior ties of religion and morality, as is not to be found in any history of public events antecedent to the accursed æra of the French revolution.—We, therefore, fully concur with the translator in thinking that the publication of this work in English, at the present period, is well calculated—

“ To promote that spirit of resistance to unprincipled ambition, and the schemes of universal domination, which is alone to be relied upon in the arduous contest in which the nation is now engaged. The history of the memorable struggle here recorded will shew what a people very inconsiderable in point of wealth and numbers was able to do in checking the progress of a host of invaders, by the mere force of native courage, and enthusiastic love of liberty and their country. It will show, that, stimulated by these motives, a band of peasants would be brought to charge with the bayonet, and entirely to defeat, battalions rendered formidable by their victories to the most warlike troops in Europe. It will also afford much valuable instruction for avoiding the faults which frustrated the defensive plans of the most powerful part of the confederacy, and placed the final stake in the hands of a few half-armed herdsmen. Moreover, it cannot fail to impress every generous mind with an indignant sense of the insolence of a lawless conqueror, and the degradation incurred by a vanquished and subjugated people.”

Much

Much useful instruction of this kind will doubtless be acquired by an attentive perusal of these pages; and the reader, in comparing the state of Switzerland at the period of the French invasion, with that of this country at the present moment, will not fail to discover in what they differ as well as in what they are alike. The two principal causes of the failure of the unhappy Swiss in their noble attempt to defend their peaceful mountains and happy vales from the desolating torch of Gallic conquest, were the indecision and imbecillity of their governors, the dissensions created among themselves by the artful intrigues of French emissaries, and the pusillanimous spirit of some of the cantons, who sought in conciliation what could only be obtained by arms. Fortunate is it for us, that the two great sinews of war, which were wanting in Switzerland, are to be found in Great Britain—men and money; it remains to be seen, however, whether we have also the skill to direct the one, and the wisdom to apply the other, so as to give to both the whole force and effect which they are capable of producing.

The first part of this work, divided into twelve chapters, contains a brief historical sketch of the gradual formation of the Swiss confederacy, of the rise and progress of the different cantons of which it was formed, and of their situation, aggregately and individually, at the period of the tremendous explosion of that great moral and political volcano, the French revolution. This people, originally pastoral, were diverted from those pursuits which harmonize and meliorate the mind, while they fix its delight to the soil which gave them birth, and which affords them subsistence, without the aid of foreign productions, first by the necessity of self-defence against the attacks of neighbouring princes, and subsequently by that martial disposition which warlike habits naturally engender, and which converted a very large proportion of the population of Switzerland into a nation of soldiers. Hence, when at peace at home, they left their rustic habitations, and sought for military employment in foreign armies. They sunk, in short, into the degraded situation of the mercenaries of Europe. By this means they contracted, in a certain degree, foreign manners and foreign vices, which, after the limited period of their engagement had expired, they carried back with them to their native country. They are thus described by M. Zschokke, at the close of the fifteenth century.

"The Swiss, obliged during two centuries to stand on their guard against the ambition of the House of Austria, and in this long interval arrived at the highest point of their glory, lost, little by little, the simplicity of their manners from the time that this last treaty, by securing their political existence, had augmented their power and riches. Passions, till then unknown, began to corrupt their hearts. The young herdsmen in humble (low) circumstances became wearied of the tranquil pleasures of the pastoral life, and the solitary abode of the Alps, and were ambitious of acquiring gold and military renown; while the rich families, caballing for power in the state, disturbed the peace of society by their jealousies, and their in-

trigues to obtain public offices. Greedy of foreign gold, they sold their voices to strangers (foreigners); and selfishness, by degrees, abolished the sacred love of country.

"The Milaneze, France, and Savoy, ever at war with each other, had, by dint of money, made Switzerland the nursery of armies. The youth of all the cantons enlisted under the standards of all these powers; and thousands of individuals were often seen going at once to seek death in a foreign climate, or returning to their own country some years afterwards, more laden with the vices than the spoils of their enemies.

"These considerable emigrations occasioned, at different periods, a complete stagnation in agricultural labours. Sometimes famine succeeded, and sometimes even pestilence spread its ravages in countries thus depopulated. Sometimes also bands of robbers were formed of soldiers, who, having finished their term of service, and become incapable of rustic toil, as well as insensible to the domestic virtues, satisfied by pillage their propensity to debauchery. Such was the corruption of manners, that the confederates themselves confessed they had lost more than they had gained by their victories. In a single year, that of 1480, there were executed in the different parts of Switzerland about fifteen hundred malefactors.

"The sword of justice may strike terror into crime, but cannot extirpate it, when the governors themselves are without courage and virtue. The successive wars of France against the Italian States awakened again, at the commencement of the sixteenth century, the avarice of the Swiss magistrates. They sold the arms of the people under their care to the best bidder; and although they partook of the conquests made beyond the Alps, the confederates, while they enlarged their territory, enfeebled them by the diminution of population, and the introduction of foreign vices."

So little is that stern republican virtue; which has been so much boasted of by theoretical writers, in all ages, able to withstand the common temptations to which weak mortals, under whatever form of government they live, are so apt to yield! It is curious, too, to observe, that those cantons, which were specially distinguished by the epithet *democratic*, were always as ambitious of extending their power, and of exercising an arbitrary sway over their dependents, as any absolute monarchy of which the history is known; that they were also as prone to corruption as any other states, is evident from the following statement of facts.

"Although in the assemblies of the people each citizen had a right to vote on all affairs submitted to discussion, it was very natural that, through want of experience and information, the mass should follow the impulse given them by their priests or *gentry*. This last title was given by the people themselves to all the opulent families which were not subjected to the labours of the field, and which exercised no trade. The *gentry*, therefore, possessed the government of the country: the sovereign, or the people, was only formidable to them by its own weakness. Credulous, selfish, and ungrateful, as in every democracy, the populace was inclined sometimes to one party, sometimes to another: they who exercised any authority over their countrymen were those who knew how to flatter them; for adulation is an equally certain instrument of corruption, whether it be directed against an entire body, or against an individual.

"The

"The true lovers of their country often declared against this abuse, as prejudicial to the general interest, but their voice was not heard. They in vain predicted that the introduction of cabals would give birth to factions, would induce contempt of the most respectable laws, and would destroy liberty. No longer was a barrier sought against the encroachments of ambition; on the contrary, the assemblies of the people, whose duty it was to watch over the welfare of the state, were so negligent, as, in fact, to annul the most prudent regulations. One of these, of the year 1551, forbade, on very severe penalties, all intrigues for bailiwicks, or simply honorary employments. This regulation even inflicted a rigorous punishment on the person who should give his vote to any one convicted of having solicited it: yet, notwithstanding this ordinance, such was the progress of corruption, that bailiwicks and other lucrative employments in the countries subject to the Cantons, came to be openly sold in full assembly to the best bidder. To such a degree were sentiments of honour and justice extinguished among this people, that, not contented with having subjects, they did not deign even to make a point of giving them the most worthy and respectable citizens for magistrates.

"It resulted from this mode of election, that he who had dearly purchased his employment, sought to recover from those committed to his charge, by acts of injustice and extortion, not only his capital, but an usurious interest for the sum advanced. This crying abuse long stained the reputation of the people who tolerated it, and the partisans of aristocracy drew from it their principal argument against the popular rule.

"They did not confine themselves to selling bailiwicks at a high price: the place of landamman, and that of his lieutenant, were in a manner set up to auction; for, in order to obtain them, considerable presents were necessary, which soon became a kind of legal imposition. A lucrative bailiwick cost some thousands of florins; and a place of counsellor eight or nine hundred, although it was only honorary, possessing no emoluments besides an Almanack and a six-livre piece. The landamman had a similar salary, and besides received a duty on the seal; but in return he was obliged, at the time of his election, to pay the sovereign people the following singular tribute. The election took place at the general assembly in the month of May: every peasant at that time was accustomed to purchase a straw hat, and the landamman was expected to make him a present of it. Resistance was early made to this abuse, but the people would not hear reason: they even expressly decreed, in 1680, 'that whosoever should still oppose it, should pay a fine of 100 crowns, and be excluded from the right of citizenship.'

"Whilst the people thus through selfishness opposed every reformation, they left in other respects a great latitude to their magistrates. The unlimited liberty of their republics was then sometimes illusory, and little resembling the idea formed of it."

This pretty picture of democratic freedom, and of the rule of the *sovereign people*, as they are here constantly called, is not well calculated, we apprehend, to secure many admirers! The account of the unprincipled efforts of the Cisalpine Directory, in imitation of the mother republic, to compel some of the smaller of the neighbouring states to solicit an union which they abhorred, is curious; and there can be no doubt of the authenticity of the statement, as the au-

thor, from his official situation, had the fullest opportunity of verifying the facts. Equally curious and interesting is the detailed account of the hypocrisy and profligacy of the French General Brune, in the measures which he took for lulling the Swiss into a false security, and for separating the democratic Cantons from the rest of Switzerland. After the mask was thrown aside, and a new constitution drawn up at Paris, taken, probably, from one of the pigeon-holes in the bureau of that grand constitution monger general, the Abbé Sieyès, presented, at the point of the bayonet, for the acceptance of the Swiss, the people of Appenzell, St. Gall, and the neighbouring districts, presented a memorial to the French Directory, which, amidst much fulsome adulation lavished on the *great nation*, contained many pertinent and striking observations.

"In a word, Citizen Directors, we are all free at present, after the model of the democratical canton of Appenzell, which, for three centuries and a half, has enjoyed the rights of man in their plenitude, and which, together with us, demands the preservation of its democratical constitution. What then was our surprise when there was suddenly presented to us a constitution hitherto unknown to us! Permit us, Citizen Directors, with all the liberty that becomes free men, to communicate our sentiments to you on this head.

"We ask of you, in the first place, why it is wished to democratize us? Is not our constitution sufficiently democratical? Is not our people the sole sovereign; the authority by which laws are made; which chooses its magistrates according to a representative system, planned in such a manner that a purer is not easy to be conceived? These are facts which it is impossible to render dubious: we hope, therefore, Citizen Directors, that you will approve the sole wish we form, that of remaining in the repose which we enjoy, with the power of governing ourselves according to the example of our ancestors, and our brothers, the democratical cantons.

"Further, the constitution which is proposed to us is suited neither to our local positions, our manners, our customs, nor, especially, to that poverty which is the true wealth of a pastoral people; since it is the most certain shield against factitious wants, and leaves us content and happy. This constitution, applicable, perhaps, to richer countries, would soon have annihilated our domestic resources. Would not that be the greatest misfortune which could happen to us? And would you, Citizen Directors, prepare the way for our ruin, and that of our children, by forcing us to accept it?—No, Citizen Directors, you cannot! your pure and upright intentions, your republican principles, the justice which directs your decisions, all assures us that we are secure from the danger with which we have been threatened."

How the Citizen Directors must have laughed in their sleeves at the simplicity of these honest mountaineers! How little did these latter, good souls! imagine, that the very effects which they thus pointed out to the Directory, in order to deter them from the pursuits of their plan, were those which it was their "*pure and upright intention*" to produce! To plunder the country of its last penny, and to destroy every vestige of its former freedom, were the known objects

jects of these regenerators of the human race! Their profligate general, the incendiary Schawenburg, issued his manifestos in the barbarous language of his masters, commanding this free and independent people, under pain of being put to the sword, to accept, without thought or hesitation, the constitution which the Directory had prepared for them.

"But these hostile measures, these menaces and imperious declarations, did not humble the spirit of the mountaineers; on the contrary, they inspired them with new energy, by inflaming their rage and pride. Habituated for ages past to be treated by the European powers upon the footing of a free and independent people, how strange must appear to them the denominations of rebels and fanatics, which the French agents lavished upon them without reason! France, which, following the example of the Swiss republics, had proclaimed in the face of the world liberty and equality of rights, suddenly advanced to violate the country of William Tell, and spread through it the ravages of war, because it would not receive law from a stranger! France, which preached 'war to thrones and peace to cottages,' now caused its armies to march against the wretched cabins of those herdsmen, whose felicity had so long been an object of envy! France, which so lately continued to declare its friendship towards the Swiss democracies, and assured them that it would never break the bonds of union, now attacked these petty communities! It deceived them with the greater facility, as the inhabitants of the small cantons trusted to the promises they had received, not through their opinion of the morality of the rulers of France, but because they gave them credit for greatness of soul enough to disdain having recourse to treachery, while the superiority of their strength offered them sufficient and less guilty means.

"These reflections, and the consequences flowing from them, would naturally present themselves to the minds of a people equally jealous of their rights, and proud of their recollections. In the midst of the afflictive impressions which the conduct of France occasioned, the people of Schwitz united on April the 16th, 1798, in a general and extraordinary assembly, in the very place where they had so often sworn fidelity to their constitution, in order to hear the odious proposition which had been made to them. Their deputies, driven from Berne with ignominy, gave an account of their mission, and read the menacing proclamation of the French General.

"It would be difficult to give an image of the effect which the relation of these deputies produced. A dead silence first reigned over the assembly; but presently the liveliest agitation succeeded this apparent calm. No one could comprehend how it was possible to make such demands, and still less, how any one could accede to them. The idea of having enjoyed, during nearly five centuries, an unbounded liberty, and of being required in an instant to sacrifice it to the unjust resentment of a foreign power, excited a warm indignation through the people, and raised their courage and enthusiasm to the highest pitch.

"The assembly, then, electrified as it were by love for their country and zeal to defend it, swore by common consent to reject the demands of France, and to maintain the honour of the Swiss name, its religion and liberty. 'We acknowledge no other master than God,' was repeated on all sides; 'and we will serve no other! we will endure no foreign yoke! What is this liberty to which they would have us sacrifice our own? What have we

done to the French, and wherefore do they come to attack us? But we have steel, hands, and the example of our fathers! we will die like Christians, or live free like them."

"When this first effervescence was somewhat subsided, the people turned all their rage against the new constitution. They decreed, that any apologist of it, either in public or in private assemblies, should be declared guilty of the crime of *lese-nation*, and delivered as such to trial before the tribunals."

Had this noble spirit of resistance prevailed in every part of Switzerland, and given birth to the united efforts of the whole confederacy, the French regicides and their profligate hordes must inevitably have perished in their rash and unprincipled attempt. But, unhappily for the Swiss, disunion, mistrust, and a spirit of conciliation, rendered abortive all the spirited resolutions of genuine patriotism.

"The confederates, although convinced of the importance of success in the beginning, yet neglected the measures proper to obtain it: they knew not how to command fortune, and render the chance of battle favourable to them. While the French dispersed their troops, and formed a line which extended from Berne to the banks of the Thun, it would have been easy for the confederates to unite all their forces, to attack the enemy in the weakest point, and to make an incursion into one of the neighbouring Cantons, whose inhabitants only waited for such a step to declare openly in their favour, and join them in falling upon the French. This operation was the more easy, and the more certain of success, as the Swiss joined to the perfect knowledge of the mountains and their defiles, the advantage of every where meeting with the most exact information of the position of the enemy; whilst the latter could only act at hazard, and upon uncertain grounds.

"Instead of this, the confederates, constantly shackled by the unfortunate spirit of federalism, which induced each Canton first of all to aim at completely covering its own boundaries, partitioned their small army upon a line of about twenty leagues in extent, thus presenting at all the points of their territory a vain image of defence, and in no part a real and sufficient force."

The fatal error, thus springing from a contaminated source, pervaded all their military operations, and deprived the most heroic exertions of valour of their just and well merited reward. Partial engagements were productive of honour to some of the confederates, but were attended with no general advantage to the confederacy itself. The brave inhabitants of Schwitz, confined to the defence of their own frontiers, were anxious to measure their strength with the enemy, and, at length, obtained permission from the council of war, to march forward, under the command of their favourite leader, ALOYS REDING, whose name, thanks to the barbarous tyranny of Buonaparté, and to his own generous nature, and heroic achievements, has since become celebrated in Europe.

"ALOYS REDING, at this period chief of the troops of Schwitz, and the soul of the allied army, had studied the art of war in the service of Spain,

in which he was a colonel. He had lately retired into the solitude of the valleys of his country, and devoted his leisure to friendship, to the Muses, and to the cultivation of his lands. Long before the revolution, he wished for improvements in the federative system, and desired that his country should enjoy an useful and genuine liberty: but his heart revolted at the idea of a revolution effected by a foreign power, and at the still more hateful idea of seeing his country fall under the dominion of France. Such were the motives which induced him to unsheath his sword, and to show himself worthy of the Swiss name, and of his brave ancestors.

"His loss of a young and tenderly-beloved spouse had left in his soul a deep melancholy, which, perhaps, made him still more eager to engage in the hazards of war. Provident, frank, brave, attached to his country, preserving his coolness and self-command, both in prosperity and adversity, he became, in a short time, the favourite and the hope of his people."

Whatever such a man, so endowed, could do, was certainly done, but both skill and valour must prove ineffectual without the requisite means for giving them effect; all the other cantons, nearly, had submitted, and the auxiliary troops had left the little army of Reding.

"All the frontiers of the ancient canton of Schwitz, except a small part covered by the Maltathal, were now exposed; and it was necessary, with fewer than four thousand men, to line an extent of near twenty-five leagues, and to make head against much superior French forces which advanced from all quarters. The last ray of hope of saving the country vanished at this aspect of affairs. 'What remains for us now (said the soldiers) but to die the glorious death of our ancestors?'"

"The effect of so many misfortunes, however, was to augment the general enthusiasm, and carry it to the highest pitch. The old men and children desired to share the glory of falling with their country. Women and girls employed themselves in dragging the cannon taken at Lucerne from Brunnen, and they conveyed them over rocks, by frightful roads, as far as Rothenthurm. They were almost all armed, and chiefly with clubs. Many of them had adopted, as a mark of distinction, a knot of white ribbon round the head. Wherever they met with a coward who sought to withdraw himself by flight from the danger of his country, they stopped him, and forced him to return to the frontier, and take his place in the ranks of the army.—Thus the internal police of the country was managed by the weaker sex, while their fathers, their husbands, their sons, their brothers, guarded the summits of the mountain, and faced the foe and death.

"On their parts, immoveable as the rocks on which they stood, they waited, courageously, for an occasion to devote themselves for their country. They wished to renew, upon the green heights of Morgarten, the sacred monument of the ancient valour of the Swiss, and to leave to their posterity, if not freedom, at least a memorable example of what a free people can do in its defence.

"ALOYS REDING, assured of the disposition of his soldiers, turned to them, and thus addressed them—"Brave comrades, dear fellow citizens, the decisive moment is now at hand. Surrounded with enemies, abandoned by our friends, it remains for us only to know if we can bravely follow the example which our ancestors left us at Morgarten. An almost certain death awaits us. If any one fears it, let him retire: no reproaches, on our part, shall attend him. Let us not mutually deceive ourselves at this solemn

lemn hour. I had rather have a hundred men prepared for every event, and upon whom I can rely, than five hundred who would spread confusion by their flight, and by a perfidious retreat would fruitlessly sacrifice the brave men who still resisted. As to myself, I promise not to forsake you, even in the greatest peril. **DEATH, AND NO RETREAT!** If you share my resolution, let two men come forth from your ranks, and swear to me, in your name, that you will be faithful to your words.*"

"The soldiers, resting on their arms, heard, in a kind of religious silence, the words of their chief, and some of these hardy warriors were seen melted to tears: when he had ceased, a thousand voices were heard; and "we will share your fate! we will never forsake you!" resounded on all sides.—Two men then came from the ranks, and extended their hands to Reding, in sign of fidelity for life and death. This treaty between the chief and his soldiers, was sworn in the open air, and in the face of Heaven, and bears the stamp of patriarchal manners worthy of the golden age."

The French, by the superiority of their numbers, drove in all the out-posts of the Swiss, which fell back, of course, on their main body.

"Schawenbourg profited of (by) these advantages; and caused Mount Ezel to be passed by General Nouvion, at the head of 6000 men, with cannon and cavalry. Captain Heideger, who defended the post of the mountain of Saint Jost, was also attacked by a superior force. French troops advancing, to the number of two or three thousand, from Aegeri and Hutten, harried him severely. Thinking himself unable to maintain his position, he fell back to the village of Rothenthurm. The whole mountain of Saint Jost, and the chain of heights which separate it from the plain of Morgarten, were then entirely in the power of the French. Reding ordered Captain Heideger with his Battalion to attack the heights in the vicinity of Morgarten, while he himself, with 1200 men, remained in a state of observation at the village of Rothenthurm. In the mean time the French descended slowly from the mountain in a formidable number, and formed near the village, presenting a very extended front. The Swiss gave them some cannon shot. Aloys Reding then drew up his force in order of battle, marched to the enemy, caused his men to make a single general discharge in the plains, and then gave the signal, which they impatiently expected, of charging with the bayonet. At the first roll of the drum they sprung forwards with unexampled intrepidity and fury. Two weak battalions disregarded the advantageous position of the enemy, and their extreme superiority in numbers: the desire of coming to blows with the conquerors of Europe was such, that, notwithstanding a brisk and well-supported fire of musketry, they passed, in close ranks and good order, a plain of 800 paces in length, without being in the least checked by all the efforts of the French. The charging step soon became a run, a general rush: officers and soldiers contended for the honour of being the first to walt away, in the blood of the enemy, the affront offered to the soil of liberty. This impetuous at-

* "The author of this work vouches for the authenticity of this harangue, as well as for that of another, which we shall soon repeat. He avers that both are given simply and purely, as they were pronounced on the field of battle, and without the least poetical embellishment."

tack astonished the French, who, for a moment, were undetermined whether to fly or stand: but when the Swiss, preserving through the whole line their regularity and ardour, were near enough to employ their weapons, the affair was soon decided. They plunged their bayonets into the enemy's ranks, and made a horrible carnage; and in less than a quarter of an hour so completely dispersed them, that scarcely could they discharge a few shot in their flight. Within half an hour the Swiss were in possession of heights of so steep an ascent, that on other occasions more time would have been required to climb them, than was now spent in taking them."

Another division of the French were defeated, in like manner, in the plain of Morgarten, which once more became the scene of Swiss valour, an ancestor of Reding having obtained a decisive victory over the Austrians, on the same spot, on the 15th of November, 1315.—But all these victories were fruitless; the French leaders regardless of the lives of their men, continued to advance with fresh numbers, and Reding was soon reduced to the cruel necessity of resigning the liberties of his country into the hands of the most merciless tyrants that ever ravaged the face of the earth. A solemn stipulation was, indeed, made, that persons and property should be respected, but, as usual, it was no sooner made than violated.

"The losses undergone (sustained) by the French in the different actions with the small cantons were very considerable, in comparison with those of their adversaries: they may be estimated in the proportion of ten to one.—An exact computation made at Lucerne states their killed at 2754. The number of their wounded was never certainly known, but it was very probably still greater. The troops of the Waldsaeten, according to the parish registers, very exactly taken, lost 236 men killed, and only 195 wounded. This evident disproportion between the killed and wounded can only be explained by the obstinacy with which the confederates fought. During the action they paid no regard to their wounds, but remained in their posts, suffering themselves to be cut to pieces, *without ever asking quarter, as they never gave it.* They feared more than death being prisoners to the French: born free, they resolved to die free. They thought it sweet to sprinkle with their blood their native soil, and to find the bed of death on the fields, rendered illustrious by their ancestors."

This is an example which we strongly recommend to the imitation of our countrymen, when the same murderous hordes shall dare to set their feet on *this* land of genuine liberty. We will not *discuss* the propriety of a previous determination to give no quarter, but we will express our utter astonishment that any rational being could be so perverse as to ascribe to *cowardice* the advice to adopt such a determination in respect of enemies, who avowedly come for the express purpose of destroying every thing which we hold dear, for rendering our wives and daughters the victims of their brutal lust, and our native land one extended scene of blood and desolation; and whose sanguinary leader has officially proclaimed to his slaves, and to the world, that no quarter shall be given to any Briton who shall be presumptuous enough to defend his country! For our part, at the risk of being stigmatized as cowards,

cowards, we thus publicly and unequivocally declare, that we, like the Swiss, would neither give quarter to, nor receive it from, such a ferocious and lawless banditti, as the Corsican Tyrant means to land on our shores. This may, probably, be deemed a question to be decided rather by *feeling* than by *argument*; but so we feel, and so we would act, regardless alike of censure and reproof.

The translator's supplement brings the affairs of Switzerland down to the final subjugation of its oppressed people. After the capitulation of Schwitz, the little canton of Unterwalden continued to resist.

"On Sept. 8th, 1798, Schawenbourg, with a great force, entered the canton. The rustic inhabitants assembled to oppose him, and by their determined valour, though half-armed and undisciplined, on the first day arrested his progress. Fresh battalions of the French poured in, and the second day's fight ended in the total overthrow of the unhappy natives. Animated by the rage of despair, both sexes, and all ages, rushed to the combat, and fell in an indiscriminate massacre. The conquerors, roused to vengeance by their losses, pursued their victims into the houses and churches, and made unsparing havoc. Stantz, the capital of the district, was stormed, and, with the villages of its beautiful valley, was committed to the flames. The work of devastation was completed, and even the cattle were slaughtered. In the midst of this horrid scene, 200 men of Schwitz, who came to succour their allies, finding they arrived only to be spectators of their ruin, rushed upon the ranks of the French, and were cut off to a man."

We have been thus copious in our extracts from this work, because we think it holds forth to our countrymen, at this momentous period, virtues to imitate, and errors to avoid; and because it shews us what dangers we have to encounter, what evils to dread. On this account it is an interesting publication. The translation displays marks of haste, such as numerous Gallicisms, and some grammatical inaccuracies; but where the *matter* is so important, we are little disposed to cavil with the *manner*.

Grant's *Poems on various Subjects.*

(Concluded from P. 129.)

AMPLE as our quotations have already been from this sensible poem, we cannot pass by the following fine passage, which is important in more than a poetical view. It suggests considerations well deserving the attention of the patriot and of the statesman. The rapid depopulation of the Highlands of Scotland is, undoubtedly, a subject of serious regret. From various causes, and, particularly, from the impolitic conversion, by the landed proprietors, of large tracts of country, where a numerous peasantry formerly abounded, into solitary sheep-walks, this simple, virtuous, and highly valuable race of men is in danger of becoming extinct. They are either driven across the Atlantic, to seek for subsistence in the wilds of America, or crowded
into

into large manufacturing towns, where their principles and morals being quickly corrupted, and their minds rankling with resentment on account of the loss of their little farms, they are fully prepared for engaging in any desperate enterprise, and form the most convenient instruments in the hands of those miscreants whose labours are incessantly directed to render the people disaffected to government, and even to excite them to sedition and rebellion. This is an evil of no common magnitude. By emigration numbers of useful subjects are lost to the public; whilst others, being forced from their native mountains, with pungent feelings of injustice and oppression, to take refuge in the haunts of dissipation and vice, are worse than lost. They are changed into bitter and determined malecontents. On this topic, therefore, the reflections of Mrs. Grant are not less distinguished by political and moral wisdom than by good poetry.

“ When vain pursuits the polish’d mind engage,
 Gay fashion’s *caprice*, or false pleasure’s rage;
 While sunk in thoughtless ease, supine they loll,
 And luxury enfeebles all the soul;
 When minds high destin’d for celestial aims
 Waste all their useless strength on studious games;
 Or weave the cob-web veil of sophistry,
 To cheat with slimy art the mental eye:
 Or scheme the visionary system fair,
 Trick’d out in rainbow hues, and built on air,
 Which, when the fabric is to use assign’d,
 Melts from the touch, and leaves no trace behind:
 Or when her venal sons low interest draws
 To any party, and to every cause;
 When false refinements endless wants create,
 And each aspires to some superior state;
 When honour, conscience, truth, are cheaply sold,
 And none deny th’ omnipotence of gold;
 Impiety to wild disorder *leads*,
 And thro’ the mass fermenting frenzy *spreads*:
 Say, when such pleasures and pursuits engage
 Th’ enervate sons of a degenerate age,
 Is it a time to banish from our coast
 The few who uncorrupted manners boast?
 Tho’ strangers they to wisdom’s fair pretence,
 Wrapt in the tissu’d robe of eloquence;
 Abstracted reas’ning, subtilties refin’d,
 That thro’ a trackless maze delude the mind:
 A few fix’d principles alone they boast,
 To steer their way along life’s dangerous coast;
 But drawn from sacred truth’s unerring source,
 These still maintain their unabated force;
 And while their power unshaken they retain,
 Gold shines, and power allures, and pleasure smiles in vain.

“ When Nature’s children by simplicity
 Are *nurt*, and taught, O Truth, divine, by thee.

To fortitude, thro' early hardship, bred,
 And at Frugality's plain table fed,
 And tutor'd, by the humanizing muse,
 To purer pleasures, and to nobler views;
 Not fashion can pervert, or fears controul,
 The settled purpose of the stedfast soul;
 While the fair prospect of immortal joys
 To shining baubles sinks earth's brightest toys.
 Will such as these break thro' superior ties,
 For ease they slight, or splendour they despise?
 Or haply, in their childhood, often led
 To watch their flock on some high mountain's head;
 In patient solitude the live-long day,
 The wild majestic scenes around survey;
 Such scenes as wont to nourish thought sublime,
 And lift the soul beyond the reign of time,
 O'er all the mind a holy calm diffuse,
 Exalt the fancy, and inspire the muse:—
 Will they in lucre's paths ignobly bend,
 And for the dross they do not need contend?
 Or, taught so soon to feed on serious thought,
 With light amusement's specious snares be caught?
 Or can voluptuous indolence beguile
 The youth with sinews early strung by toil?
 Who often lighted by the morning star,
 Before the dawn awake the Sylvan war;
 Or, with amphibious courage, leave the shore,
 And over hidden rocks the finny tribes explore.
 To those so us'd to suffer and to dare,
 No terrors threaten in the front of war;
 The very worst the sons of ease can feel,
 The toilsome march, hard bed, or scanty meal;
 Calmly they view with an unalter'd eye:
 And should the battle rage—they can but die.

Having quoted so liberally from "The Highlanders," we cannot afford to pay the same attention to the remaining performances in this volume; nor, to own the truth, are they equally entitled to it. What approaches nearest to "the Highlanders," in point of length, is called "A Journey from Glasgow to Laggan, addressed to Mrs. Furzer." It is, in reality, a tedious, uninteresting, prosaic production, which we wish that Mrs. Grant had consigned to the flames. She seems, indeed, herself to have been abundantly sensible that it was not calculated to do her honour, and accordingly apologizes for its insertion. "It so happened," she says, "that some friends who were pleased with the poem, breaking through all injunctions to the contrary, not only took, but gave copies, to the great discredit of the performance itself, in which errors and absurdities were multiplied. This must be the author's apology for including it in the present volume." This apology, however, appears to us wholly destitute of force. Mrs. Grant expresses no suspicion that any of her friends would have published the production

roduction, with all its accumulated imperfections on its head. But had they been officious enough to do so, we think that they would have conferred on her a favour; for, in that case, no one would ever have believed that it could have been written by the author of "The Highlanders": and Mrs. Grant would have enjoyed a degree of credit, of which, by avowing it in its present state, she has voluntarily deprived herself. "The Journey" is written in Iambic verses of eight syllables, and was intended, we presume, as an instance of that light, familiar, and airy kind of poetry, of which, in our language, we have many excellent examples, particularly those of Swift. But it has little of the wit or humour of Swift. In these qualities, indeed, we are tempted to imagine Mrs. Grant does not excel; but she excels in qualities so much more dignified and honourable, the powers of a serious, moral, and descriptive poet, that we were sorry to see her deserting a path in which she is so well fitted to shine, for one for which Nature seems not to have designed her.

Among the minor performances of Mrs. Grant, one of the best is a copy of verses "On the death of Burns." Here the author is in her own element. She is, accordingly, natural, impressive, and pathetic, as the following lines will abundantly shew.

"How blest, when wand'ring by his native Ayr,
He woo'd the willing Muse, unknown to care!
But when fond admiration spread his name,
A candidate for fortune and for fame,
In evil hour he left the tranquil shade
Where Youth and Love with Hops and Fancy play'd:
Yet rainbow colours gild the novel scene;
Deceitful Fortune sweetly smil'd like JEAN.
Now courted, oft by the licentious gay,
With them through devious paths behold him stray.
The opening rose conceals the latent thorn,
Convivial hours, prolong'd, awake the morn.
Even Reason's sacred power is drown'd in wine,
And Genius lays her wreath on Folly's shrine.
Too sure, alas! the world's unfeeling train
Corrupt the simple manners of the swain.
The blushing Muse, indignant, scorns his lays,
And fortune frowns, and honest fame decays,
Till low on earth he lays his forrowing head,
And sinks, untimely, 'midst the vulgar dead.

"Yet while for him, belov'd, admir'd, in vain,
Thus fond Regret pours forth her plaintive strain,
While Fancy, Feeling, Taste, their griefs rehearse,
And deck with artless tears his mournful hearse,
See Cunning, Dulness, Ignorance, and Pride,
Exulting, o'er his grave in triumph ride,
And boast, "tho' Genius, Humour, Wit, agree,"
Cold selfish Prudence far excels the three;
Nor think, while grovelling on the earth they go,
How few can mount so high to fall so low.

One of the best of these poems is a very happy and elegant effusion, "written in one of the Duke of Athol's walks at Blair, after making a clandestine entrance through the river Tilt, then very low." It is gay and pleasing in a high degree; but our limits forbid all further quotations.

The respect which we entertain for Mrs. Grant's abilities will not permit us to finish this article without pointing out some of those inaccuracies which, in case of a new edition of her volume, she would do well to correct, and against which she will, of course, in any future productions of her pen, be carefully on her guard. Some of these blemishes we have marked in Italics, in the extracts which we have produced, where they appear as very unseemly deformities, in passages otherwise highly beautiful. Such corresponding endings of lines, as *cull, wool, o'er spreads, leads*, (p. 35.), *beard, rever'd*, (p. 39.), *reign, scene*, (p. 58.), *fear, there*, (p. 59.), *presume, dome*, (p. 164.), *bear, spear*, (p. 224.), *stream, gem*, (p. 281.), *hope, grouse*, (p. 330), and a great number of others, which it were easy to specify, Mrs. Grant must bear to be told, are not rhymes, whatever authorities she may plead to the contrary. In one or two instances she has made four contiguous lines rhyme together. Thus, in p. 234 :

" He presses onward, rules the stormy fight,
And urges on the slow reluctant flight.
But ah ! in vain; dim shades obscure the light,
The conquering squadrons storm before his sight."

And again, in p. 377 :

" Ardent warriors,
Fierce in their strength, move threatening at his side;
The woods before them bow their lofty pride;
See, while they mount on Thirnor's rocky side,
His head, diminish'd, sinks before their stride."

These are unpardonable proofs of inattention. But, what is still more extraordinary, she has, in one place, made the same word a rhyme to itself. Thus :

" In vain my eye-lids seek *repose*,
While midnight spreads her thickest gloom,
My heart a stranger to *repose*,
Still bleeds o'er poor departed MOORE."

In the Italian poets something similar to this is not unfrequently found; but it is not exactly the same: for they never employ the same word as a rhyme to itself in the same signification. The practice, however, is uniformly condemned by their most judicious critics, and is, we believe, altogether inconsistent with the genius of English poetry.

Of words wrongly accented—*caprice* occurs with the accent on the first syllable, in one of those passages which we have quoted. We find it again in p. 243.

" Or by *caprice* directed, so frequently veer'd.

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This is shocking pronunciation; and not much better is *respites*, with the accent on the last.

"Now happy in a short respite from toil. (p. 226.)

Sonorous is invariably accented on the second; yet, in p. 239, we read

"In more *sonorous* sounds was return'd back again.

In p. 100, we have *pyramidal*, with the accent on the penult;

"Till spread in massy *pyramidal* form:

And, in p. 242, we find *industry*, with the accent on the second, which is absolutely barbarous.

"That, nor peace, nor *industry*, are banish'd the cell.

Of accents placed carelessly and at random, evidently to accommodate her verse, the following instances may be given:

"While gloomy *presages* his mind engage. (p. 68.)

"Fill'd with *presages* glad the chief awoke. (p. 231.)

"Our ancestors obey'd the *exil'd* race. (p. 97.)

"And dark with rust, the arms from fight *exil'd*. (p. 102.)

To which may be added,

"Fir'd by the blest *records* of love divine, (p. 250.)

Where the word *records* is improperly accented, though elsewhere, we think, Mrs. Grant has it right.

Of words and phrases not English we may mention "summer-flitting" for *summer-removal*, (p. 45.); "wheels" for *spinning-wheels*, (p. 46.); "moor-powts" for *young grouse*, we suppose, (p. 50.); "to lead the new-shorn grain" for *to carry it*, and "leading home" for *carrying or bringing home*, (p. 53.); "central" for *central*, (p. 113.); "when he quitted the college" for *when he quitted college*, (p. 351.); and "narrates" for *relates*, (p. 371.) The noun *narration* is a very good English word; but the verb *to narrate* is a pure Scotticism.

AERIAL is sometimes, with Mrs. Grant, a word of four syllables, sometimes of three.

"High on the ridge of yon *aerial* rock. (p. 32.)

"When *aerial* tribes in joyful freedom stray. (p. 54.)

"On yon mountain's summit *aerial*

Far above the clouds it grew,

Fann'd by purest gales *etherial*,

Fed by bright *celestial* dew. (p. 297.)

In p. 278, Mrs. Grant talks of an oak which "funk dodder'd to its native ground;" where, we are afraid, she employs the word *dodder'd* as synonymous with *decayed*. But what particularly surprised us was Mrs. Grant's application of the word *mutual*.

- " To view each social hamlet's mutual plough. (p. 23.)
 " Directs what time to yoke the mutual plough. (p. 39.)
 " Each hamlet's flocks and herds, a mutual charge. (p. 34.)
 " Thus while they sow and reap the mutual field. (p. 35.)

In all these instances she evidently employs *mutual* in the simple sense of what is *common*, or the joint property of several individuals. Her note on the first of these lines is this: " What the Highlanders call *'m balli* is a conjunct farm, generally occupied by eight families living together in a kind of scattered hamlet; of these four join together about a plough, each furnishing a horse, and all their rural tools are carried on in the same social manner." But *mutual* is never used in this signification by any approved English author. It is more than *common*, and always implies *reciprocal communication*. Thus we speak of mutual love, mutual good offices, and mutual sympathy.

Mrs. Grant, we observe, has, in several places, improperly used the aorist indicative of the English verb instead of the participle; a blunder which, we are concerned to say, is far from being uncommon, but which every writer who aims at correctness will attentively avoid. For instance:

- " Do you not see yon blasted oak
 By Heaven's dread thunder *tore*? (p. 148.)
 " And oft my sword thro' hostile ranks has *broke*. (p. 384.)

To the same class the following line may be referred:

- " The mighty depths of Nefs appear *unfrown*. (p. 64.)

In these cases the fault might be attributed to the rhyme, agreeable to the witty observation of Butler:

- " For rhyme the rudder is of verses,
 By which, like ships, they steer their courses."

But the Lady is guilty of the same mistake in prose. Speaking of Ossian's poems, she says: " It is not easy to believe [that] they could be *forgot* or neglected by a people whose national vanity was so flattered by them." (p. 357.) Again: " There were very few who did write Galic—unless in some rare instances, where a young Chief—*might have wrote* down some favourite passage." (p. 352.) Here we have a complication of errors; for to make the passage English, we must first change *wrote* into *written*, and then *might* into *may*. An inaccuracy of the same kind with this last, which consists in employing one tense for another, is found in the following lines, where, *for would make*, we must necessarily substitute *would have made*.

- " To the workings of fancy to give a relief,
 We sat ourselves down to imagine some grief,
 Till we conjur'd up phantoms so solemn and sad,
 As, if they had lasted, would make us half mad. (p. 239.)

Our author has a poem on the death of Sir Ralph Abercromby, which, we think, is, by no means, equal to the subject. But pre-
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fixed to it are verses "addressed to the Right Hon. Henry Dundas," written in so slovenly and unskilful a manner as to be totally unworthy of Mrs. Grant. By the idiom of the English language, a poet is permitted, when addressing another, to use the second personal pronoun, either in the singular or in the plural number, 'as his choice may determine him. But he is not permitted perpetually to vibrate between the one and the other. There is, however, on the present occasion, within the short compass of twenty four lines, such a confused jumble of *you* and *thou*, *your* and *thy*, as, we are convinced, is not often seen, and as would certainly have subjected a Schoolboy to a pretty severe punishment.

We shall now take notice of a passage or two which, in addition to one already pointed out, we have marked as deficient in grammatical construction. In p. 54. our fair author writes thus :

"The sons of art, who art alone esteem,
These marks of savage indolence may deem;
But sage Experience, Wisdom's eldest child,
When nurs'd by Nature 'midst the untutor'd wild,
Tho' small her bounds appear, and short her view,
Yet in these narrow bounds her steps are true.

Here, not to insist on the obvious impropriety, and, indeed, the false philosophy of making Experience the *child*, instead of the *mother*, of Wisdom, the word *experience* is a nominative case, to which there is no corresponding verb.

In p. 231. we have the nominative case of the relative pronoun, where both the sense and syntax demand the accusative. Therefore, for *who*, we must read *whom*.

"Ill omen'd hour for Gallia's hostile bands,
Who now drawn out in force their Chief commands,
In solemn silence, thro' th' impervious gloom
To bear their fatal arms, and seal the British doom.

In verses, "Address to Mrs. Dunlop, of Dunlop, on reading Burn's letters to that Lady," Mrs. Grant tells her :

"Thou knew'st, well read in wisdom's lore,
What failings with our virtues blend;
Than truth and honour sought no more,
Nor vainly hop'd a faultless friend. (p. 268.)

These lines display a very gross instance of inattention. The pronoun *thou* is evidently nominative to all the verbs; and, consequently, *sought* and *hoped* should, most manifestly, be *soughtest* and *hopedst*.

The epithets contained in the first of the following lines are without a subject. By the structure of the sentence they should be applied to *toys*, but that is not the intention of the author, who means them to be taken as descriptive of herself.

"Awak'd to thought, matur'd by age,
No more those sportive toys engage,

That wont in Fancy's jocund hours
To frolic thro' the festal bowers. (p. 314.)

We have now brought our observations to a conclusion. Mrs. Grant, we are persuaded, will take them in good part, and regard them as what they really are, expressions of our esteem for her talents and merit. We are not accustomed to bestow such particular and minute attention on the common herd of ordinary writers, to whom, indeed, notwithstanding the marks of carelessness which we have pointed out, we consider this Lady as infinitely superior. Before we finally part we shall take the liberty to set her right in a case of chronology.—LEIGHTON was Bishop of Dunblane about the middle, not of the 16th, as she informs us, but of the 17th century. He seems a great favourite with Mrs. Grant, who says, that he “chose that diocese as the smallest in Scotland, that he might be more equal to the performance of his duty.” This may be true; but it may be mentioned as a very curious circumstance, that, with his Bishopric of Dunblane, he held the ACRHBISHOPRIC OF GLASGOW in Commendam.

A General History of Mathematics from the earliest times to the middle of the Eighteenth Century. Translated from the French of John Bossut, Member of the French National Institute of Arts and Sciences, and of the Academies of Bologna, Petersburg, Turin, &c. Price 9s. Pr 540. 8vo. Johnson, London. 1803.

ALTHOUGH we have been the first to detect and expose the false philosophy of France, we make no war upon true science from whatever quarter it may come; but are always ready to give genius and talents their full measure of praise, when directed to useful purposes, as in the present instance.

A history of the rise and progress of mathematics affords, perhaps, the best specimen or criterion of the progress of the human mind, from its first and feeblest essays to its most exalted attainments; and, in the performance before us, this history is traced in a masterly and interesting manner. The different subjects of invention and discovery are likewise explained with uncommon perspicuity, so that the work appears peculiarly well calculated to diffuse a general knowledge of science, as well as a taste for study; and, at the same time, to inspire a high veneration for those great mathematicians who have, at different periods, so essentially benefited mankind.

“My object,” (says the author, in his preface,) “is not to give a minute history of the mathematical sciences, but to consider, in each, only the leading branches and chief consequences that flowed from them. Having always felt a curiosity during the course of my studies to trace all the knowledge I acquired to its origin, and, filled with a profound veneration for those to whom we are indebted for it, I began, about thirty years ago, to write down, from time to time, such reflections as this disposition produced. The first fruit of this was a sketch, which I prefixed, in 1784, to the mathematical

thematical part of the *Encyclopédie Methodique*. This sketch received some applause, though it was very imperfect, both from the narrow limits to which it was confined, and from some irregularities in my plan, on which, at that time, I had not sufficiently meditated. Some intelligent friends, therefore, urged me to correct what I had done, and to produce a work that might gratify curiosity and instruct the mind. These views I have endeavoured to accomplish, as far as my feeble means would permit."

In the Introduction to this work the following general view of the mathematics is given :

"The subjects of mathematics are the measurement and comparison of magnitudes : for instance, numbers, distances, velocities, &c. they are divided into *pure* and *mixed*. *Pure mathematics* consider magnitude, generally, simply, and abstractedly, whence they have the prerogative of being founded on the elementary notions of quantity. This class comprehends—1. *Arithmetic*, or the art of computation ; 2. *Geometry*, which teaches us to measure extension ; 3. *Analysis*, or the calculation of magnitudes in general ; and, 4. *Mixed Geometry*, or the combination of common Geometry with analysis.

"*Mixed Mathematics* borrow from physics one or more incontestable experiments, or suppose, in bodies, some principal or necessary quality ; and then, by a methodical and demonstrative chain of reasoning, they deduce from the principles, established conclusions, as evident and certain as those which pure mathematics draw immediately from axioms and definitions.—1. *Static*, the science of the equilibrium and motion of solid bodies ; 2. *Hydrodynamics*, in which the equilibrium and motion of fluids are considered ; 3. *Astronomy*, or the science of the motions of the celestial bodies ; 4. *Optics*, or the theory of the effects of light ; 5. and lastly, *Acoustics*, or the theory of sound.

"I have here arranged the different parts of mathematics in that order which appears to me best calculated for exhibiting, at one view, their reciprocal concatenations in the state in which they are at present ; but this order is not altogether analogous to their actual and historical development."

After some ingenious conjectures on the early progress of mathematics, as dictated by the wants which necessarily arose from the progressive state of civilization, Mr. Bossut observes, that the best established opinion is—

"That mathematics began to acquire a certain solidity among the primitive Chaldeans and Egyptians. The shepherds of Chaldea, dwelling under a clear sky, laid the foundation of their Astronomy, during the leisure of their quiet occupation : and the Magi, or priests of Egypt, were directed by the laws of their institution to study and collect the secrets of Nature.

"Nations, like individuals, seek to swell their origin, and carry it backward to remote ages. The Chinese and Hindoos are particularly accused of this national mania : if we believe their own accounts they were the first inventors of all the sciences, and all the arts.

"With the mathematics of the ancients we are acquainted only through the writings of the Greeks : and to estimate the instructions which these derived from their intercourse with the Magi, we possess not the necessary documents. Some authors have said, that Thales, in his visit to Memphis, taught

taught the Egyptians how to measure the height of the pyramids by the extent of their shadow, a proposition that ranks very low in the elements of geometry; if this were true we must infer that the Egyptians were but little versed in the science, but the fact is not probable, and it is the safest way to assert nothing on the subject, since all the records of Egyptian science perished with the Alexandrian library. We ought, simply, to admit, that if the Egyptians were the first masters of the Greeks, they were soon surpassed by their scholars. As soon as the mathematics began to take root in Greece we see them shoot up with a strong and rapid growth, and successively enrich themselves with a number of important discoveries, in which the mutual connection of principles and consequences marks the unity and continuance of the plan. The Greeks became, in some measure, the preceptors of all other nations."

The author proceeds to give an account of the success of the sciences during the most enlightened period of the Romans, whose pursuits and politics were more favourable to the cultivation of oratory and poetry, than to the study of mathematics.

"The Roman mathematicians" (says he) "were little more than translators or commentators of Archimedes, Apollonius, &c. We can remark among them only a few learned astronomers under Augustus, and his earliest successors.

"On the death of Theodosius, the division of the empire between his two sons, Arcadius and Honorius, having weakened that huge body, the Western portion, long ravaged, dismembered, and, at length, subdued by the Barbarians, sunk into the profoundest ignorance, while the schools of the East were wholly employed in wretched theological disputes. The accurate sciences had taken refuge in the museum of Alexandria, almost exclusively; and there, destitute of support and encouragement, they could not fail to degenerate. Nevertheless they still preserved, at least, by tradition or imitation, that ancient and strict character which had been stamped on them by the Greeks.

"Of this asylum they were soon deprived. About the middle of the seventh century, of the Christian era, the Arabs, conducted by the immediate successors of Mahommed, spread carnage and devastation throughout the East. The museum of Alexandria was destroyed. Artists and men of science perished, or were dispersed.

"However, though the chain of mathematical discovery was broken by this fatal catastrophe, a few links remained, which this very nation of destroyers, softened by the charms of peace and idleness, strove to collect and unite afresh. In less than a century we find the Arabs cultivating astronomy, of which they had before some general notions. This taste for a particular science gradually extended to all the branches of human knowledge. For the space of seven hundred years the mathematics flourished in all the countries that were subject to the dominion of the Arabs, and afterwards of the Persians: when these two people became united, by the Moors they were carried into Spain, and some ray of them penetrated into Germany.

"The conquests of the Turks brought back ignorance and barbarism into the delightful countries which the Arabs inhabited. At the taking of Constantinople by Mahommed II. a persecution arose against artists and men of learning, by which many were destroyed: but some escaped by flight, and carried with them the remains of the mathematical sciences into Italy, France,

France, Germany, and England; countries in which, in Italy particularly, a taste for literature and the arts had already begun to take root.

"From this period every thing was changed; the human mind was regenerated in every part. Algebra, geometry, astronomy, proceeded with rapid steps: and, at length, in the last thirty years of the seventeenth century, the grand discovery of the method of fluxions was made. Here a new order of things, for which men could not venture to hope, took place in the accurate sciences. By the method of fluxions we have been put into possession of an infinite number of problems inaccessible to all the mathematicians of antiquity."

Here follows a comparative estimate between the ancients and moderns.

"Let us not forget, however, that those great men were our first masters. Let us not imagine that the moderns of Europe have excelled the Greeks in genius: but let us be satisfied with saying, that in consequence of the natural progress of knowledge they have surpassed them in science. In the arts of imagination, such as poetry, eloquence, painting, &c. perfection is the work of genius, not of time: and in this, the only glory to which the moderns can pretend, is that of having equalled the ancients. But in the sciences, the discoveries of ages are added to each other; they are disseminated by writing or printing; and, at length, a general mass of information is accumulated. Were Archimedes to return to the world, he must pursue a long course of study ere he could place himself on a level with Newton, though it is, perhaps, very difficult to decide which of the two excelled the other in genius."

In the course of this introduction we also find some interesting discriminations of nations that seemed, as it were, doomed to ignorance and barbarism.

"The Chinese and Hindoos partook not in this grand movement made by the sciences, and in this respect they cannot enter into competition with the people of Europe."

"It appears that the Americans never had any distinct notions of the mathematics. Before their communication with Europeans they were acquainted only with those mechanical arts which are most necessary to the wants of life: their minds never had any tendency to reflection."

In another part, respecting the Turks, the author observes, "On this subject I shall say no more, and I shall not return again to a people who after all never made any one discovery in the sciences."

Mr. Bossut divides his work into four parts: the first traces the progress of arithmetic, geometry, mechanics, hydrodynamics, astronomy, optics, and acoustics, from their origin to the destruction of the Alexandrian school.

The second part contains the state of those sciences from their revival among the Arabs to the end of the fifteenth century. This part is peculiarly interesting, as it contains a detail of the rise and progress of algebra among the Arabs, and the great improvements in astronomy during that period, with the general progress of the sciences all over the world.

The names of *La Hire*, *Albertus Magnus*, *Purbach*, *Regiomontanus* and *Bacon*, shine, during this period, with distinguished lustre. Albertus Magnus, (says our author) a great geometrician, mechanist and astronomer, "is reported to have constructed an automaton figure of a man, that went and opened the door when any person knocked at it, and uttered some words as if speaking to the person who entered."

"Roger Bacon, (continues Mr. Bossut) an English cordelier, who was born in 1214, and died in 1294, has still more claims to the notice of posterity. His numerous works, in which great genius and invention are displayed, have been successively printed. His Treatise on Optics is particularly remarkable for the ingenious, just, and, at the same time, new ideas it offers on the subject of astronomical refraction, the place of spherical foci, &c. Some English writers, a little too much prejudiced in favour of their countrymen, have fancied that they discovered in this Treatise that the author knew the use of spectacles, and even of the telescope; but Mr. Smith, an Englishman of more impartiality, and an irrefragable judge, has controverted this opinion.

"Others have been desirous of attributing to Bacon, likewise, the discovery of gun powder; in fact, he was on the verge of it, but it was not thoroughly known till some years afterwards. The invention of spectacles is due to the close of the 13th century, and we are indebted for it to the Italians. Incontestible proofs exist, that the first glasses of this kind were constructed by *Alexander de Spina*, a jacobin friar, who died at Pisa, in 1313."

Mr. Bossut cannot be accused in any part of this work of any partiality for the clergy, or for religion. In speaking of the primitive Christians he observes.

"The Christians, in general, for a long time displayed a great aversion to the sciences: subjected from the origin of Christianity to a multitude of superstitious opinions, which tended to convert man into a contemplative automaton, they looked with indifference or disdain on all occupation foreign to religious worship."

Again, speaking of the Spaniards of the middle ages, he observes,

"In the other Christian countries we find many men distinguished for the extent of their knowledge, considering the time in which they lived, or by the proofs of genius which they exhibited, and from which society might have derived the most striking benefits, had not ecclesiastical authority, ever intolerant, and ever clothed in thunder, too frequently checked or stopped their career."

These reflections on religion; which Mr. Bossut makes, *en passant*, favour too strongly of the new French school, and certainly tend to diminish the value of his work. The accounts given of Cusa Purbach and Regiomontanus, deserve to be transcribed.

"The Cardinal Nicholas de Cusa, who died in 1464, is also celebrated among men of learning for his attempt to revive the Pythagorean system of the earth's motion. This idea, though true, had not yet attained all the maturity which observations could give it: and it cannot but appear a little extra-

extraordinary that a cardinal should maintain, at that period, an opinion without giving offence to any one, for which two hundred years afterwards, when it was supported by more substantial arguments, Galileo was confined in the dungeon of the inquisition.

"Purbach, who was born in 1421, and died in 1461, and his scholar, *Regiomontanus*, are considered as the restorers, or the great promoters of astronomy in the fifteenth century. The former of these, after having travelled a long time to gain from intercourse of men of learning a full knowledge of astronomy, was promoted by Frederic III. to be Professor of the University. He wrote for the use of his pupils several treatises on arithmetic, geometry, the solstitial altitudes of the sun, the description and use of portable time pieces, the calculation of the length of the degree in each parallel of latitude, compared with its length at the equator, &c. As he united manual dexterity with theoretical knowledge, he constructed himself instruments of use in gnomonics and celestial globes, on which was marked the progress of the stars, in longitude, from Ptolemy's time to the year 1450: he determined the obliquity of the ecliptic by his own observations; he also made various corrections in the theory of the planets, which the ancient fables exhibited in a defective manner.

"Of *Regiomontanus* (the pupil of *Purbach*) our author thus observes.—His avidity for the sciences induced him to make a journey to Rome, in order to acquire the Greek language, to enable himself to read the Greek mathematicians in their native tongue. His progress was so rapid that he soon translated from the Greek into Latin the *Conics* of Apollonius, the *Cylindrics* of Sexenus, the *Mechanical Questions* of Aristotle, the *Pneumatics* of Hero, all the works of Ptolemy, &c. He was also the author of several works. His *Treatise on Trigonometry* is remarkable for several novelties, particularly for an elegant method of solving any spherical triangle when the three angles or three sides are known. The fame of *Regiomontanus* induced the senate of Nuremburg to invite him to that city; there he formed an observatory; furnished it with excellent instruments invented or improved by himself. After enumerating various other works of this extraordinary man, Mr. Bossut informs us, that he was appointed by Pope Sextus IV. to reform the Calendar, and by him made Bishop of Ratibon, but he died in a few months afterwards at the age of forty."

The third division of this work comprehends the space of about two hundred years; that is, from the end of the fifteenth century to the end of the seventeenth, when the invention of fluxions took place. The history during this period, and to the end of the book, is entirely confined to the progress of the sciences in Europe, as little improvement, and still less of invention or discovery, seem to have taken place in any other quarter. In this division we have an interesting account of the rapid and extraordinary progress made in analysis, geometry, mechanics, hydrodynamics, astronomy, and optics. The principal names here enumerated that contributed to the improvements of analysis and geometry, are Lucas de Burgo, Hariot, Des Cartes, Fermat, Wallis, Napier, Huygens, Pascal, Leibnitz, and Newton. In astronomy and optics many of the above names are conspicuous, besides those of Copernicus, Tycho Brahe, Lilius, Galileo, Kepler, Cassini, Hooke, Flamsteed and Hadley. The chap-
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ter concludes with an account of the invention of the telescope, which opened a new creation to man, by so essentially improving the most important of his senses. This interesting detail is enriched with a clear and familiar explanation of the principles of the telescope and microscope.

The fourth part of the work seems to encrease in importance as it approaches to our own times; it contains the progress of mathematics, from the discovery of fluxions, to the year 1783, when the sciences were deprived of D. Bernoulli, Euler, and De l'Ambert.

"As the progress of mathematics in this fourth period (says our author) is in a great measure owing to the *method of fluxions*, otherwise called the *analysis of infinities*, I shall begin with the History of this Modern Analysis, and pursue it without interruption down to the present day; after this I shall take up the other branches of mathematics in succession, still following the same plan.

"Of all the grand conceptions that do honour to the human mind, the analysis of infinity is, perhaps, the most remarkable, whether we consider it simply as an invention, or contemplate the variety and importance of its uses. Almost at its origin it gave an impulse to geometry, which spread, by degrees, to the other branches of the mathematics, and was accelerated with great rapidity as the art rose to perfection. Problems unknown or unconquerable by the ancient methods submitted without resistance to the new analysis. Theories which appeared isolated and independent of each other, were brought into one point of view by the generality and uniformity of its means, and a regular and magnificent edifice arose on its foundation, which preserves all its parts in due proportion and perfect equilibrium."

Mr. Bossut proceeds to detail the rise and progress of this wonderful discovery of fluxions: and he next examines the long disputed claims of Newton and Leibnitz to the discovery. The result of his investigation is, that those two great men invented fluxions nearly at the same time, though under different appellations, and with a different kind of notation. This question appears to us discussed with much intelligence and impartiality. It may be observed, that at this period the genius of Europe seemed roused with a wonderful impulse to mathematical study and mathematical warfare. Every branch of the new geometry proceeded with rapidity; problems issued from all quarters, and the periodical publications became a kind of amphitheatre in which the greatest geometricians of the time fought with bloodless weapons. The principal heroes were Newton, Leibnitz, the two Bernoullis, Taylor, Keil, Huygens, and the Marquis de l'Hopital.

Perhaps human genius was never exerted with greater energy than at this period. The quadratures, and other theories of curves, were carried to an extraordinary height, certainly much higher than can be ever reduced to practical utility. This objection, however, seems anticipated by Mr. Bossut, when he says that—

"The enemies of geometry, or even those who are imperfectly acquainted with it, consider all difficult theoretical problems as mere amusements,
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consuming that time and reflection which might be better employed. But they do not consider, that 'nothing is more capable of arousing and unfolding all the powers of the human intellect; that the mind, to use an expression of Fontenelle's, has its wants as well as the body; and, finally, that a speculation which seems sterile at first sight, ultimately finds its application, or sometimes, when least expected, gives rise to new views respecting objects of public utility. Let us give genius a free wing. Let the geometer seek and contemplate intellectual truths, while the poet depicts the passions of the heart, or the beauties of nature."

The concluding chapters contain the progress of mechanics, hydrodynamics, astronomy, and optics. Besides many of the foregoing names, the following shine here with peculiar lustre. Lacaille, Demoivre, Maclaurin, Molyneux, Cassini, Bouguer, Maupertuis, De l'Ambert, Mayer, and our countryman, Bradley, who is here called the *English Hipparchus*, a compliment well applied to the best practical astronomer of his age, or, perhaps, of any age or nation. The work concludes with an eulogium on Euler, who is justly represented as a prodigy in science.

The merits of this performance have induced us to extend its analysis to an unusual length, which we cannot, however, conclude, without making some small deductions for defects, or, rather omissions; for whatever the author has dwelt upon, is, in general, well executed. Among the great men here enumerated, who have improved and adorned science, we do not find the names of Emerson, Simpson, Waring, or Price, though they deserve honourable mention as inventors as well as improvers of mathematics. These omissions are the more singular, as Mr. Bossut displays an intimate acquaintance with the works of most other English mathematicians, and whenever he has had occasion to compare them with the labours of his own countrymen, he has shewn as little partiality as could have been reasonably expected.

There are likewise a few omissions with respect to certain branches of science, the progress or principles of which are not stated with the author's usual intelligence and precision. Perspective acoustics, spherics, and the doctrine of chances are but little noticed. The same may be observed of nautical astronomy, particularly that part of it which relates to the longitude by lunar observations; but this important subject is probably reserved for a second volume, which is to contain the works of living authors, and which is here promised under the title of *CONSIDERATIONS ON THE PRESENT STATE OF MATHEMATICS*. Indeed this must be the proper place for the lunar observations, as they have been reduced to successful practice by the present astronomer royal of England. It may be also observed, that the principal improvements in time keepers, regulators, transit, and circular instrument, sextants, reflecting telescopes, and other requisites of an observatory, have been effected of late years, and chiefly by English artists. These improvements will furnish valuable materials for the second volume; for which we look with impatience.

For

For the proper completion of such a work Mr. Boffut seems peculiarly well qualified. To an intimate knowledge of the sciences he unites the talent of simplifying abstruse subjects, and of placing them in the most interesting point of view. The maxim *de faire de Science une espece de Roman*, has been successfully pursued by this author, as well as by many of his countrymen. Indeed, the French language seems favourable to the explanation, as well as embellishment, of science: its highly cultivated state, and the simplicity of its construction, render it well adapted for elucidation. The lively loquacity of the people may likewise assist in uniting eloquence with science, a talent too much neglected by the mathematicians of other countries, who sometimes affect to despise the advantages of elegant diction, and even to have recourse to algebraic notation, when they might express themselves with better effect in plain words. Such a mode of illustration may be defined *obscurum per obscurius*.

There are certain sciences which admit not only of the ornaments of eloquence, but even of the embellishments of descriptive poetry. Such is astronomy, and no philosophers have written better on this sublime subject than the French. We may here instance *the History of Ancient and Modern Astronomy*, by the unfortunate BAILLY* as the work before us seems modelled after the plan of that admirable performance, but it is less elaborate and diffuse, though comprising more subjects.

For the translation of the present work the public are indebted to Mr. Bonnycastle, a gentleman well known, both as an able mathematician, and a good writer. Indeed the union of these qualifications seems necessary for such a task. The translation is not, however, so highly polished as might have been expected; though it is, in general, so clear and correct as to appear like an original composition.

Carr's *Stranger in France*,

(Concluded from p. 359.)

MR. CARR expresses his concern that the national prints, both in England and France, after the termination of hostilities, did not refrain from all animadversions upon the governments of each other. Speaking of the press, he says,

"The liberty of the press is the palladium of Reason, the distributor of light and learning, the public and undismayed asserter of *interdicted* truth. It is the body and the *honour guard* of civil and political liberty. Where the laws halt with dread, the freedom of the press advances, and with the subtle activity of conscience, penetrates the fortified recesses, and writes its *fearful sentence on the palace wall* of recoiling tyrants." These are manly sentiments, though expressed in language somewhat quaint. But, why, let us ask, does this admirer

* For the meritorious life, and ignominious death, of Bailly. See Vol. XIII. Page 473, of the Anti-Jacobin Review,

of the freedom of the press, wish that the guardian of civil and political liberty should be silent and passive, when he sees the disturber of the human race, not content with the annihilation of every vestige of such liberty at home, intent on destroying it in every neighbouring country? Why is he desirous that this monitor, this chastiser of tyrants, should view with apathy the monstrous oppression and boundless despotism of the greatest tyrant existing on the face of the globe?—How would such silence, and such apathy, tend to distribute light, or to assert the rights of truth? Because war, forsooth, has ceased, the press is to forego its privileges, and to neglect all the mighty interests which it is its bounden duty—a duty, alas! but ill discharged!—to cherish and to protect! It is really lamentable to see a writer so intelligent so blinded by prejudice, as to use the most weak and puerile arguments in support of a plea so bad and so indefensible.

Among many other false notions which Mr. Carr entertains respecting Buonaparté, is this;—that he has a real regard for religion, and has restored it in France from principle. He forgets the public renunciation of his Redeemer, and base persecution of the head of the Romish church, by this profligate and hypocritical usurper; and he will not suffer his good sense to have its scope, which would certainly impute the Corsican's conduct, in this instance, to a very different motive. The Consul's patronage of religion, however, like his patronage of David, does not seem to have rendered it popular in France; indeed, we should think, that to bring any individual or any object into discredit, it would be sufficient to receive for him or it the protection of Buonaparté.

“The clergy seem to be in favour with Bonaparte. When he assisted in the last spring at the inauguration of the archbishop of Paris, in the metropolitan church of Notre Dame, and gave to the restoration of religion “all the circumstance of pomp” and military parade, he was desirous of having the colours of his regiment consecrated by the holy prelate, and submitted his wishes to his soldiers. A few days afterwards, a deputation waited upon their general in chief, with this reply, “Our banners have already been consecrated by the blood of our enemies at Marengo; the benediction of a priest cannot render them more sacred in our eyes, nor more animating in the time of battle.” Bonaparte prudently submitted himself to their prætorian resolution, and the consular colours remain to this hour in the same *unchristianlike* condition, as when they first waved at the head of their victorious legions. This anecdote will in some degree prove a fact which, notwithstanding the counter reports of English newspapers, I found every where confirmed, that although religion is new to the French, yet that the novelty has at present but little charms for them. I had frequent opportunity of making this remark, as well in the capital as in the departments of the republic through which I passed. In Paris, the Sabbath can only be considered as a day of dissipation to the lovers of gayety, and a day of unusual profit to the man of trade. Here, it is true, upon particular festival days, considerable bodies of people are to be seen in the act of worship, but curiosity, and the love of show assemble them together, if it was otherwise their attendance would be more numerous and regular. The First Consul does

does not seem to possess much fashionable influence over the French in matters of religion, otherwise, as he has the credit of attending mass, with every pious punctuality, in his private chapel at Mal Maïson, it might be rather expected, that devotion would become a little more familiar to the people.

"Upon another subject, the *profession* of the chief magistrate has been equally unfortunate. To the few ladies who are admitted into his social circles, he has declared himself an enemy to that dress, or undress (I am puzzled to know what to call it) which his friend, David, has, so successfully, recommended, for the purpose of displaying, with the least possible restraint, the fine proportions of the female form. Madame Bonaparte, who is considered to be in as good a state of subordination to her *young* husband, as the consular regiment is to their *young* general, contrives to exhibit her elegant person to great advantage; by adopting a judicious and graceful medium of dress, by which she tastefully avoids a load of decoration, which repels the eye by too dense a covering, and that questionable airiness of ornament which, by its gracious and unrestrained display, deprives the imagination of more than half its pleasures. Bonaparte is said not to be indifferent to those affections which do honour to the breast which cherishes them, nor to the morals of the people whom he governs.

"It is well known that in France, in the house of a new fashionable couple, *separate chambers* are always reserved for the *faithful* pair, which after the solemnities of marriage very seldom remain long unoccupied. The First Consul considers such separations as unfriendly to morals. A few months since, by a well timed display of assumed ignorance, he endeavoured to give fashion to a sentiment which may in time reduce the number of these *family accommodations*. The noble palace of St. Cloud was at this time preparing for him; the principal architect requested of him to point out in what part of the palace he would wish to have his separate sleeping room. "I do not know what you mean," said the young imperial philosopher, "crimes only divide the husband from his wife. Make as many bed rooms as you please, but only *one* for me and Madame Bonaparte."

Our readers will easily perceive that Mr. Carr is extremely ingenious in turning every thing to the advantage of his hero. He has here, by a stroke of his pen, converted the declared infidel, the cold-blooded assassin of thousands, and the profligate wretch who has consigned multitudes of virtuous wives and youthful virgins to the brutal violence of his licentious banditti, into a pious and devout Christian, an exemplary moralist, and a pattern of conjugal virtue!!! We have heard a very different reason assigned for the Consul's practice of never sleeping alone; with which fear, if not conscience, had more to do than virtue.

In conversation with a Mons. O——, to whom our author had letters, upon this "extraordinary genius," he says,

"He told me that he had the *honour* of knowing him with intimacy from his youth, and extolled, with high eulogy, his splendid abilities, and the great services which he had rendered France. He also related several *amiable* anecdotes of the minister Talleyrand, who, when in America, had lived with him a considerable time under the same roof."

Of the amiable qualities of this apostate priest we now hear for the *first*

first time. Of the qualities which he really possesses our readers may form a competent idea, by the perusal of his political life, in the Appendix to our last volume. A still more flattering, and more false account of Talleyrand, by Mr. Carr, is to be found in the 18th chapter of his book.

We turn from this disgusting flattery to an object of a different description. Of Madame Recamier, who supplied matter for so many stupid paragraphs in our daily prints, last year, we have the following extraordinary account.

‘ Upon my return to Paris, I proceeded to the hotel of Monsieur R——. Curiosity led me to view the house, and the celebrated bed of his lady, who was then in London.

“ The little vanities and eccentricities of this elegant and hospitable woman, will find immediate forgiveness, when it is known that she is now very young, and was married, when a spoiled child of the age of fourteen, to her present husband. She is one of David’s most enthusiastic admirers, and has carried the rage for Grecian undress, to an extremity, which, even in the capital, left her without a follower.

“ In the public walks of the Champs Elysées, she one evening presented herself in a dress which almost rivalled the robes of Paradise; the Parisians, who are remarkable for their politeness to women, and are not remarkable for scrupulous sentiments of delicacy, were so displeased with her appearance, that they made a lane to the entrance for her, and expelled the modern Eve from the Elysian Fields, not with a “ flaming sword of wrath,” but with hisses softly uttered, and by gentle tokens of polite disapprobation. She tells her friends, that her cabinet is crowded with letters of the most impassioned love, from persons of the first fame, distinction, and opulence. In her parties, when conversation begins to pause, she introduces some of these melting epistles, which she is said to read with a bewitching pathos, and never fails to close the fond recital by expressions of the tenderest pity for the sufferings of their ill-starred authors. She has declared, that some of her lovers equal the Belvidere Apollo in beauty, but that she never has yet seen that being, who was perfect enough to be entitled to the possession of her affections. Do not smile. Madame R—— is a disciple of Diana, even slander pays incessant homage to her chastity. Rumour has whispered, in every corner of Paris, that her husband is only admitted to the honour of supplying the finances of her splendid and costly establishment. Madame R—— has not yet produced any of the beautiful and eloquent arguments of Cornelia, to disprove the strange assertion. Her chamber, which constitutes one of the sights of Paris, and which, after what has been just mentioned, may be justly considered; in or out of France, as a great curiosity, is fitted up in a style of considerable taste, and even magnificence. The bed upon which this charming statue reposes, is a superb sofa, raised upon a pedestal, the ascent to which is by a flight of cedar steps, on each side are altars, on which are placed Herculean vases of flowers, and a large antique lamp of gold; the back of the bed is formed by an immense pier glass, and the curtains, which are of the most costly muslin, festooned with golden tassels, descend in beautiful drapery from a floral crown of gold. It is said that the late emperor of Russia, after the laborious and successful diplomatic intrigues of Messrs. Talleyrand and Sieyès, and a certain lady, became enamoured, by description, with the immaculate goddess of Mont Blanc, and

and that he sent confidential commissioners to Paris, to report her daily dress, and to order copies of her furniture.

The story may be believed, when the hero of it was well known to be fully qualified for one of the deepest dungeons of a madhouse. I hope, for the sake of society, and the repose of the world, that the rest of Madame R——'s admirers have not united to their passion the bewildered imagination, which fatally distinguished, and finally closed the career of her imperial lover."

If Mr. C. had called this extraordinary being a "Phenomenon," we should not have disputed the propriety of the appellation. His description of the seat of the legislative body contains some just reflections on the shabby appearance of our houses of parliament.

"On one side of the arch which leads into the anteroom of the legislative assembly, are suspended patterns and designs for tickets of admission to the sitting, elegantly framed, and near the same place, in a long gallery which leads to the dressing rooms of the legislators, are boxes which contain the senatorial robes of the members. The meetings of our house of commons would inspire more awe, and veneration, if more attention was paid to decorum, and external decoration. A dignified and manly magnificence would not be unfuitable to the proceedings of the sanctuary of British laws, and the seat of unrivalled eloquence. What would a perfumed French legislator say, accustomed to rise in the rustling of embroidered silks, and gracefully holding in his hand, a cap of soft and showy plumes, to address himself to alabaster statues, glittering lustres, Grecian chairs, festoons of drapery, and an audience of beings tricked out as fine as himself, were he to be suddenly transported into a poor and paltry room, meanly lighted, badly ventilated, and inconveniently arranged, and to be told that, in that spot, the representatives of the first nation in the world, legislated for her subjects? What would he say, were he to see and hear, in the mean attire of jockeys and mechanics, such orators as Greece and Rome never saw or heard in the days of their most exalted glory; unfolding, with the penetration of a subordinate Providence, the machinations of a dark and deep conspiracy, erecting elaborate laws to shelter the good, against the enemies of repose, or hurling the thunder of their eloquence against the common foes of their country. The astonished Frenchman would very likely say, "I always thought that the English were a strange set of beings, but they now exceed the powers of my comprehension, they can elicit wit in the midst of gloom, and can say such things in a plain unbrushed coat of blue cloth, as all the robes, plumes, and finery, of the republic, in her gaudy halls of deliberation, cannot inspire."

It is with great pleasure we transcribe the pages which give a particular account of the escape of Sir Sidney Smith from the Temple, though most of the circumstances have been long before the public.

"As the story of Sir Sidney Smith's escape from this prison has been involved in some ambiguity, a short recital of it will, perhaps, not prove uninteresting.

"After several months had rolled away, since the gates of his prison had first closed upon the British hero, he observed that a lady who lived in an upper apartment on the opposite side of the street, seemed frequently to look

look towards that part of the prison in which he was confined. As often as he observed her, he played some tender air upon his flute, by which, and by imitating every motion which she made, he at length succeeded in fixing her attention upon him, and had the happiness of remarking that the occasionally observed him with a glass. One morning when he saw that she was looking attentively upon him in this manner, he tore a blank leaf from an old mass book which was lying in his cell, and with the foot of the chimney, contrived, by his finger, to describe upon it, in a large character, the letter A, which he held to the window to be viewed by his fair sympathizing observer. After gazing upon it for some little time, she nodded, to show that she understood what he meant, Sir Sidney then touched the top of the first bar of the grating of his window, which he wished her to consider as the representative of the letter A, the second B, and so on, until he had formed, from the top of the bars, a corresponding number of letters; and by touching the middle, and bottom parts of them, upon a line with each other, he easily, after having inculcated the first impression of his wishes, completed a telegraphic alphabet. The process of communication was, from its nature, very slow, but Sir Sidney had the happiness of observing, upon forming the first word, that this excellent being, who beamed before him like a guardian angel, seemed completely to comprehend it, which she expressed by an assenting movement of the head. Frequently obliged to desist from this tacit and tedious intercourse, from the dread of exciting the curiosity of the gaolers, or his fellow prisoners, who were permitted to walk before his window, Sir Sidney occupied several days in communicating to his unknown friend, his name and quality, and imploring her to procure some unsuspected royalist of consequence, and address sufficient for the undertaking, to effect his escape; in the achievement of which he assured her, upon his word of honour, that whatever cost might be incurred, would be amply reimbursed, and that the bounty and gratitude of his country would nobly remunerate those who had the talent, and bravery to accomplish it. By the same means he enabled her to draw confidential and accredited bills, for considerable sums of money, for the promotion of the scheme, which she applied with the most perfect integrity. Colonel Phelipeaux was at this time at Paris; a military man of rank, and a secret royalist, most devoutly attached to the fortunes of the exiled family of France, and to those who supported their cause. He had been long endeavouring to bring to maturity, a plan for facilitating their restoration, but which the loyal adherent, from a series of untoward and uncontrollable circumstances, began to despair of accomplishing. The lovely deliver of Sir Sidney, applied to this distinguished character, to whom she was known, and stated the singular correspondence which had taken place between herself and the heroic captive in the Temple.—Phelipeaux, who was acquainted with the fame of Sir Sidney, and chagrined at the failure of his former favourite scheme, embraced the present project with a sort of prophetic enthusiasm, by which he hoped to restore, to the British nation, one of her greatest heroes, who, by his skill and valour, might once more impress the common enemy with dismay, augment the glory of his country, and cover himself with the laurels of future victory. Intelligent, active, cool, daring, and insinuating, Colonel Phelipeaux immediately applied himself to bring to maturity, a plan at once suitable to his genius, and interesting to his wishes. To those whom it was necessary to employ upon the occasion, he contrived to unite one of the clerks of the minister of the police, who forged his signature with exact imitation, to an

order for removing the body of Sir Sidney, from the Temple to the prison of the Conciergerie: after this was accomplished, on the day after that on which the inspector of gaols was to visit the Temple and Conciergerie, a ceremony, which is performed once a month in Paris, two gentlemen of tried courage and address, who were previously instructed by Colonel Phelipeaux, disguised as officers of the *marcheaussee*, presented themselves in a *fiacre* at the Temple, and demanded the delivery of Sir Sidney, at the same time showing the forged order for his removal. This the gaoler attentively perused and examined, as well as the minister's signature. Soon after the register of the prison informed Sir Sidney of the order of the directory, upon hearing which, he at first appeared to be a little disconcerted, upon which the pseudoofficers gave him every assurance of the honour and mild intentions of the government towards him, Sir Sidney seemed more reconciled, packed up his clothes, took leave of his fellow prisoners, and distributed little tokens of his gratitude to those servants of the prison, from whom he had experienced indulgencies. Upon the eve of their departure, the register observed, that four of the prison guard should accompany them.—This arrangement menaced the whole plan with immediate dissolution.—The officers, without betraying the least emotion, acquiesced in the propriety of the measure, and gave orders for the men to be called out, when, as if recollecting the rank and honour of their illustrious prisoner, one of them addressed Sir Sidney, by saying, "Citizen, you are a brave officer, give us your parole, and there is no occasion for an escort." Sir Sidney replied, that he would pledge his faith, as an officer, to accompany them, without resistance, wherever they chose to conduct him.

"Not a look or movement betrayed the intention of the party. Every thing was cool, well-timed, and natural. They entered a *fiacre*, which, as is usual, was brought for the purpose of removing him, in which he found changes of clothes, false passports, and money. The coach moved with an accustomed pace, to the Faubourg St. Germain, where they alighted, and parted in different directions. Sir Sidney met Colonel Phelipeaux at the appointed spot of rendezvous.

"The project was so ably planned and conducted, that no one but the party concerned was acquainted with the escape, until near a month had elapsed, when the inspector paid his next periodical visit. What pen can describe the sensations of two such men as Sir Sidney and Phelipeaux, when they first beheld each other in safety? Heaven befriended the generous and gallant exploit. Sir Sidney and his noble friend, reached the French coast wholly unsuspected, and committing themselves to their God, and to the protective genius of brave men, put to sea in an open boat, and were soon afterwards discovered by an English cruising frigate, and brought in safety to the British shores.

"The gallant Phelipeaux soon afterwards accompanied Sir Sidney in the *Tigre* to Acre, where, overwhelmed by the fatigue of that extraordinary campaign, in which he supported a distinguished part, and the noxious influence of a sultry climate, operating upon a delicate frame, he expired in the arms of his illustrious friend, who attended him to his grave, and shed the tears of gratitude and friendship over his honoured and lamented obsequies. But ere the dying Phelipeaux closed his eyes, he received the rewards of his generous enterprise. He beheld the repulsed legions of the republic, flying before the British banners, and the irresistible prowess of his valiant companion; he beheld the distinguished being, whom he had

thus.

thus rescued from a dungeon, and impending destruction, by an act of almost romantic heroism, covered with the unparticipated glory, of having overpowered a leader, who, renowned, and long accustomed to conquest, saw, for the first time, his *invincible troops* give way; who, inflamed to desperation, deemed the perilous exposure of his person necessary, to rally them to the contest, over bridges of their slaughtered comrades, but who, at length, was obliged to retire from the field of battle, and to leave to the heroic Sir Sidney, the exclusive exultation of announcing to his grateful and elated country, that he had fought, and vanquished the laurelled conqueror of Italy, and the bold invader of Egypt.

"Sir Sidney has no vices to conceal behind his spreading and imperishable laurels. His public character is before the approving world. That peace which his sword has accelerated, has afforded us an undisturbed opportunity of admiring his achievements in the field, and of contemplating his conduct in the retired avenues of private life, in which his deportment is without a stain. In him there is every thing to applaud, and nothing to forgive.

"Yet thus glorious in public, and thus unsullied in private, the conqueror of Bonaparte, and the saviour of the east, owes the honours, *which he adorns*, to foreign and distant powers.

"To the *grateful* government of his own country, he is indebted for an ungracious paltry annuity, inadequate to the display of ordinary consequence, and wholly unequal to the suitable support of that dignity, which ought for ever to distinguish such a being from the mass of mankind.

"The enemies of Sir Sidney, for envy furnishes every great man with his quota of such indirect eulogists, if they should honour these pages with a perusal, may, perchance, endeavour to trace the approving warmth with which I have spoken of him, to the enthusiasm of a friendship dazzled, and undiscriminating; but I beg to assure them, that the fame of Sir Sidney is better known to me than his person, and that his noble qualities have alone excited the humble tribute which is here offered to one, for whom delighted Nature, in the language of our immortal bard,

" ————— might stand up,
and say to all the world; this *is* a man——"

With the closing reflections we take leave to express our hearty concurrence. We declared our sentiments on this subject long ago;—and our astonishment has since increased, at the neglect of this true hero, to whom Europe is indebted for rescuing the Turkish empire from impending ruin, and for averting all the horrible consequences of such a revolution, while we have seen an officer, distinguished for no one brilliant action, raised first to the dignity of an Irish peer, and, recently, to that of a British peer: such unaccountable partiality in the distribution of honours and rewards is highly detrimental to the service, if not disgraceful to the country.

At the close of the 16th chapter, are some lines which were written after the author's return from a little party, where he had been delighted with some Italian duets, sung by a lady of his acquaintance and her beautiful daughter. They are highly creditable to his poetical talents.

“ TO MADEMOISELLE D. S——.

“ In Mousseau’s sweet Arcadian dale,
Fair Delphine pours the plaintive strain ;
She charms the list’ning nightingale,
And seems th’ enchantress of the plain.

“ Blest be those lips, to music dear !
Sweet songstresses ! never may they move
But with such sounds to soothe the ear,
And melt the yielding heart to love !

“ May sorrow never bid them pour
From the torn heart one suffering sigh,
But be thy life a fragrant flow’r,
Blooming beneath a cloudless sky.

In the 17th chapter there is an interesting description of the palace of Versailles, and the Petit Trianon, which fills the mind with the most melancholy ideas of the instability of human greatness, and of the strange vicissitudes of human affairs ! We cannot, however, agree with Mr. Carr, that it would be a desirable thing to see the usurper of the throne of the Bourbons, become the tenant of their favourite palace.

Many and gross as the instances have been, which we have already quoted, of the flattery lavished by our author on the First Consul of the French republic, one yet remains to be quoted, which in point of grossness greatly exceeds them all.

“ The First Consul is said to add to his other extraordinary powers, an acute and comprehensive knowledge of finance. Monsieur S—— informed me, that whenever he waited upon him in his official capacity, with the national accounts, he displayed an acquaintance with the most complicated statements, which seemed intuitive.

“ He exhibits the same talents in philosophy, and in matters which are foreign to those vast objects of public employ, which have raised him to his present height of glory, and which in general preclude the subordinate enjoyment of elegant study.

“ Those acquirements, which providence in its wisdom has thinly scattered amongst mankind, and which seldom ripen to full maturity, although cherished by the most propitious advantages, and by the unrepining labours of a long, and blissful existence, spread their rich abundance, in the May morning of life, before this extraordinary being, who in the commencement of that very revolution, upon the ruins of which he has stepped to supreme authority, was a beardless stripling.”

We are well aware of the high colouring which the French are accustomed to give to all their descriptions, and therefore are not surprized that one of Buonaparté’s ministers should represent his patron and his master as a prodigy of goodness, and of greatness. But that a sober-minded Englishman should receive all this bombast as gospel truth, creates, we confess, no small degree of surprize in our minds. — The acquisition of one of the most complicated and abstruse of all sciences,

sciences, one that requires more study and reflection than almost any other, by *intuition*, and that by a man whose education has been limited to military matters, and whose pursuits have been as foreign as possible from financial operations, is an absurdity so gross as could not, we should have thought, have imposed upon the credulity of the most stupid of mankind. Mr. S. may, for ought we know, be a very good kind of a man, but of his account of the virtues and talents of his master, we must say—*Credat Judæus Apella, non ego.*

Mr. Carr had the satisfaction of being present at a public examination of the pupils of the Abbé Sicard, the benevolent preceptor of the deaf and dumb. His account of this exhibition cannot fail to interest and to gratify our readers.

"The room was very crowded, and in the course of a quarter of an hour after I had entered, every avenue leading to it was completely filled with genteel company. The benches of the auditors of the lecture, displayed great beauty and fashion, a stage, or tribune, appeared in front, behind was a large inclined slate, in a frame, about eight feet high, by six long. On each side of the stage the scholars were placed, and behind the spectators was a fine bust of the founder of the institution, the admirable De l'Epeé.

"The Abbé Sicard mounted the tribune, and delivered his lecture with very pleasing address, in the course of which he frequently excited great applause. The subject of it was an analysis of the language of the deaf and dumb, interspersed with several curious experiments upon, and anecdotes of his pupils. The examination of the scholars next followed. The communication which has been opened to them in this singular manner, is by the *philosophy of grammar*.

"The denotation of the tenses is effected by appropriate signs. The hand thrown over the shoulder, expressed the past, when extended, like the attitude of inviting, it denoted the future, and the finger inverted upon the breast, indicated the present tense. A single sign communicated a word, and frequently a sentence. A singular instance of the first occurred. A gentleman amongst the spectators, who appeared to be acquainted with the art of the Abbé, was requested to make a sign, to the pupil then under examination, the moment it was made, the scholar chalked upon the slate, in a fine swift flowing hand, "*une homme.*" The pupil erred; the gentleman renewed the sign; when he immediately wrote, "*une personne,*" to the astonishment of every person present. This circumstance is a strong instance of the powers of discrimination, of which this curious communication is susceptible.

"Some of the spectators requested the Abbé to describe, by signs, several sentences which they repeated from memory, or read from authors, which were immediately understood by the pupils, and pencilled upon the slate.

"The lecture and examination lasted about three hours. Upon the close of this interesting exhibition, a silent sympathy reigned throughout the spectators. Every face beamed with satisfaction. A tear was seen trembling in the eyes of many present. After a momentary pause, the hall rang with acclamations. Elegant women pressed forward in the crowd, to present some little token of their delighted feelings to the children protected by this institution.

institution. It was a spectacle, in which genius was observed assisting humanity, and nature in a suffusion of gratitude, weeping over the labours and propitious endeavours of the good, the generous, and the enlightened."

¶ In the 19th chapter we have a description of Buonaparté's person, at a review.

"My eye, aided by a good opera-glass, was fixed upon the First Consul. I beheld before me a man whose renown is founded through the remotest regions of the earth, and whose exploits have been united by the worshippers of favoured heroism to the conqueror of Darius. His features are small and meagre. His countenance is melancholy, cold, and desperate. His nose his aquiline. His eyes are dark, fiery, and full of genius. His hair, which he wears cropped and without powder, is black. His figure is small, but very muscular. He wore a blue coat, with broad white facings and golden epaulets (the uniform of his regiment) a small cocked hat, in which was a little national cockade. In his hand he carried a small riding whip. His boots were made in the fashion of English riding boots, which I have before condemned on account of their being destitute of military appearance. The reason why they are preferred by the French officers is on account of the top leather not soiling the knees of the pantaloons when in the act of putting one leg over the other. Buonaparté rode through the lines. His beautiful charger seemed conscious of the glory of his rider, and bore him through the ranks with a commanding and majestic pace. The colours of one of the regiments was stationed close under the window, where I had the good fortune of being placed. Here the hero stopped, and saluted them. At this time I was close to him, and had the pleasure of completely gratifying that curiosity of beholding the persons of distinguished men, which is so natural to all of us."

· In the next chapter an anecdote is related, which, if the author did not vouch for its truth, we should have supposed to be extracted from some modern romance.

"Whilst I was at Paris, an affair happened very near the hotel in which I lodged, which in its sequel displayed that high spirit and sensibility which appear to form the presiding features in the French character, to which may be attributed all the excesses which have stained, and all the glory which has embellished it. A lady of fortune, and her only daughter, an elegant and lovely young woman, resided in the Faubourg St. Germain. A young man of merit and accomplishments, but unaided by the powerful pretensions of suitable fortune, cherished a passion for the young lady, to whom he had frequent access, on account of his being distantly related to her. His affection was requited in return; and before the parent suspected the attachment, the lovers were solemnly engaged. The indications of pure love are generally too unguarded to escape the keen, observing eye of a cold, mercenary mother. She charged her daughter with her fondness, and forbade her disaffected lover the house. To close up every avenue of hope, she withdrew with her wretched child into Italy, where they remained for two years; at the expiration of which, the mother had arranged for her daughter a match more congenial to her own pride and avarice, with an elderly gentleman, who had considerable fortune and property in the vicinity

nity of Bourdeaux. Every necessary preparation was made for this cruel union, which it was determined should be celebrated in Paris, to which city they returned for that purpose. Two days before the marriage was intended to take place, the young lover, wrought up to frenzy by the intelligence of the approaching nuptials, contrived, by bribing the porter whilst the mother was at the opera with her intended son-in-law, to reach the room of the beloved being from whom he was about to be separated for ever. Emaciated by grief, he presented the mere spectre of what he was when he last left her. As soon as he entered the room, he fell senseless at her feet, from which state he was roused by the loud fits of her frightful maniac laughter. She stared upon him, like one bewildered. He clasped her with one hand, and with the other drew from his pocket a vial containing double distilled laurel water: he pressed it to her lips, until she had swallowed half of its contents; the remainder he drank himself.—The drug of death soon began to operate.—Clasped in each other's arms, pale and expiring, they reviewed their hard fate, and, in faint and lessening sentences, implored of the great God of mercy, that he would pardon them for what they had done, and that he would receive their spirits into his regions of eternal repose; that he would be pleased, in his divine goodness, to forgive the misjudging severity which had driven them to despair, and would support the unconscious author of it, under the heavy afflictions which their disastrous deaths would occasion. They had scarcely finished their prayer, when they heard footsteps approaching the room. Madame R——, who had been indisposed at the opera, returned home before its conclusion, with the intended bridegroom. The young man awoke, as it were, from his deadly drowsiness, and, exerting his last strength, pulled from his breast a dagger, stabbed the expiring being, upon whom he doated, to the heart; and, falling upon her body, gave himself several mortal wounds. The door opened; the frantic mother appeared. All the house was in an instant alarmed; and the fatal explanation which furnished the materials of this short and sad recital, was taken from the lips of the dying lover, who had scarcely finished it before he breathed his last. Two days afterwards, the story was hawked about the streets.

One other anecdote is worthy of quotation.

"One evening as I was passing through the Boulevard Italien, in company with a gentleman from Toulon, we met a tall, dark, hollow eyed ferocious looking man, of whom he related the following story."

"Immediately after the evacuation of Toulon by the English, all the principal Toulonaise citizens were ordered to repair to the market place; where they were surrounded by a great military force.

"This man who, for his offences, had been committed to prison, was liberated by the French agents, in consequence of his undertaking to select those of the inhabitants who had in any manner favoured the capitulation of the town, or who had shown any hospitality to the English, whilst they were in possession of it. The miscreant passed before the citizens, who were drawn out in lines, amounting to near three thousand. Amongst whom he pointed out about one thousand four hundred persons to the fury of the government; without any other evidence, or further examination, they were all immediately adjudged to be shot. For this purpose a suitable number of soldiers were drawn out. The unhappy victims were marched

up to their destruction, upon the quay, in sets of three hundred, and butchered.

"The carnage was dreadful. In the last of these unfortunate groups, were two gentlemen of great respectability, who received no wound from the fire, but, to preserve themselves, dropped with the rest, and exhibited all the appearances of having participated in the general fate.

"This execution took place in the evening; immediately after its close, the soldiers, fatigued, and sick with cold-blooded slaughter, marched back to their quarters, without examining whether every person upon whom they had fired, had fallen a victim to the murderous bullet. Soon after the soldiers had retired, the women of Toulon, allured by plunder, proceeded to the fatal spot. Mounted upon the bodies of the fallen, they stripped the dead, and dying. The night was stormy. The moon, emerging from dark clouds, occasionally, shed its pale lustre upon this horrible scene. When the plunderers had abandoned their prey, during an interval of deep darkness, in the dead of the night, when all was silent, unconscious of each other's intentions, the two citizens who had escaped the general carnage, disencumbered themselves from the dead, under whom they were buried; chilled and naked, in an agony of mind not to be described, they, at the same moment, attempted to escape. In their agitation, they rushed against each other. Expressions of terror and surprise, dropped from each of them. 'Oh! God! it is my father!' said one; 'my son, my son, my son!' exclaimed the other, clasping him in his arms. They were father and son, who had thus miraculously escaped, and met in this extraordinary manner.

"The person from whom I received this account, informed me, that he knew these gentlemen very well, and that they had been resettled in Toulon about two years.

"The wretch who had thus directed the ruthless vengeance of a revolutionary banditti, against the breasts of his fellow citizens, was, at this time, in Paris, soliciting, from the present government, from a total misconception of its nature, those remunerations which had been promised, but never realized by his barbarous employers.

"I need scarcely add, that although he had been in the capital several months, he had not been able to gain access to the minister's secretary."

Is Mr. Carr so ignorant of the events of the revolution, as not to know, that his favourite Buonaparté, and his friend Fouché, presided at and directed this "cold blooded slaughter" of the royalists of Toulon? or is he so prejudiced in favour of the Consul, that, knowing this, he can vent his just indignation at the miserable instrument employed in the selection of the victims, and pass over wholly without notice the more criminal miscreants who engaged him to perform this horrible task?

From Paris, our traveller proceeded, in the diligence, to Caen, where he passed three days, and thence, by the same conveyance, to Cherbourg, where he embarked for England. The account of his tour is followed by some "general remarks" on the effects of the revolution, and on the present state of France, many of which are highly just and judicious.

"In the capital, those who formerly were accustomed to have their court yards nightly filled with carriages, and their staircases lined with lacqueys,
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are now scarcely able to occupy one third of their noble abodes. They cannot even enjoy the common observances of friendship and hospitality, without pausing, and resorting to calculation. A new race of beings called the "*nouveaux citrèhès*," whose services have been chiefly auxiliary to the war, at present absorb the visible wealth of the nation. Amongst them are many respectable persons. The lower orders of the people have been taught, by restless visionaries, to consider the designs of Providence, which had before, by an imperceptible gradation of social colouring, united the russet brown to the magisterial purple, as usurpations over those natural rights which have been impressed without illustration, and magnified by a mischievous mystery. In the fierce pursuit of these imaginary immunities, which they had been taught to believe had been long withheld, they abruptly renounced all elegance and decorum, as pernicious indications of the fallacy of their indefinable pretensions, and were not a little encouraged by the disastrous desertion of their superiors, who fled at the first alarm. In short, the revolution has, in general, made the higher orders poor and dispirited, and the lower barbarous and insolent, whilst a third class has sprung up, with the silence and suddenness of an exhalation, higher than both, without participating in the original character of either, in which the principles of computation, and the vanity of wealth, are at awkward variance."

He then tells us, that even those who have most suffered by the revolution, cannot but express their admiration of the military exploits of those who were their greatest oppressors. And he then adds,

"The terrible experiment which they have tried, has, throughout, presented a ferocious contest for power, which has only served to deteriorate their condition, sap their vigour, and render them too feeble either to continue the contest, or to reach the frontier of their former character. In this condition they have been found by a man who, with the precedent of history in one hand, and the sabre in the other, has, unstained with the crimes of Cromwell, posessed himself of the sovereignty; and, like Augustus, without the propensities which shaded his early life, preserved the *name* of a republic, whilst he well knows that a decisive and irresistible authority can alone reunite a people so vast and distracted; who, in the pursuit of a fatal phantom, have been inured to change, and long alienated from subordination. I would not wish such a government to be perpetual, but if it be conducted with wisdom and justice, I will not hesitate to declare, that I think it will ultimately prove as favourable to the happiness, as it has been propitious to the glory of the French. A government which breathes a martial spirit under a thin appearance of civil polity, presents but a barren subject to the consideration of the inquirer. When the sabre is changed into the sceptre, the science of legislation is short, simple, and decisive. Its energies are neither entangled in abstract distinctions, nor much impeded by the accustomed delays of deliberation.

"From the magnitude of the present ruling establishment in France, and the judicious distribution of its powers, and confidence, the physical strength can scarcely be said to reside in the *governed*."

How can Mr. Carr have, at once, the assurance and the folly, to assert that Buonaparté is "*unstained with the crimes of Cromwell*." The crimes of Cromwell, great as they indisputably were, sink into the

the paltry insignificance of petty villainy, when compared with the atrocious enormities that stain the sanguinary and ferocious character of the Corsican usurper; a man, who at Toulon, at Paris, in Italy, in Egypt, and in Syria, has murdered, in cold blood, a much greater number of individuals, of all ages, and of both sexes, than fell, in battle, or on the scaffold, during the civil wars in England, which preceded the assassination of Charles the First, and the consequent usurpation of Cromwell. It is the grand defect of this publication, that every opportunity is taken by the author to raise the character of Buonaparté in the estimation of the public, while not the smallest notice is taken of any one of his manifold and notorious crimes. The effect of such an attempt, at any time, would be most mischievous, because it tends to destroy the distinction which should ever be maintained, between honour and infamy, virtue and vice, innocence and guilt; and also to remove that salutary abhorrence which signal depravity is calculated to excite in the human mind. But at such a period as the present, it is pregnant with peculiar danger; and, therefore, cannot be too strongly deprecated. It is on this account that we have extended our review of the book to such a length, and have laid before our readers the numerous passages, which are filled with the most indiscriminate, and most unjust praises of this execrable character, whom he represents, as something super human, as endowed with more varied qualities than ever were combined in the mind of any individual. He is, in the estimation of Mr. Carr, not only an hero, but a wise legislator, an able statesman, a skilful financier, an extraordinary genius, a profound philosopher, a devout Christian, and an enlightened moralist! If we are to judge of men by their actions, Napoleon Buonaparté is the very reverse of all this, as might very easily be demonstrated. We are very far from imputing to Mr. Carr any *intention* of producing the effect which we deplore; we are well convinced that nothing was farther from his design; but certain it is, that the direct *tendency* of his work is to produce it. Indeed he is too profuse of, and indiscriminate in, his praises, throughout his publication. Not only Buonaparté, and Talleyrand, are profusely commended, but Mr. Erskine comes in for his share of flattery; our author, indeed, seems to consider him, not merely as the "Demosthenes, but as the Solon also of Europe."

We are rather surprised, that so sincere a friend to liberty, as Mr. Carr appears to us to be, should, after his true description of the formidable state of the military despotism established in the heart of Europe, have neglected to express his apprehensions of the danger to which all the neighbouring powers are exposed, from the existence of such a government, actuated by such principles, and possessed of such resources, in the midst of them; and also have forbore to deplore the wretched situation to which men, subjected to the government of the bayonet, are reduced. But the sentiments which must, we should think, have rushed into his mind, on the contemplation of such a picture, could not, we are aware, have been expressed, without impli-

implicating the man, who has been the means of establishing that despotism, and whose character, it is evident, he was resolved, should receive no wound from his pen.

This volume is extremely well written, and, putting out of the question the objectionable parts which we have thought it our duty to expose, contains, much interesting matter, and some valuable information.

An Address to Instructors and Parents on the right Use of Books in every Branch of Education; pointing out their respective Merits, and the Order in which they should be successively adopted. By Joshua Collins, A. M. Rector of Newport, and late Master of the Grammar School in that Town. PP. 120. 1s. Reynolds, London.

THIS work is inscribed to the Society of Schoolmasters, in aid of whose excellent design (as stated in the title-page) the profits of the present publication will be annually appropriated. Such a laudable purpose ought, in some measure, to disarm criticism if there were room for severity, but the work needs no such shield. It is a judicious and well written publication, conveying much practical information on the subject of education, and is therefore highly worthy the perusal of every person concerned in the improvement of the rising generation.

The review here given of the books generally used in schools, seems the result of experience, and certainly displays much erudition. The author's recommendations and strictures are accompanied with such reasons and critical observations as do him great credit, both as a Christian teacher and a scholar.

The Society of Schoolmasters to whom this work is addressed, is (we understand) a new institution, which is warmly patronized by the principal men in the profession, and by other eminent literary characters. Its object is to relieve distressed schoolmasters of merit, and also their widows and orphans.

Bisset's History of the Reign of George III.

(Continued from P. 80.)

THE third volume opens with the conduct of France and Spain during the contest with America, the meeting of parliament, and the effect produced by the intelligence of the disaster of Burgoyne. Individuals and bodies offered new levies, which were accepted by government, but the opponents of ministers censured this voluntary contribution. Lord North, at length, was convinced that coercion would not answer the purpose, therefore resolved to try conciliation, and introduced a plan for that purpose. Of this plan our author, after presenting it in detail, gives the following summary,

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"The proposed system bore the general character of its author, wishing to please all parties, and satisfying none; defeating the purposes of benevolent disposition, and acute understanding, by the want of firmness of temper. It was stamped with the same mixture of natural conciliation and adventitious coercion, the same imperfectness of comprehension, which, in the commencing act of his ministry, after proposing the repeal of the other obnoxious duties, reserved the three-penny tax upon tea."

France, as Lord Chatham and others had foretold, took advantage of the distresses of Britain, to commence hostilities. To meet the enmity of France, opposition proposed that ministers should be dismissed for folly, neglect, and incapacity, and that wise, vigilant, and able ministers should be chosen. The debate on this proposition manifested a diversity of opinion between antiministerial members, which afterwards rendered them distinct, and even opposite, parties. By a part of the minority "the immediate acknowledgement of the independence was considered not only as the wisest, but the only measure which could extricate us from the present evils, without still greater losses, and with any probable prospect of deriving future advantages from our colonies. This was the opinion held by the Duke of Richmond, the Marquis of Rockingham, Messrs. Burke, Fox, and other members of that party; but the Earls Chatham, Temple, and Shelburne, and Lord Camden, Messrs. Dunning and Barre, with some other members of both houses, were totally averse to the independence of America." The discussion of this subject called forward the last efforts of Lord Chatham, whose valedictory attempt to prevent the dismemberment of the empire, hurried on his death; and here our author happily exhibits his powers of drawing characters. Lord Chatham he portrays, as a warm admirer, in strong lines, and vivid colours, but without, in our opinion, exceeding the truth. The exhibition is too long for citation. We shall, however, quote short passages, which may serve as specimens. Of his education, genius, and eloquence, he gives the following description.

"Destined for the army, he did not receive an academic education: the ground work of erudition was indeed laid in classical knowledge; but the superstructure was left to himself. His studies were ethics, poetry, eloquence, history, and politics; especially the history and politics of his country. Thus he was, in a great measure, self-taught. His genius, though extraordinary in force and fertility, and enriched with ample materials, not being disciplined in proportion to its capacity and knowledge, did not habitually exert itself in close deduction; but, for grandeur of conception, and comprehensiveness of views, force of reasoning, depth of conclusion, and sagacity of prediction; strength and sublimity of imagery, and appropriateness of allusions; for the pathetic, in every kind and variety; for wielding, at will, the judgment, fancies, and passions of his hearers, William Pitt stood unrivalled."

Of his talents as a statesman our author presents the following view.

"Sagacious to discover, rapid and powerful to invent and combine, luminous

minous and strong to explain and impress, he was decisive and prompt in execution. He not only discerned and chose effectual means, but applied them at the instance of time which was most favourable to their efficacy.—Thoroughly master of the human character, he perfectly comprehended the general and peculiar talents and qualities of all, with whom either accident, inclination, or duty, induced him to converse. Hence he selected the fittest instruments for executing, in the manifold departments of public service, his wise, bold, and sublime plans. But his wisdom, magnanimity, and energy, are most clearly beheld in their effects. At the beginning of the seven years war, the nation, perceiving their country neglected by ministers, her arms discomfited and inglorious, and her spirits drooping and desponding, called on Mr. Pitt for relief. Unsupported by court interest, obnoxious to the confederacy which had long prevailed, his genius overpowered intrigue. He came to the highest office, when none else by holding it could save the state! From torpidity, weakness, defeat, disgrace, and dejection, he changed the condition of the nation to ardour, strength, victory, glory, and triumph. Nor did Britain, by her affection, gratitude, and admiration, or Europe, by her astonishment, bear stronger testimonies of his exalted merit, than France, by her hatred and terror for the name of Pitt."

We before observed, that our author's character of a weak administration is at once appropriate and general, the same remark applies to his character of a strong administration. Combined wisdom, firmness, and energy, he justly attributes to Lord Chatham; without combined wisdom, firmness, and energy, none can be an efficient and beneficial minister of Britain, in trying circumstances.

A hostile intimation from France drew from his Majesty, in his speech to parliament, "a dignity and magnanimity worthy" (says our author) "of the first personage in the first nation of the universe. He spoke the merited resentment of conscious justice, supported by conscious power." The military transactions of 1778, in America, were not important. British valour was displayed as usual, but its direction produced no result that materially influenced the object of the war. The commissioners attempted conciliation with America, but the attempt was vain. In Europe an equal naval force, under Keppel and Palliser, gained no decisive advantage; and this campaign was one of the most inefficient during the war. The refusal of the Americans to accept the proffered terms, and their alliance with our ancient enemy, estranged many Britons from their cause; and a greater majority of the nation than before was hostile to the colonists. Parliament being met, the censure of ministers constituted almost the sole business of opposition, and this session was chiefly spent in attack and defence, without any legislative proposition of importance. The dispute between Keppel and Palliser, respectively favoured by opposition and ministers, was introduced into parliament, and inflamed the contests that were before violent. Enquiries into the conduct of the Howes, were proposed from party zeal, carried on with party acrimony, and dropped when not likely to answer party purposes.—The powers of Mr. Fox were chiefly employed in promoting votes of censure

• censure against ministers, and pleading for unsuccessful naval and military commanders. Our impartial historian censures this vehement and unqualified opposition, nevertheless he exhibits ministers as destitute of intelligence, vigour, and resolution. The following remarks on their conduct in the enquiry concerning Howe, strongly characterize the North administration.

“ Whatever estimate the impartial reader may have formed of the merit of General Howe’s exertions, he must immediately perceive, that the enquiries proved ministers to have continued in that state of misinformation and ignorance respecting the sentiments of the Americans, in which their fatal plans and measures originated; and also, that they did not send to America the force which the General required. Ministers, by patronising Mr. Galloway, and other accusers of the late commander, demonstrated themselves disposed to promote an opinion of his culpability. If they conceived the late commander not to have discharged his duty, ministers, in not ordering a court-martial to establish the imputed misconduct, neglected their duties to their king and country: if they thought him innocent, it was mean and illiberal in them to favour and pension his revilers; if he was guilty they acted weakly and timidly in not bringing forward the proofs.”

On the rupture with Spain our author proves the Spaniards to have been the aggressors, in opposition to the assertion of Mr. Belsbam.— The campaign of 1779 was more active than the former. In the southern colonies a detachment of British reduced Georgia, gained several victories, and, invested by the French and Americans, at Savannah, made a memorable and successful defence. In Europe, the appearance of the combined fleets on the coasts of Britain, inspired all ranks with loyal and patriotic ardour. The next session of parliament was extremely active and important. Messrs. Burke, Fox, and Dunning, carried on a concerted attack, distributed in its parts respectively, proposing changes in the economical, executorial, and constitutional departments of the state. Discovering this clue to the opposition, schemes, and proceedings of that year, he pursues them throughout their respective efforts. The censorial motions of Mr. Fox, the proposed diminution of crown influence by Mr. Dunning, and the reform bill of Mr. Burke: he presents a general view of the North administration; and though he reckon them very open to blame, yet he is far from approving of invective against ministers as the chief business of a senator, and deems such, an almost exclusive employment of his talents, very unworthy of Mr. Fox. Our historian gives an accurate, but not prolix, account, of Burke’s economical scheme. The distresses of the war, and the incompetence of ministers, represented by the genius of a Burke and a Fox, caused great dissatisfaction, and a spirit of association to promote reform, real or imagined; but this spirit was damped by the violence of theological associators. Our author traces the riots of 1780, from their first source in an antipopish zeal, that was kindled, two years before, by the well intended but injudicious efforts of some Scottish presbyterians, in the general assembly. Thence, sprang clubs of tradesmen, mechanics, and

and peasants, which, in Scotland, rose to riots in the supposed defence of the Protestant religion. The infection spread to England. The account of the riots is a very happy instance of historical painting, rising in a climax of interest.

The campaign of 1780 was more varied than any of the preceding; the contest between France and Britain had extended to the East and West Indies. In India, a confederacy was formed between France and the native powers of Indostan, for expelling the English from that country. At the head of the native combination was Hyder Ally. To dissolve this concert was the object of Warren Hastings, Governor General, a man, whom the author characterises, as of lofty genius and acute understanding, of a very comprehensive range, great in his designs, fertile in invention, dexterous in plan, and firm, bold, and rapid in execution. For this purpose he formed a grand scheme, which, in 1780, he had only begun to practice. In Europe the naval campaign opened more successfully than any of the preceding, and Rodney gained a signal victory over the Spanish fleet, which gave the British a decided superiority on the ocean. In America, Clinton attempted to prosecute the successes of the former year, and, after a difficult siege, reduced Charlestown, and with it South Carolina. The Carolinians revolted, but Lord Cornwallis took the field and defeated the American general, who had come to their assistance. In this battle, at Camden, Lord Rawdon greatly distinguished himself, but the British soon after suffered a considerable loss by the death of Colonel Fergusson, who was surprised and overpowered by the Americans.—Clinton being returned to New York, Arnold, the American general, proposed to revolt. Major Andre, a British officer, was appointed to confer with him. The conduct and fate of this officer form an affecting episode, to which our author renders ample justice. In the West Indies, Rodney was arrived, but no material event took place. Returning to Britain, our author sets before us Lord Loughborough's charge concerning the rioters, and shews himself well acquainted with the treason laws, and the constructions which they had undergone.—A bird's eye prospect of continental affairs introduces the armed neutrality, the state and interest of Holland, and the rise of hostilities between that country and England. In Britain, abhorrence of the late tumults, enfeebled the spirit of opposition to governments, and the successes lessened the unpopularity of ministers. This was a season favourable to a general election, and accordingly parliament was dissolved, and a great majority returned favourable to ministry. Notwithstanding this accession of strength, Burke and Fox resumed their attack, and, if they lost old supporters, they acquired new. Mr. William Pitt, a son of Lord Chatham, in the 22d year of his age, appeared in parliament, and gave hopes that he would equal his illustrious father. In his first speech he eminently distinguished himself, and was considered from that time as an important accession to senatorial ability.

“ Although ”

"Although," says Dr. Bisset, "the young orator voted and spoke on the side of opposition, he did not connect himself with any of its members as a party, but, like his renowned father, he trusted entirely to himself, without seeking eminence through the collective influence of a combination."

"The same session brought another splendid addition to parliamentary genius: Mr. Sheridan, after far surpassing all contemporary writers, and, indeed, all of the eighteenth century, in comic poetry, first exhibited in the senate that strong, brilliant, and versatile genius, which had acquired the dramatic palm, merely because its possessor had chosen that species of intellectual exercise."

Indian affairs now occupied the attention of parliament, and first called the attention of Mr. Henry Dundas. When our historian comes to finance he severely censures the noted loan of twelve millions, which wasted the public money, by precluding competition, and bestowing unnecessary profits on favourite contractors. But deservedly blaming Lord North for such unjustifiable profusion, with the candour of discrimination, Dr. Bisset confines his censures to the actual demerit, and allows to their object due praise.

"The impartial historian" (he says) "cannot justify the public steward for so prodigal a waste of the public money; but must exhibit the twelve millions loan of 1781 as very inconsistent with the character of an able and upright minister. On the other hand, however, he will not hastily impute such donatives to personal corruption. The individual integrity of Lord North has never been impeached: his bitterest political enemies never alleged that there was any desalcation of national treasure for his own use; but what his own rectitude prevented in himself, his inattention suffered in others. With great talents and manifold acquirements, of an acute understanding, and benevolent dispositions, the minister possessed a constitutional indolence, which, when mingled with good-nature, often allows to friends and connections much more indulgence than the stern austerity of rigid morality would permit; and in gratifying the wishes, or promoting the interest of the objects of its attachment, frequently transcends (transgresses) the bounds of duty."

The campaign of 1781 signally displayed British valour, with brilliant success in the East, in Europe partly victorious, and no where defeated, in America, splendid achievements, but ultimate disaster. Our historian presents a striking picture of the successes of Hyder Ally at the close of 1780, and the alarming state of British affairs in the Carnatic, when, in the beginning of 1781, Sir Eyre Coote took the command, conducts us to his plan of operations: successive victories, to the battle of Porto Novo, of which, the complete and decisive defence, preserved India. In Europe, the allied nations of France, Spain, and Holland, attempted to overwhelm the navy of England, but Britain rose with her difficulties, and they attempted in vain. For two years Spain had been making mighty preparations to storm Gibraltar, but the able and heroic Elliott, sallying forth, in two hours destroyed the preparations of two years. In the ocean, a combined fleet of fifty ships approached the British coasts, but would not venture an engagement, and, after an empty parade, retired. The British Admiral, Parker,

Parker, though, by the negligence of the Admiralty, he had a less powerful armament than might have been furnished, prevented the Dutch from joining the Bourbon fleets, and discomfited their commercial plans. Kempensfelt intercepted a large French convoy, in the face of a superior force, and Johnstone captured a squadron of Dutch East Indiamen. The West Indies had been visited by a hurricane, far exceeding, in tremendous horror and dreadful destruction, the usual convulsions of the torrid zone. Their neighbours endeavoured to alleviate the miseries of the sufferers: but their principal and most effectual relief they derived from the mother-country, in the generous benefactions of individuals, and the liberal munificence of the legislature. Rodney opened the campaign with the capture of Saint Eustatius.

"The wealth found in this place was estimated, on a moderate calculation, at three millions sterling. Soon after, a convoy of Dutch merchantmen, richly laden, were captured by three of Rodney's ships, and the prizes estimated at about six hundred thousand pounds sterling. About this time, some enterprising adventurers from Bristol, with a squadron of privateers, sailed to Surinam, and, under the guns of the Dutch forts, brought away every valuable ship from the settlements of Demerara and Ilikeibo. Thus Holland, in the destruction of her commerce, was taught the folly of provoking to hostilities the most powerful maritime state of the universe."

From the West Indies our author proceeds to America, and the last efforts of Britain to recover the colonies. Lord Cornwallis proposed from the south to effect a junction with the northern army, and reduce the interjacent provinces, and left Lord Rawdon to protect the British interests in South Carolina. The campaign of that gallant nobleman is an interesting portion of the history. Our author has evidently studied not only the general character of that General's military conduct, but the specific nature of his various efforts. The battle of Hobkirk-hill Dr. B. discovers and demonstrates to be the result of combined genius and heroism; and no writer has placed the achievements of Lord Rawdon in such a just and striking light: but little, he observes, availed military excellence, when seconded by political weakness; the reinforcements intended by ministers to join Lord Rawdon were not sent in proper time. Our valiant commander was thus arrested in the career of victory, and obliged to act on the defensive until fresh troops should arrive. We are now brought to the progress of Cornwallis, who is at first successful, but advancing in the hopes of being joined by Clinton, and disappointed, is overpowered, and compelled to capitulate. The surrender of Cornwallis was, our historian observes, the concluding scene of offensive war with America. All the profuse expenditure of British wealth, all the mighty efforts of British power, all the splendid achievements of British valour, directed and guided by British talents and skill, proved without effect; the momentous exertions of a war, so wasteful of blood and treasure, were for ever lost. In Britain dissatisfaction was again revived, and, on the melancholy intelligence from America, a considerable majority of the people

NO. LXV. VOL. XVI. T became

became inimical to the administration. Encouraged by this change, opposition, headed and animated by Fox, redoubled their attacks, and at length succeeded in forcing ministers to resign, and here our author draws a short character of the North administration. The Marquis of Rockingham nominally, and Mr. Fox really, was the head of the new ministry, which united ability and popularity; but, by the death of the marquis, it was dissolved. Meanwhile Mr. Pitt connected himself with no party, and directed his efforts to a reform in parliament.—“Like other young men” (says our historian) “of lofty genius, grand conceptions, habituated to scientific processes, and accustomed to generalization, but not yet matured in the practice of affairs, in devising a correction he formed theories, which subsequent experience could not entirely confirm.” Regarding parliamentary reform as a mere question of expediency, our historian thinks the present system calculated to bring to parliament as much collective wisdom, virtue, and property, as could be brought together by any mode that might be adopted. In a note he illustrates his opinion by the following observation.

“It is probable the great manufacturers of Manchester may be more interested in the prosperity of their country than a journeyman carpenter at Shoreham; that Dr. Samuel Johnson, or Mr. David Hume, might be more competent judges of a lawgiver than a journeyman rope-maker of the same noted repository of electors. The capitalists and philosophers had no vote, the labouring mechanic had votes. Still, however, the property of the man of wealth is protected, and benefits both himself and his country; the talents of the man of genius were remunerated, and produced honour and advantage to their country, as much as if they had all possessed a privilege of polling for a member of parliament.”

Indian affairs were the subject of an enquiry that in its progress brought to light extensive and enormous abuses, great personal delinquency, under which head Mr. Hastings was implicated. The campaign of 1782 was, on the whole, favourable to Britain. In the West Indies the combined force of the enemy menaced our most valuable possessions, but Rodney, on the 12th of April, gained a signal, glorious, and decisive victory, that totally changed the face of affairs, and gave to England her wonted superiority. Our author in his account of this engagement, and, indeed, of all Rodney's warfare, shews he has studied naval tactics as far as is necessary to see causes and effects. After his description of this battle he presents a short summary of the hero's achievements.

“Rodney, in two years and a quarter, had struck a severe blow against each of our three European enemies. In his victory over the Spaniards, he broke that naval force which some months before ostentatiously paraded on our coasts; reducing the Dutch, he deprived them of the chief sinew of war; by the discomfiture of the French he completely overthrew all the mighty projects of the Bourbons, for exalting themselves by ruining our plantations and marine force. He shewed himself a gallant and skilful sailor, and an able commander, that could direct all the excellence of British ships and

and British seamen. Such a commander, supplied with a force equal to the enemy, was successful, and always must be successful."

In North America nothing material was done. In India, Mr. Hastings found great pecuniary deficiencies, to supply which he required subsidies from native powers, especially Cheyt Sing, Rajah of Benares; and that prince being reluctant, Hastings used compulsion.—Cheyt Sing fled from his dominions. The princesses of Oude being accused of abetting Cheyt Sing in rebellion, Hastings confiscates their treasures. Hastings also detached the Mahrattas from the native confederacy. In the Carnatic, Sir Eyre Coote persevered in the career of victory, until the fatigue of his exertions brought on an illness that terminated in his death. The hopes of Hyder Ally being blasted, the disappointment preyed on his spirits and shortened his life; the combination was dissolved. In Europe the combined powers again attempted to unite their maritime force, but the vigilance of the British prevented success. Mighty preparations were made for renewing the siege of Gibraltar; an immense force undertook the enterprise with stupendous machinery, but all in a few hours fell under Elliot's red-hot balls. A blockade was then attempted, but a British fleet, supplying the garrison, rendered the project abortive.

All the belligerent parties became desirous of peace, and on the 21st of January, 1783, the preliminaries were signed. Here there follows a general review of the arduous contest, which our author regards as injurious to all the parties concerned. Britain, doubtless, was a considerable sufferer. "Great, however," says the author, "as were the burdens entailed upon Britain by the American war, the efforts which she exhibited when urged by necessity, manifested the extent and depth of her resources, the ability, skill, and valour of her national defenders, and the force of her national character." A great object, indeed, of our historian is, throughout his history, to demonstrate that Britain is invincible while she energetically exerts her powers. Holland, in the destruction of her trade, was a greater loser than Britain. Spain was by the war loaded with debts; but the most momentous evils were experienced by France. Our author again strongly illustrates the impolicy of France in provoking England to war.

"When at peace with England she had flourished; when attempting by war to achieve maritime superiority, she was discomfited, and not only expended the treasure of past peaceful industry, but anticipated future gains. If she were susceptible of instruction from the lessons of experience, never could hopefulness of seeking naval supremacy be more strongly impressed on her than by the American war. Never had Britain fought with so many disadvantages and impediments, yet she had retained the empire of the sea. The history, both of Spain and her own country, might have taught France the certain loss accruing to the maritime states from a contest with England.—As a naval war had always been injurious to France, her extraordinary efforts in that which was just ended, exhausted her treasury, and deranged her finances much more than was immediately suspected; but fiscal embarrassments, great as they were, proved eventually only instrumental to much

more formidable evils, which accrued to France from the part that she acted in the American war. The principles, which intercourse with American republicanism nourished, were much more mischievous to the French monarchy, than all the expences and losses which she had incurred; and, co-operating with doctrines before industriously spread, had a powerful efficacy in overturning the established constitution. The fall of the French monarchy, aristocracy, hierarchy, if not caused, was rapidly accelerated, by the American war."

The administration of Shelburne was deficient in strength: peace was the occasion of the famous coalition between the Fox and North parties. The object of this junction was to dictate to the King in his choice of ministers, and was at that time accomplished, and the coalition party came into office. This combination was severely blamed by Mr. William Pitt. Indian affairs continuing to occupy parliament, first completely exhibited the powers and habits that combined to render Mr. Dundas great and beneficial. He joined in opposing the coalition, and deemed Mr. Pitt, young as he was, the fittest person for possessing the supreme direction of affairs. At this time the Prince of Wales is first introduced to the reader, and a just and high tribute of praise bestowed on his talents, virtues, and accomplishments.

(To be continued.)

Account of the Introduction of the Cow Pox into India. Quarto. PP. 112. Bombay. 1802.

FROM Asia Europe derived the rudiments of arts and sciences, in general; as well as different articles of mechanical invention, and luxuries of physical production. Few are the returns made by Europe to Asia: but the introduction of the vaccine inoculation into that part of the world, as Governor Duncan observes, in a letter to the Company's resident at Bagdad, is "one important act of kindness." "If our influence in India," says he, "has ever entailed evils on the natives, this one important act of kindness on our part, ought to be viewed as no inconsiderable or inadequate compensation."

This sentiment is as grateful, as it will generally be allowed to be sincere, in the mouth of Jonathan Duncan, Esq. Governor of Bombay, the prime mover, the great patron and promoter of this merciful discovery in Indostan. Both the sentiment and conduct are such as might be expected from the whole tenor of his actions; of which it was the constant aim to combine the interests of the Company, with the well-being of the natives of India; and to improve the revenue of Britain, by respecting the prejudices of Indostan, and extending protection and encouragement to the inhabitants.

The editor of the treatise before us is Dr. George Keir, a member of the medical board at Bombay, who appears to have compiled and digested the work from personal experience, confirmed by the obser-

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vations of other physicians. In the Introduction, that gentleman justly remarks that .

“ There is no country where the small-pox proves so great a scourge as it does in India, owing not only to the climate, but the prejudices of the inhabitants. In Europe much had been accomplished by attention to a salutary regimen : here the unhappy sufferer is often deprived of the chance there might be of his deriving benefit from either regimen or medical treatment. The beneficial consequences, therefore, to be expected from the communication of so mild a disease as the cow-pox, in substitution of one so generally loathsome and fatal to all ranks of men in India, are great beyond calculation.”

Influenced by this important consideration, the Governor of Bombay wrote a letter to Mr. Jones, Resident at Bagdad, dated the 4th of March, 1801, in which he stated that “ if he could procure from Constantinople some of the matter of the cow-pox, so carefully put up in phials, or any other secure method, as to reach India in a state fit to give the infection, it would be rendering great benefit to India, where thousands annually fell victims to the ordinary kind.” Mr. Duncan, at the same time, suggested, that, perhaps, “ to secure the matter arriving there in a proper state, it might be expedient to have it renewed by inoculation at Bagdad.” He transmitted the substance of these observations in a letter to Lord Elgin, British minister at the Porte : therein he requested his excellency to countenance and assist whatever means, on his Lordship's application, the medical gentlemen at Constantinople, might judge the best adapted for securing the transmission of the matter in the freshest efficient state.

Lord Elgin replied to the Governor in a letter, dated Sept. 8th, 1801, and enclosed one quill containing vaccine matter, and, at the same time, stated, that his greatest hopes were through Mr. Manetsty, the Company's Resident at Bussorah. He had sent that gentleman the matter in the preceding year ; but it had failed. Nevertheless he had now fully established it at Constantinople : and, as a proof of his opinion of its mildness, he had inoculated with the vaccine matter his own child, on the 6th of September, though only born on the 31st of August. The matter of this infection he had put up in various shapes, and sent it to Mr. Manetsty, with directions to him to proceed in his experiments with these lancets, until the disease should take at Bussorah : and thence to send from and to the Governor what remained of them, together with some fresh matter, and also a book on the history and nature of the vaccine lately published at Vienna. Lord Elgin, likewise, directed vaccine virus to be forwarded, from time to time, to Mr. Jones, the Company's Resident at Bagdad : where Dr. Short, the surgeon, succeeded in producing the true vaccine disease, early in the year 1802. Dr. Short lost no time in forwarding virus to the Company's surgeon at Bussorah, Mr. Milne, who was also fortunate in establishing the disease at that place. Thus the vaccine matter, in a state fit for communicating infection, made its way from Vienna to Constantinople, from Constantinople to Bagdad, and from

Bagdad to Bufforah. The most difficult step yet remained, which was to produce the vaccine infection in Bombay, after a sea voyage, and after it had been kept for many weeks before it could be used. For some time, accordingly, the medical gentlemen at Bombay were not more fortunate with the various supplies which Mr. Milne sent them by every opportunity that offered, and with several packages that were at different periods conveyed from Europe. At length, however, the ship *Recovery* left Bufforah late in May, and the season being favourable for a quick passage, in three weeks reached Bombay. Between twenty and thirty subjects were inoculated with matter brought from Mr. Milne, in various modes, and by different surgeons, but only one instance of success occurred in all those inoculated. Anne Darshall, the child of a female servant belonging to Capt. Hordie, was inoculated by Dr. H. Scott, and, on the 8th day after, it appeared certain that India was in possession of the cow-pox. On the same day, (the 22d of June), five children were successfully inoculated with the matter. By order of the governor, a letter was published by the medical board, in different languages, for spreading general information of what had come to pass: and virus was forwarded to Bengal, Madras, Ceylon, and to all the other principal settlements, every week, until they had the satisfaction of learning that the vaccine disease was produced at Hyderabad, Masulipatam, at different stations on the island of Ceylon, and in other parts of India.

The zealous efforts of the government and medical board at Bombay, were seconded by the government and medical gentlemen in the other presidencies. In this laudable and most merciful career, Dr. Scott of Bombay, and Dr. Anderson of Madras, appear to have been eminently distinguished.

Every effort was to be expected for the diffusion of so great a blessing as the cow-pox; from the Marquis of Wellesley the prevailing expectation was not disappointed. By order of the Governor-General and Council, a notification was published in December, 1802, in the Persian, Hindoo, Bengalese, and Shemscrit languages, giving, first, a succinct history of the discovery, in which the curious, and to the Hindoos very interesting, circumstance, that this wonderful preventive was originally procured from the body of the cow*, should be emphatically remarked. Secondly, an explanation of the important and essential advantages which vaccination possesses over the small pox inoculation: and, lastly, an earnest exhortation to the natives of those provinces to lose no time in availing themselves of that inestimable benefit, scarcely inferior to any that was ever communicated by one nation to another.

It would be tedious and unnecessary to give even an abridged account of the steps that were taken to introduce the vaccine alleviation

* Held sacred in India. The same circumstance was properly displayed in the Bombay notification.

into the different districts; or of the cases, which completely proved that the cow-pox, when imported into the torrid zone, presents the same benignant character as in the more temperate regions of Europe. Suffice it to say, that it has been established throughout the whole of India, and every where found to be governed by the same laws.—Dr. Keir having traced from authentic documents the introduction of the cow-pox into Bombay, and its propagation from thence to all parts of India; describes the malady, as it had appeared to the medical board, to which he belongs, in its various stages, the symptoms attending its progress, and the means of distinguishing the true from the spurious kind.

It is well known that the diffusion and establishment of vaccine inoculation was very much opposed by many of the faculty in Europe. No such opposition appeared either in Constantinople, Bagdad, and Bussorah, or India. On the contrary, the medical men there co-operated, with activity and skill, for its dissemination. They were aroused and quickened, not to say ordered, by the civil government, who, it must be acknowledged, took the lead in this important matter. In the days of Paracelsus, squabbling physicians endeavoured, with success, to interest, and gain over to their respective systems, the authority of sovereign princes. This has been generally and justly condemned, but no one will blame Lord Elgin, Mr. Duncan, the Hon. Mr. North, or the Marquis of Wellesley, for supporting, with the whole weight of their authority, as well as of their intellectual powers, a discovery of so merciful a nature, and so wide an operation. It has fallen to Mr. Duncan's lot, from the central position at Bombay, to appear prominent among the friends and patrons of the great discovery. His fame has from hence been justly exalted, but the merits of other patrons not thereby diminished. In a literary journal it will not be accounted indecorous to remark, that all the persons in high political stations, above mentioned, are friends to the arts and sciences, both liberal and mechanical, and themselves adorned with literary accomplishments. Lord Elgin has availed himself of his residence in Turkey to explore and to procure remains of the most precious antiquity. Mr. Duncan appears, with great credit, in the transactions of the Asiatic Society. Lord Wellesley, before he went to India, was distinguished, not only as a speaker in parliament, but as the author of one or two elegant, spirited, and seasonable pamphlets: his efforts for the establishment of an university at Calcutta are well known, and his official dispatches, relating to both political and military transactions, rival the clear and picturesque narration and description of Livy. Mr. North's turn and talents have not been so publicly displayed: but he is well known by his friends to possess a classical taste, and to have made very considerable attainments in both Latin and Grecian literature. Literature not only humanizes, but expands and elevates, the soul, and disposes to the *ὁλοῦν καὶ ἀγαθόν*, whatever is excellent and becoming, as well as good. It is somewhere observed by Mr. Hume, that “whatever frailties may attend men of letters,

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letters, they are generally honest men."—"The study of the arts gives a certain elegance of sentiment, to which the rest of mankind are strangers. The emotions they excite are soft and tender." But, if ever it be a presumption in favour of any governor, that he is a man of letters, there are few, we believe, in Europe, and none among the natives of Asia, who will not admit the propriety of raising such characters to places of power and trust in India.

With regard to the editor or compiler of the publication before us, he appears in a two-fold character, a narrator of facts, and of a great event, and a medical observer. To those who are inclined to examine minutely all the circumstances of names, times, places, and various adjuncts relating to his subject, the mode of laying before the reader, materials as it were, and leaving him to build an edifice for himself, the mode of presenting us with a vast number of letters may, perhaps, appear good. To most readers it would have been more satisfactory to have set forth the introduction of the Cow-pox, from Vienna into India, in the way of history, or cause and effect. The obstacles or discouragement, on the one hand, and the means of surmounting them, on the other. In the prosecution of such a design, he would have spared the generality of his readers the disgust of repetition, and uninteresting and unnecessary circumstantiality, and a wide field would have been opened, for not only medical and physical views, but for moral and political reflections. It is not every young man that goes to India in the capacity of a surgeon, or physician, that is qualified to form and execute such a design. It might have been undertaken we should think, and would, we doubt not, have been well executed by such a man as Dr. Scott, whose medical studies were preceded by an education in literature and philosophy, or general knowledge.—Some little inelegancies, and grammatical inaccuracies, in Dr. Keir's style, may be well excused: on the whole, it is perspicuous, proper, and what we consider as no small recommendation, perfectly free from affectation.

In the character of a medical observer, he appears in a very respectable light, and his diligence in the charge committed to him, of prosecuting vaccine experiments, is very commendable and meritorious. But we cannot help repeating, that the means by which the Cow-pox, notwithstanding the difficulties it had to encounter, was introduced into India, should have been stated, in an historical manner, and the evidence that such were the means, should have been presented in notes, or with greater facility in an appendix. This, indeed, even with the omission of some letters, or stating only their substance or results, might, and probably would, have swelled the work to a greater size than the narrative: but this ought not to have been considered as any material objection.

Rules and Regulations for the Field Exercise and Manœuvres of the French Infantry. Issued August 1, 1791. Translated from the French. In Two Volumes. With Explanatory Notes, and Illustrative References to the British and Prussian Systems of Tactics, &c. &c. By John Macdonald, Esq. F. R. S. A. S. Late Lieut. Colonel of the Loyal Clan Alpin Regiment; Commandant of the Royal Edinburgh Artillery; and Captain of the Corps of Engineers on the Bengal Establishment. Small 8vo. Pp. 572. Plates. 16s. Egerton, London; Creech, Edinburgh. 1803.

THERE is no maxim more just or more general in its application than that of 'Fas est et ab hoste doceri;' but, at such a period as the present, in matters so essentially connected with our national safety, as the improvement in military tactics, it not only is right to derive profit from the instructions of our enemies, but it is highly criminal in those to whom the safety of the nation is entrusted to neglect any opportunity afforded by our enemies for deriving instruction from their lessons or example. Great praise, therefore, is due to those officers, who, possessing requisite knowledge and talents for the purpose, direct their attention to this important object. *They* appreciate but ill the nature of the times, who are not aware, that Great Britain cannot hope to preserve her rank among the nations of Europe, or even her existence as an independent state, by any other means than by becoming, to a certain extent, a military country. The erection of that formidable machine in the heart of Europe, the military despotism of France, employed almost exclusively for purposes of destruction, imposes the absolute necessity, on all surrounding states, of acquiring a military character, of promoting a military spirit, and of encouraging military skill, among their people. This has become the only means of self-preservation. Such being the case, Colonel Macdonald is eminently entitled to the thanks of his countrymen, for supplying them with a set of rules, a rigid observance of which has materially contributed to the success of the French arms on the Continent; and which, of course, are well calculated to improve the discipline of our own troops. The work is, with peculiar propriety, dedicated to the Duke of York; and to it is prefixed a long preface, in which the abilities and the principles of the author are displayed to great advantage. There he traces military tactics, from their origin to their present advanced state of perfection; and of modern tactics he regards Gustavus Adolphus as the legitimate parent. These were subsequently improved by the Prussian monarchs, and continued to be objects of close imitation, until the recent introduction of horse artillery gave, as it were, a new direction to the military art. A vulgar error, which cannot be entertained without danger, is corrected by our author, in the following passage.

"It has been frequently asserted by those uninformed on this subject, that the French have no regular system of tactics. Their uncommon success on the

the continent has been ascribed to power of numbers,—a revolutionary spirit,—rewarding and promoting military merit,—a system of terror,—and treachery in the ranks of their continental enemies.—Many, and probably all of these causes, operated powerfully in aid of a system of tactics mathematically accurate, uncommonly correct in arrangement, clearly and minutely described in detail, and simple when reduced to practice. The French system of tactics was composed from the compared experience of centuries; was issued under the monarchy; and during the revolutionary war, has been acted on, and adhered to, without undergoing any material alteration. Many of the general principles are analogous to those of the Prussian movements; but it will appear, on a perusal of these volumes, that the French tactics are more peculiar and unique, than borrowed, or founded on others: that they possess all the advantages of foreign systems, by the introduction of similar principles simplified in their application: and that the movements resulting from the operation of these principles, are safe, the shortest leading to the object in view, and, obviously, the least complex.—The primary principle in all tactics is strictly adhered to, viz. *that of moving over the shortest possible line, in the shortest space of time, with the least degree of bodily motion, consistent with the maintenance of ensemble, regularity, and order, during the movement that is executing.* This rule affords a test for ascertaining comparative excellence in tactics; and the inferences will be just, from being founded in science. There may be many modes of executing the same manœuvre, but there can be only *one* that may be deemed the best and most eligible. Independent of considerations of physical power, and particular habits of action, the movement combining rapidity and facility with security, connection, and compact order, directed on fixed points, will, ultimately, prove successful. Hence European nations have, at all times, borrowed from the systems of each other, and grafted on their own, such improvements as they deemed calculated to give to their tactics a character of superior excellence. These occasional meliorations, sanctioned by authority, and introduced with a judicious reference to national character and prejudices, improve the science of war, establish a military balance of power, and ensure the relative security of nations.”

The author demonstrates the justice of his positions by mathematical proof, which he exhibits in a manner that shews him to be a complete master of his subject. He suggests the expediency of establishing “a perpetual BOARD OF TACTICS, consisting of general officers, selected by, and acting under, the direction and controul of the commander in chief.” The objects which, in his estimation, such a board ought to embrace, are certainly of great importance to the military service; and, if the funds, now devoted to the support of the Board of Agriculture, from the establishment of which, little, if any, public advantage has accrued, were to be appropriated to the establishment of such an institution, it might be rendered highly beneficial.

In the opinion of Colonel M. the treaty of Amiens was good, because it “unmasked the views of the enemy, and has afforded a lull, a pause, and a breathing time, which have renovated the exhausted spirit of the nation, and will enable her to meet and terminate the contest with invigorated powers, new resources, and a magnitude of effort and operation beyond all former example.” Short, indeed, must

must have been that foresight, dull that apprehension, and lax that attention, which had not, long before the treaty of Amiens, discovered the full extent of the Consul's ambitious and profligate schemes. And we would seriously ask Colonel Macdonald, whether he conscientiously believes, that the evil occasioned by the vast reduction of our naval and military force, and by the surrender of so many important settlements, in consequence of the treaty of Amiens, to say nothing of the bad effects produced by that treaty on the minds of the continental powers, is compensated by the unanimity which now appears to prevail, and the establishment of an army of Volunteers? We think that a man of his knowledge and judgment will scarcely, after much serious reflection on the subject, answer this question in the affirmative. As to the effects of our *renovated vigour*, we are yet to learn what they are. We have been now eight months at war, without any one decisive act of hostility against the enemy, and standing purely on the defensive; a situation, unparalleled, we apprehend, in the annals of our country! The Colonel, however, while he exaggerates, in our opinion at least, the utility of a volunteer force, which, be it observed, we are very far from wishing to under-rate, admits and enforces the necessity of a numerous, regular, and well-disciplined army, to oppose to the veteran troops of France, of whose discipline and experience he gives a very formidable, though, no doubt, a very just, account.

"The translator proceeded to France when the excellent Highland regiment he belonged to was disbanded, in consequence of the peace of Amiens. His immediate object was, a minute and diligent inquiry into the present state of French tactics, and to witness their actual application to the evolutions and manœuvres of the armies of the French Republic. He found their tactics so extremely accurate, and so thoroughly and systematically founded on science, that he deemed it his duty to his Sovereign and to his Country, to give them publicity. The methodical arrangement of the work, offers a standard and model for compositions of this description. It proceeds in a regular connected gradation, from the first position of the recruit, to the complicated evolutions of the line. The references made in the progress of the work, to rules and principles previously established, enable the reader to comprehend clearly, what he is immediately considering, and to retain what he has already perused. The manual and platoon-exercises differ more from the British, than other parts of the system: but the general degree of similarity is such, that British officers will derive information and advantage from a studied and close comparison of the English and French rules and regulations."

There are some other small works, in the French language, which, the author assures us, contain much useful information in military matters, and a translation of which he, therefore, strongly recommends. But, surely, such translations should be ordered by the Commander in Chief or Secretary at War, and paid for by the government. If any useful instruction were to be derived by the French army from the
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translation of any British work, the Consular government would require no stimulus to undertake it.

Towards the conclusion of the Preface are some judicious reflections, and animated remarks, on the character of the Corsican Consul, and his views on this country. In a long note he quotes all the proofs that have been exhibited of the atrocious crimes of Buonaparté in Egypt, which cannot be too often presented to the public eye, nor too strongly impressed on the public mind. And to the respectable testimony of Sir Robert Wilton, Mr. Morier, Sir Sidney Smith, and Dr. Witman, he subjoins the following.

"A French officer of rank, now a prisoner in the west of England, whose name it would be improper to mention, has recently declared *publicly in a Coffee-house*, in the hearing of many respectable characters, who have stated the fact in the *public prints*, that he commanded a division of the French troops employed in putting to death, near Jaffa, in his estimation, full 5000 Turkish prisoners. This is a climax to evidence already but too decisive. Every book should record this tragedy of horror, and hold up to the execration of the 19th century this opprobrium to human nature, that can only be wiped away by the punishment of the most guilty of criminals.—A report has gone abroad that a certain description of Frenchmen (probably commercial consuls) were to set London on fire, in many places, in the event of an invasion. The loyalist-emigrants are men of probity and honour, utterly incapable of being, in any respect, concerned in so infernal a plan. So flagitious a project exceeds credibility. A pamphlet of repute has distinctly and impressively stated the circumstance, acquitting the emigre-priests, and tracing this laudable design to the benign and merciful agents of the great Pacificator. It is said that a certain chosen gang of these worthy students of modern philosophy, had instructions to exhibit this *sine qua non* of Machiavellism, all at the same instant. We leave the public to judge under whose directions and injunctions these *illuminati* were to give this warm proof of proficiency in their enlightened studies, of their inflammatory principles, and of devotion to the champion of Jacobinism, the *chief* of their diabolical sect, which can distinctly trace its origin to a *great incendiary*, to whom Milton ascribes the invention of cannon, gunpowder, and such harmless discoveries."

After detailing all the vast projects which Buonaparté had in contemplation for the ruin of this power, and which he meant to carry into execution in the year 1806, our author thus proceeds to state his present intentions.

"Buonaparté is sensible that the *game of chance*, in which his extreme irritability prematurely involved him, promises but a melancholy conclusion. He is averse to commit his personal dignity, and is secretly engaging the powers of Europe to mediate a peace, which alone may enable him to carry into effect the plans he has formed against this country. An invasion of Great Britain, and of Ireland, but unquestionably of the latter, Buonaparté will attempt, but not in person, for his personal courage is by no means highly estimated in France. Though the contest may be severe, no doubt whatever is entertained with respect to the issue.—Indeed a million of men in arms, actuated by a patriotic spirit, of which history hardly furnishes an example,

example, eagerly wish to meet the insolent foe, and, thus, to set the question of invasion *asleep, and at rest for ever*. Buonaparté, irritated by disappointment, and in order to employ his armies, will, probably, again set Europe in a blaze of general war. The issue may be, the reduction of the overgrown territories and influence of France, and the re-establishment of the general balance of power of Europe. If we remain *single-handed* in the contest, feeling his invading hopes disappointed; and influenced by *consequent* considerations of *personal* safety, he will, reluctantly, yield to terms, *safe and honourable* to this country. The discussions of a General Congress would be inimical to the best interests of Britain. The measure would prove nugatory and inadequate, and would lower and break that grand spirit which now pervades the kingdom. Foreign powers envy and hate our prosperity, and little good would result from a Congress possessing these feelings, worked on and managed by the malignant genius, and bribed, systematically, by the gold of Buonaparté; independent of the influence of the *ci-devant B* — of *A* — —'s seduction-corps of circumambulating *élégantes*. Malta is, now, totally out of the question. Sebastiani's impudent report sanctions our retaining that island for the preservation of our empire in the east, where we ought *immediately* to occupy Acheen-harbour, which the king of that country would readily agree to, and to fortify that key to India, and that valuable possession of Prince of Wales's island. *No peace can be secure that does not restore the guaranteed independence of Holland, Switzerland, and Italy.* Belgium may remain with France *on these conditions alone*. Buonaparté has always derived his principal successes from *armistices and cessations of arms*. His character is now sufficiently developed to shew that no preliminary articles can *safely* be signed. He declared himself Sovereign of Italy during the very time that the treaty of Amiens was negotiating. The terms of peace must be dictated with the sword in one hand, and signed with the pen in the other. Experience warrants this procedure. *Usage* constitutes the *common law* of nations, and regulates their general intercourse. — Our ancestors acknowledged this principle, and acted on it; but the authorities of departed Sages are often confuted by, and here must yield to the practical lessons of experience. We are placed in a political situation and relative state, at once unprecedented and difficult. Our Forefathers, at no period, had to deal with an incarnate fiend, an improver of the system of *Machiavel*, a Chief of modern philosophers; nor with a Mahometan, a Christian, an Infidel, an Atheist, or a Deist, characters assumed by one and the same person, when calculated to promote his individual interest and convenience."

We fully agree with the Colonel in opinion that without such a peace as he describes, and negotiated in the manner and in the spirit which he recommends, there can be no safety for this country, nor for Europe. His notions on this point, as, indeed, on all others which he undertakes to discuss (the treaty of Amiens alone excepted) are enlarged, manly, and correct. So just are his reflections and his suggestions at the close of his preface, that, ample as our quotations have already been, we cannot forbear to lay them before our readers.

"The French revolution, and the contest arising out of it, have effected a change in the habits, dispositions, and sentiments of European nations, unfa-

unfavourable to general and individual happiness.—Visionary theories of liberty have, by the ill-disposed, been made a pretext for removing the salutary restraints of sound government; for introducing impracticable systems: and for disturbing the tranquillity of the civilized world. The licentious and fallacious doctrines of a preposterous liberty have sunk deep into the human mind. Experience of their futility and destructive tendency is gradually weakening the impression. To establish equality would be impossible if it were endeavoured, and would be useless if it were possible. It forms no part of the great Creator's design. Two men cannot converse five minutes without feeling this truth. The mischief is, in a great measure, however, done, and must be guarded against. The well-disposed are sensible that equal laws and security to persons and property constitute the only liberty founded in reason. To defend this, they must remain associated in arms till surrounding nations re-establish a safe balance of power, and return to the habits of sober reflection. It is, probably, not the least striking excellence of the British Constitution that it can readily adapt itself to existing circumstances, without endangering its admirable structure and beauty. The public proceedings, during the turbulent period of the last twelve years, sufficiently evince the justness and force of this truth. Standing armies, which would have been formerly regarded with jealousy, are now wisely considered as interwoven with the constitution, and necessary to retain empire. France is an armed nation, surrounded by subjugated states, whose resources the commands. Her navy is low, but the period of its reformation may arrive. In this country it is eligible to calculate on this supposition. In commerce, agriculture, and manufactures, Britain will remain long unrivalled; but our independence must rest on a surer and more stable basis. The spirit of the nation is, and must be kept martial. England is safe while the military predominates over the commercial spirit. That this is the general feeling of the country, the multitudes in arms, inspired with an enthusiastic ardour to repel unmerited insult, are a sufficient proof. The mighty and proud spirit actuating and pervading all ranks of society, at this moment, is the natural result of a free constitution, and just laws. What is felt worth defending will be defended voluntarily.—France, at no period of the revolutionary exertion, had 1,000,000 of citizens in arms; and two-thirds of her soldiery were dragged in chains to her armies, and supported in action by brandy, the hopes of plunder, and the dread of artillery in their rear.—In cursorily turning over the pages of the English History, it appeared, that from the year 1116, to the present period; from 160 to 190 years nearly, out of the whole six hundred and eighty-seven, have been occupied by wars. This gives the average period of 21 wars, at eight years and a fraction. The cause of this melancholy truth may be traced to the ambition of rulers, the weakness of ministers, at various periods, and the operations of the evil passions of mankind perpetually in search of new luxuries and gratifications. Were nations more prepared for war, its return might be less frequent. Man is an *encroaching animal*, kept in check by resolute determination of opposition. A steady, permanent, hostile (or rather defensive) attitude would prevent aggression, and deter from an attack invited and encouraged by relaxation, indifference, and false security. The state of Europe renders it necessary that Britain should remain armed in peace. This principle is that only which will secure independence to nations. The regular army of Britain will remain, in future, on a high peace establishment; and

and from the well known character of the illustrious Commander in Chief, that army will always be kept in constant activity, high discipline, and the strictest order. The zeal of the officers keeps pace with the vigilance of the commander, and the nation may, as securely reckon on the discipline of the army, as on the courage and enterprize that distinguish it. The time assigned by the act of parliament for the annual discipline of the militia, can hardly be deemed sufficient for doing justice to that high-spirited and admirable body of men. It is humbly presumed that the constant exercise of *two months every year*, is the least that can be supposed indispensable for retaining this essential force in the *requisite state of discipline*. The volunteer description of the army it may be a measure of *sound and wise policy* to keep up, *judiciously limited*, and *eligibly regulated*. They will be composed of a class in society which will feel a laudable pride in maintaining those habits of discipline and order which may ensure the approbation of the Commander in Chief, and consequently of the country at large. This useful establishment will occasion little public disbursement, and will cherish and support the *general military spirit*, constituting, in the *changed state of human affairs*, the safety and independence of the nation. The maintenance of a superior navy it is unnecessary to mention; the very existence of the country depends on it, in the first instance. To meet such increased establishments, great expenditure is unavoidable, and great sacrifices must be submitted to*; but the reflection of a moment will shew that such must be cheerfully made. Every British subject who feels the value and blessing of liberty, guarded by the salutary restraints arising from the very nature of an unrivalled constitution, will contribute a proportion of his means to insure the general prosperity, or stand tamely prepared to surrender *all* to a mercileless and rapacious foe. Never was a war begun under fairer auspices than the present: and let it not be forgot that the happiness of Europe de-

* "When in Paris, I was informed by the money-changers, that they gave above their current value in Britain for guineas, in order to melt them down. This practice yielded them a great profit.—To prevent the melting, and exportation of guineas, what is termed the *money-unit* might be diminished, that is to say, by a new coinage, the standard might be advantageously debased, by subtracting gold, and adding alloy. This measure would not materially affect the course of exchange, alter the state of the markets, or disturb the equilibrium supposed to subsist between metals in currency. The nominal value of silver, by adulteration and other practices of deterioration, has become out of proportion to its real value. It appears that gold has not become depreciated in the same proportion. A re-coinage of gold, on the principle suggested, would restore the lost balance between guineas and shillings; would check melting down and exportation; and would probably afford the safest means of removing the restriction on the Bank, which it may be dangerous to take off without some judicious precautions of finance. The standard has been *occasionally* altered. Guineas were originally issued at twenty shillings, being less than their value in silver. They were, *afterwards*, raised to twenty shillings and sixpence, from a scarcity of gold. The rate and value were *finally* fixed at twenty-one shillings, in the year 1728. Independent of securing the objects stated, the public would gain, *considerably*, by the measure recommended."

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pend on the *vigour* and *wisdom* with which it may be conducted, and above all, on the *terms* on which *peace* will be re-established.*

*"Hæ tibi crunt artes, pacisque imponere morem,
Parcere subjectis, et debellare superbos."*

The second volume is entirely filled with plates and explanations of them. The plates are very neatly executed, and the whole work has particular claims to the attention of military men.

Advice to Mothers, &c. By W. Buchan, Fellow of the Royal College of Physicians. 8vo. Pp. 419. Cadell and Davies. London. 1803.

IT is in the very first stage of infancy, a period in regard to which, artificial education, usually studies little more than the mere preservation of existence, that those influences are chiefly exerted on the mind and body, by which the individual becomes, in *after life*, robust and healthy, or sickly and feeble,—a genius, or a person of dull apprehension and slow languid faculties.

Nothing can, then, be more acceptable to those who have at heart the interests of true philosophy, and the welfare of the human species, than a work, like this, in which a long course of philosophical observation and experience, is, with the truest judgment, and with a

* "It is the policy of the cunning Corsican to conceal from his army, by cutting off all intercourse with this country, the patriotic spirit which pervades society here, and the active arrangements for defensive and offensive operations. He endeavours to persuade the French army of an ideal *superiority*, totally unfounded on any one historical fact, where the comparison is fairly made. Did this vaunted superiority exist in the wars of Marlborough? Has it appeared in any instance of *single-handed* contest on the Continent? Is it in Egypt, in India, or at Acre that we are to look for it? It subsists only, as it ever has, in the despicable vanity attached to the French character. If Buonaparté, H. B. Maret, and Co. issue decrees to construct docks where there is little water, they will, on the same principle of misleading a deluded people, propagate every species of falsehood. Their drummers are taught to despise our Army of Reserve and Volunteers, and to believe that they are all formed from Corporations and Municipalities, *actuated by a spirit unknown in France*. By the bye, the Tyrant is very inimical to liberty in the shape of a Corporation, for one of his very first acts of wanton cruelty was putting to death the whole Municipality of Pavia.

"Seneca, when banished into Corsica, wrote an epigram, descriptive of the character of the people of that island. *Revenge, rapine, falsehood, or treachery, and Atheism*, are the qualities he ascribes to the great Consul's countrymen in ancient times. It most evidently appears that Buonaparté has not only equalled, but far surpassed his ancestors in characteristic depravity:

*"Prima illis lex, ulcisci; altera, vivere rapto;
Tertia, mentiri; quarta, negare Deos."*

spirit of the most beneficent tenderness, applied to improve the physical part of the education of children, in that early period, in which they are, still, immediately in the hands of their nurses and mothers.

The management of children, so far as it belongs to the province of the physician, has ever been a favourite subject of the medical studies of DR. BUCHAN. The preservation of the lives of infants was the subject of his inaugural dissertation, when he was, more than forty years since, promoted to the degree of Doctor in Medicine, by the University of Edinburgh. His "*Domestic Medicine*," the most popular work on medical practice that has been produced since the æra of the revival of learning, was principally directed to explode those *specifics* of vulgar mystery and superstition, by which infant-life had been so often cut short, or its energies cramped and enervated, so as to tender all that followed, of existence, but one long disease. He gives, in the work now before us, the result of all that he has observed and tried, in the subsequent part of his life and professional experience, in regard to what may be done by mothers and those who assist in the parental cares belonging to mothers, in order to correct the physical ills to which their children are liable, and improve those physical advantages which they enjoy from nature in their earliest years.

The fundamental and systematic principles which this ingenious writer here lays down, is, that "in rearing infants, man should not intrude his *artificial* cares beyond the province within which it appears to have been the intention of Nature to confine them; and that, in particular, few or no drugs, scarce any thing but aliments should be administered to children, even in the diseases of infancy." He begins his advice to mothers from the earliest time at which their conduct can have any nearly immediate *reference* to the health of their progeny. Women can scarcely in his judgment hope to become, in the married state, the mothers of healthy children, if they do not, in maiden life, accustom themselves to temperance, cleanliness, exercise, the frequent enjoyment of fresh air, a careful abstinence from the use of paints to garnish the countenance, and a constant freedom of the joints, the muscles, and the whole outline of the personal form, from all constraining ligatures.

He proposes, in his second chapter, a series of rules for the conduct of women during pregnancy, which are worthy of a place in the dressing-room of every young married lady. They are founded on a consideration—of the relations of health and safety mutually subsisting between the mother and the child she bears in her womb,—and of the moral and physical importance of the trust confided to her by God and Nature.

On childbirth, his directions for the safety of both the mother and the infant are admirably judicious and humane. They are drawn from such a knowledge of the œconomy of Nature, and the reaction of its undisturbed energies, in that great physical event, as ought alone to be trusted to the advice of a physician. We cannot, here, enter

into the detail. But, it is of importance, that they should be carefully perused by all who expect a blessing on the marriage-bed.

The Doctor's observations on the nursing and rearing of children, are distributed under these subordinate heads: influence of air; warm and cold bathing; children's dress; injury from the early and unnecessary use of medicines; food proper for children; exercise and rest during infancy. Under these subdivisions is comprehended almost every principle requisite to guide human care in the nursing and rearing of children, in the first years of infancy. Much is here said to expose the unhappy errors and selfish practices of nurses and apothecaries, of which so many infant lives are, every where, the victims. The physiology, or natural history of the health of the child, the development of his organization, and his relations to exterior objects, are continually explained, in a pleasing intermixture with the precepts established upon them. It is impossible to shew a knowledge more just or more usefully minute in circumstances, of the genuine physical interests of infancy, than is here agreeably unfolded.

On the subjects of "dwarfishness and deformity," the author makes a most eloquent appeal to the reason, the taste, and the humanity of mankind,—of the fair sex especially. He mentions, among other striking facts, that he "never knew an instance of a child's attainment to a full size, that had been confined, during infancy, in swathes and swaddling clothes." "Every narrow lane," he states, "in London, swarms with rickety children."

In a chapter on the "baneful effects of an extremely delicate and enervating education," the Doctor enforces a series of excellent didactic observations, by relating the two cases of Edward Watkinson and Isabella Wilson, than which it is impossible for us to imagine two narratives more interesting, more unaffectedly elegant in the composition, or better adapted to illustrate the reason of that prudence in parental tenderness, which it is the scope of the whole chapter to recommend.

In regard to "employments unfavourable to health," Dr. BUCHAN pathetically regrets, that the children, especially the female children, of the rich, should be, in early years, confined to sedentary employments, for mistaken purposes of education; that hard necessity should subject the children of the poor to similar restraint, in the toil of earning their livelihood. Never did humanity and Christian charity more impressively plead the cause of wretchedness, than does this benevolent writer, in what he here urges in behalf of chimney sweepers' boys.

In an interesting chapter on the accidents by which the health and lives of children are liable to be endangered,—all the most frequent and most alarming of these dangers are pointed out, and the proper precautions to avoid them, and the most suitable means of remedy or extrication when they have actually happened, are explained with the greatest propriety and judgment.

In the ninth chapter, a number of valuable observations are suggested

gested for the amelioration of the condition of infants in foundling hospitals, and, if possible, to put an end to the present workhouse system of educating poor children. The Doctor mentions, from his own knowledge, that nine out of ten foundling children usually die before the age of maturity. He adds, that the late Mr. Jonas Hanway ascertained the number of the poor parish children that perish in the same manner, to be sixty-nine of every seventy.

In the last chapter of the book, the author proposes the institution of a charitable fund to be applied in relief and assistance to poor mothers tenderly rearing their own children amidst their toils to earn the immediate necessities of subsistence.

In an Appendix, Dr. BUCHAN modestly confirms his own sentiments on several of the principal topics of the foregoing treatise, by considerable extracts from a once popular pamphlet by the late Dr. Cadogan.

Our judgment of the value of this work has been already expressed in the enumeration of its contents. We shall add, that it is written in a style of purity, liveliness, elegance, and simplicity, free alike from all affectation and from all flovenliness, that has, to the writer of this article, a charm exceeding that of the style of any other didactic work he is acquainted with in English. The work proceeds every where in a strain of tenderness and pathos, mingled with a paternal prudence, and a medical good sense, which it were vain to expect from any but a man of genius, virtue, and genuine benignity of heart, unfouled and unabated by experience long enough to have remarked all the ills which man brings on his own health and life by his own folly. It has the merit, not very common with such books at the present time, of intermingling no taint of jacobin poison with the precept which it teaches.

A Sermon, on his Majesty's Call for the united Exertions of his People, against the threatened Invasion: preached at Christ's Church, Bath, Sunday, July 31st. By the Rev. Charles Daubeny, Minister of Christ's Church, Bath, &c. 8vo. Pp. 16. Rivingtons. 1803.

THE example of the good King Hezekiah, so well followed by Nehemiah, is here holden up, by this venerable "*Guide to the Church*," to the imitation of the people of this country, at a period of imminent danger, when those only can expect to be safe who place their trust in the Lord of hosts, the God of battle.

"The words of the text (Nehemiah iv. 14.) have been chosen as in some respects applicable to the present circumstances of this nation. An insulting and blaspheming enemy threatens to invade our coasts. A religious king, whose trust is in the LORD his God, is calling on his nobles, on his rulers, and on the rest of his people, to unite against the daring attempt. Thus far the cases may be admitted to be parallel. Let the same confidence in God, the same determined readiness of exertion, mark the

character of this nation on this occasion, that heretofore distinguished the Jews under the direction of the good Nehemiah; and the event in both cases will be nearly similar. When our enemies shall hear thereof, and the heathen that are about us shall hear these things, they will be much cast down in their own eyes, for they will perceive that this work is wrought of our God, and that the spirit of our forefathers is not yet departed from their children."

Having thus stated the only sure grounds of confidence, and farther pointed out the means of securing the favour of God, by a confession of our sins, and a deep repentance of the same, he proceeds to shew the value of those blessings for which Britons have to contend, by contrasting the situation of this country with that of France. Of the latter he draws the following correct and melancholy picture.

"After twelve long years taken up in the mad experiments of infidel reformers, who have proved to the world that they possessed only that vulgar talent of pulling down, without knowing how to build up; who, under the plausible pretence of introducing a better order of things into their country, commenced their undertaking, like true Sons of Beliah, in desolating the altars of the living God, and thence proceeded to all those outrageous excesses which never fail to characterize the natural man in his state of degradation, when let loose from the restraints of religion, and uninfluenced by the charities of social life: this complicated scene of infidelity, of anarchy, and confusion; of merciless cruelty and relentless fury; of confiscation of property, annihilation of orders, and proscription of persons; has, at length, terminated, as it is the will of God such rebellion against established society generally should terminate, in that most absolute despotism, which, under the much abused name of liberty, has become the reproach, the scourge, and the detestation of the world.

"Look into that degraded country, from whence this boisterous tide of desolation, which has long been caking up its mire and dirt over the surrounding lands, had its source; and you will see what are the blessings of a government, if government it may be called, built on the destruction of religion, of order, and all the relative duties of social life, and supported, in its short-lived duration, by the temporary, though desperate, expedients of plunder, of violence, and of lawless oppression. Look into that unhappy country, distinguished as it is by some of the choicest advantages of nature, and behold a people universally abandoned, wretched, and impoverished, after having been grossly cheated with the intoxicating, but perverted, words, *liberty* and *equality*; reaping the bitter fruits of their own senseless experiments; groaning under the iron rod of a fullen and sanguinary Usurper, whose word is the law, and whose sword is the executioner; cursing in their hearts the name which they are obliged to hail with their mouths; and compelled to the public sacrifice of their persons, their property, and their family comforts, for the purpose of carrying into effect that wild ambition, which, for the most part, they secretly deplore. And should any thing be wanting to fill up this disgusting picture of national degradation, behold the ministers of religion, of such a religion as this ill-fated country is now permitted to possess, with all the mock pageantry of superstitious worship, accompanied with the fullsome adulation of a prostituted priesthood, idolizing their infidel and apostate chief; dedicating to his service

ice the powers of that religion which he had formerly renounced; and, with the most signal profanation of holy things, holding forth to his faithless kins that sacred emblem of our profession, which, in a former stage of his ambitious career, he had in a manner trampled under foot. Behold these things, my Brethren, only with a transient eye, (and confident I am, this picture of national misery and degradation has been much under charged) and the contrast between your own condition and that here briefly placed before you, which must strike your minds, will teach you how to value those blessings, which, under the protection of an all-gracious Providence, the inhabitants of this nation have long richly enjoyed."

Nothing more would be requisite to induce the adoption of a right line of conduct, at this important crisis of our national fate, by the people of Britain, than to impress their minds, most forcibly, with the contrast, here briefly delineated. Wherever the mind is so impressed, inviolate attachment to our constitution, and deep-rooted abhorrence of French principles and French practices must necessarily ensue. In the subsequent part of his discourse, this sensible minister warns his congregation, that to the possession of important privileges the discharge of important duties is invariably annexed; and he earnestly, and most impressively, exhorts them to a rigid discharge of such duties, on the present occasion. Most truly and pertinently does he observe:

"The sovereign of the affairs of men has, doubtless, for wise reasons, been pleased to bring us into that awful and critical situation, that it will depend under God on our own spirited exertions, not whether the country which we inhabit, which has long been the pride and envy of the world, shall henceforth be ranked among the independent nations of Europe; not whether she shall continue to exist, what, thanks be to God, she now is, a free, a flourishing, and, for the most part, we trust, a religious nation; but whether she shall exist at all. Thus circumstanced, the lesson which you have learnt from your forefathers, you are now called upon to teach; to the end that others may learn it and be wise. It may be, and I trust it is, the will of that all-wise Being who ruleth in all the kingdoms of the earth, that the present pallid nations of Europe, roused by your example from that state of torpor and apathy, by which they have been disgraced, may, by one generous, united, and well-directed effort, crush at once that gigantic revolutionary monster, which has long been a plague, a terror, and an execration; and whose existence dread experience has proved to be absolutely incompatible with the peace, the interests, and the liberties of mankind. In such case, my Brethren, you will have the honour of being not merely the defenders of your country, but, as instruments in God's hands, the deliverers of the world."

In order, no doubt, to anticipate and confute the objections of those cavillers, who veiling disaffection beneath the mask of religion, assert that all reference to political subjects should be carefully excluded from the pulpit, (as if the Scriptures were not the basis of all political and social, as well as religious, duties!) the preacher thus concludes his excellent discourse,

"This, my Brethren, is language to which your ears have not been accustomed

customed from this sacred place. But when the arm of an infidel, a blaspheming, a merciless oppressor, speaking vain swelling words, is lifted up against a nation which hath the LORD for its God; when irreligion, anarchy, and lawless tyranny, are placed in array against religion, order, and constitutional freedom; our cause in such case being, in a word, the cause of God against that of the devil; the ministers of that God, though professionally ministers of the Prince of Peace, must, for the sake of the house of the LORD their God, become ministers of war, and sound the trumpet, as the priests of the temple heretofore did round the walls of Jericho, placing before you the examples of a Joshua, a Judas, a Simon, and a Jonathan, for your imitation. And should the people of this land, after the pattern of their pious leader, remembering that 'LORD which is great and terrible,' turn unto him with all their hearts, in a firm and steady resolution to serve Him faithfully all their days, they may rest assured, that He, who by his great power, and his strong hand, redeemed them on former occasions, will redeem them still. They may rest assured, that, as in the case of blaspheming Sennacherib of old, He, who hath chosen to set his name here, will either put a hook into the nose, and a bridle in the mouth, of this proud destroyer who is coming against us, and will lead him back by the way by which he came, to perish with deserved ignominy by the hands of his now idolizing slaves; or will lay him, with all his attendant plunderers around him, prostrate on your shores.

"So let thine enemies perish, O LORD; but let them that love thee, be as the Sun, when he goeth forth in his might;

"And let all the people say Amen, Amen."

A Charge delivered to the Clergy of the Diocese of Oxford, by John, Lord Bishop of that Diocese, at his primary Visitation, in June, 1802.—Published at the Request of the Clergy. 8vo. PP. 25. Hernwell and Parker, Oxford; and Rivingtons, London. 1802.

THIS Charge, which contains much excellent matter, opens with a brief review of the effects produced on the people of this country, by the dissemination of those anti-religious and anti-social principles, which the French revolution set afloat in the world. Of these the Learned Bishop appears to entertain very just and accurate notions; and the instructions given to his clergy for counteracting those pernicious effects, seem admirably calculated for the accomplishment of such desirable end. Speaking of the indiscriminate charity called forth by the pressures of the last war, united with a season of scarcity, his Lordship most truly remarks;

"Charity, meanwhile, lost much of its true character and proper operation; whilst, however munificently bestowed, as in truth it was, in full proportion to the exigency of the case, it seemed rather to be extorted as a demand, than granted as a boon and encouragement." This observation is not more just than the evil itself is lamentable in its consequences; and most properly is the attention of the Clergy directed to the task of bringing back things to their former state.

While

While the Bishop deplores the contempt of, or indifference to, all religion, to which the new principles gave birth, in some minds; he observes, that they produced an opposite effect on others;—and his observations on this subject are so truly descriptive of a very prevalent evil, and, at the same time, so perfectly consonant with the feelings and principles of every sound member of the established church, that our readers, we are persuaded, will thank us for transcribing them.

“ But with others, the impression has been so strong, as to create a new evil. The revulsion has driven them into the contrary extreme. They have imbibed a spirit of enthusiasm, and, led away by the warmth of imagination, consider others, who cannot follow them in the same track, as insensible of their duty, or deficient in it. They encourage therefore the irregularities of those, who act without commission, or beyond their commission; and, in seeking for greater purity of Religion, they wound the Church of these realms, established for its support. They find ready associates in all those who were before employed, through enthusiasm, vanity, or interest, in gathering congregations, or drawing after themselves a multitude of followers; or who are now inclined to enter upon the same task, flattering to the pride of Man. Out of this compound has arisen a set of men, styling themselves *Evangelical Ministers*; a title, which if assumed, as it is, exclusively of others, is in itself Separation and Schism. When they go farther in practice, uniting themselves into a party, and seeking to bring the persons and labours of all others into disrepute, it is Confederacy and Conspiracy. For it cannot, my Rev. Brethren, have escaped your notice, how eagerly they beset men of more serious dispositions than common, engage them in new connections, uniting the most discordant elements, and endeavour so to involve them, that their return may be difficult. The true character of the Church of England, I apprehend, is open and generous: leaving men to the natural causes of connection, and to the performing their duty in their proper province. My suspicions are excited, wherever I see indications of party. Then as to this preaching itself, presumptuously called *Gospel* preaching, so far as it has fallen under my observation, it consists chiefly of a jargon of words, drawn indeed from Scripture, but divested of all precision and meaning in the application of them, the same being repeated on every subject; and its whole character is totally different, and stands at the farthest distance from the original Gospel preaching; I mean the plain and rational discourses of our blessed Saviour, recorded in the Gospels, and handed down to us by his holy Apostles, as our grand exemplar of teaching. Its aim is directed to the imaginations of men, to cause them to think or fancy themselves inspired; a bold assumption of the special privilege of the Apostles and their immediate successors, and an intrusion into their pale. All this is accompanied with the grossest flattery to each other: Men of the most moderate talents, and of the meanest acquirements, are no sooner enlisted into this sect or party, whatever be its denomination, than they are taught to think themselves, and others are required to believe them, to be persons of commanding talents, and under no necessity of listening to the authority of others: their works, of the meanest stamp, are studiously disseminated, and as extravagantly cried up, even whilst they are such as a man of real learning throws aside with disgust. Meanwhile the sober and pious labours of the most respectable Clergymen, who happen to be of a different temper, are disregarded, their smallest faults are uncharitably exaggerated

aggregated, and unmercifully reviled. Let it not be said that I am dealing out reproaches; I am not solicitous to fix motives upon any man, much less to ascribe the same to all. I am willing to believe, that these things are with many, in their origin, the mere aberration of good and pious minds; but so far as they are the cause also of deviations from the true doctrine and discipline of the Church, I think it my duty, and I doubt not but that you, my Rev. Brethren, will also think the same, to obviate their effects. For their effects are undoubtedly pernicious, both in themselves, in the vain and idle notions which they engender; and because they tend to render the Clergy of the establishment odious in the eyes of their neighbours and parishioners, to bring into question, without authority, the merit or dement of their labours, and to take out of their hands those whom the Law has entrusted to their care. St. Paul himself, an inspired Apostle, and specially commissioned, was careful of exceeding his province. I must insist upon it, that if life and vigour be to be restored to Religion, and its salutary influence increased, it must be done by the instrumentality of the Church; that such is the law of this our national Church and Realm, and, I believe I may venture to say, of Christ himself. If reformation be wanted, it should operate through that channel. A greater effect may perhaps be produced on the sudden by irregular means, making use of the love of novelty, and other seductive arts; but in no other way can it be permanent and lasting. Such sudden effects are apt to subside into disgust after a time, and then into a want of all religion; at any rate, they depend upon particular persons, and cannot be expected to maintain themselves long. Let these over-zealous Reformers reflect, that while they bring every thing within private suggestion, they encourage in Religion the very principle, which in Politics has proved so fatal to the peace and good government of states; being no other than that of giving the reins to private opinion, in opposition to public authority. It is true, that we have here in the Scriptures a standard, which should operate as a check; but at the same time, when we look back to the various uses which have been made of these holy Scriptures, and the infinite differences of interpretation which have prevailed amongst those who profess in common to follow them as a rule, it will appear that there is great latitude for abuse and for mischief; and we have seen, that the vanity of private opinion let loose refuses at length to acknowledge even Christianity itself as its guide and check."

"This is the genuine doctrine of the Church of England; expounded with the pure simplicity and unadulterated spirit of a British Prelate. It is clear, evident, and certain. It has nothing of *doubt* or *ambiguity* in it. It savours not in the least of those "*points of doubtful opinion*," which, for the first time, we have been lately told, from high authority, subsist in the Church of Christ. What those points are we are yet to learn; we are *bigots* enough to believe that the doctrine and discipline of the established church are derived from divine authority; and that, though heretics and schismatics may make this a subject of *doubt*, there are, in fact, no more scriptural grounds for their doubts, than there are for the doubts of those who deny the divinity of our blessed Redeemer. We are not in the least surprized that many of our clergy should have omitted the strange passage in one of the prayers for the Fast-day, to which we here allude; but we should be surprized

surprized that such a passage should have made its appearance in such a place, if any thing could surprize us in these revolutionary times.— It is perfectly consistent, indeed, with the *liberal* and *conciliatory* policy of the age; the direct tendency of which is to disgust friends, without conciliating enemies. This extraordinary concession has already extorted the commendations of dissenters, who, no doubt, laugh in their sleeves, and look eagerly forward to the renewal of those happy days, when episcopacy hid her diminished head, and the genius of presbyterianism triumphed. We have, also, heard it gravely asserted, that the members of the true church have now nothing to fear, but from Romanists, Arians, and Socinians; and that, therefore, they should cordially give the *fraternal hug* to every other denomination of Protestants, under pain, we suppose, of being stigmatized as bigots, infected with the “rancour of religious dissention,” and foolishly contending for “points of doubtful opinion” and “forms of external worship;” if such be really the case, the sooner our Litany be reformed the better; for it must be a mockery to pray for deliverance “from all false doctrine, heresy, and schism,” since it will certainly be acknowledged, that there are other false doctrines, heresies, and schisms, besides those which are promulgated by Romanists, Arians, and Socinians. We, indeed, are decidedly of opinion, that, at this period, infinitely greater danger to the church is to be apprehended from the Calvinistic, and other *Methodists*, from those enthusiasts, so faithfully depicted by the Bishop of Oxford, than from either of the three descriptions of antagonists which have been represented as exclusively formidable to her. And we know, that we are not *singular* in this opinion. If ever there were a time, when there was a stronger necessity, than at any other, for *holding fast* the faith that is in us, the present, surely, is that time, when a horde of infidels threaten to overrun our native land. To produce *union* by the encouragement of *schism*, is a mode of acquiring strength which was practised, for the first time, in a neighbouring kingdom, some twelve years ago; and the effect was such as, we should have thought, would not have encouraged other nations to follow the example. But *liberalists*, it appears, like modern philanthropists, are confined to no country.— They are fashionable folks, and seem disposed to make *the Tour of Europe*!

The advice given by the Bishop for remedying these evils is as good as his delineation of the evils themselves is accurate. We shall extract the passage, and with it conclude our account of a charge which we have read with pleasure and with profit; and which we heartily wish to see circulated throughout the kingdom.

“But the conclusion which I would draw from these occurrences is, not only that you labour to avoid these defects and excesses in yourselves, and to correct them in others, but also that you consider them as an additional cause for vigilance, alacrity, and circumspection, both in your sacred functions and your whole conduct. Men will at least be less likely to scorn and vilify your teaching, if the genuine spirit of Christianity be seen to breathe in

in it : if you are neither content with cold morality, nor inflamed with enthusiasm, but set forth before your hearers, with plainness and simplicity, the promises and the privileges of the Gospel, and the lively faith of a Christian. The Church also and its discipline will be best recommended by your own obedience to the former, and practice of the latter. The discipline of the Church of England is that of a well constituted Church, and, if shewn in its native excellence, will itself declare its own use, and its subserviency to the regular practice and support of Religion. It will be less impugned by others, if your own attention to it is seen, and turned to good account — This precept is the more necessary, since many of the Clergy seem themselves scarcely to have studied its nature sufficiently, and to be duly sensible of its value. If you speak lightly of it yourselves, and treat it lightly, how is it to be expected that others should reverence or esteem it? It is true, that in this course you will meet with lets and impediments, and various discouragements, neither can you use the same arts with your adversaries. You cannot tell the foolish, that by a sudden illumination they are or shall be gifted with superior wisdom. You cannot flatter the wicked with the hope of a sudden and easy conversion. You must tell them in plain language that you know of no improvement, moral or intellectual, but that which accrues gradually ; you must preach the hard doctrine, that the work of repentance, to those who have plunged deep into iniquity, is a difficult task ; to be accomplished only by gradual advancement, and by the successive grace of God, granted in proportion to the use made of that already imparted. But, whatever may be the obstructions, it is your duty to persevere ; and, with the hope of assistance from above, I have great confidence, which experience both in public and private matters has confirmed to me, in the moral or religious maxim, whichever it is to be called, “ magna est veritas et prævalebit.”

MISCELLANIES.

Regulations of Parochial Police ; combined with the Military and Naval Armaments to produce the Energy and Security of the whole Nation. 8vo. Pp. 44. 1s. 6d. Hatchard. 1803.

THE author of this pamphlet seems to entertain more just views of the object of the present war, and the importance of the state for which we are contending, than of the origin of jacobinism, or the efficacy of police regulations. His reflections on the first two of these subjects of discussion are pertinent, judicious, and forcible. That it is the first wish of Buonaparté's heart, to preserve that power which he has acquired by the commission of unparalleled crimes, and that, when questioned by “ a philosophic Senator,” on his usurpation, he may have answered, “ I will maintain my power, to my waist in blood ;” and that his second wish, is the utter destruction of the British empire ; we can easily believe ; but that modern philosophy, or, rather, *philosophism*, and contempt of religion, had no share in producing the French revolution ; and that *jacobinism* owed its birth, not to the philosophical and religious opinions of its apostles or votaries, but exclusively to the multitude of idle and profligate persons in the metropolis, are assertions, the justice of which, notwithstanding the dogmatical tone in which

which they are here advanced, we cannot possibly admit, because they are a direct variance with historical facts. As to his regulations of police, it appears to us, that the remedy which he proposes would be nearly as bad as the disease. It is nothing less than the establishment of committees of resident inhabitants in every parish, chapelry, or street, the members of which are to be put in the commission of the peace, and vested with a kind of inquisitorial power, foreign from the spirit of our constitution, and not likely to be exercised with wisdom or prudence. All the existing authorities, we suppose, it is his will to destroy; as their services, by the creation of this multitude of new magistrates, a vast majority of whom must necessarily be ignorant of the duties of their office, would be rendered unnecessary, and their functions superfluous.

On what authority the author asserts that "the police has been strengthened, with obvious disadvantages," we know not; but we know that the evidence of facts might be adduced to demonstrate the gross fallacy and injustice of the assertion; and that the most important advantages have been derived, by the inhabitants of the metropolis and its vicinity, from the establishment of the police offices, and the powers vested in the hands of their magistrates. He contends, also, that the rigid police of Paris, under the old government, only tended to encrease the wretchedness of the people, because, forsooth, "they were wholly employed in evading or deceiving" the officers of police. By parity of reasoning, it might be contended, that the severity of our laws against theft, and the active means adopted by our police for the detection and punishment of thieves, must increase their number and their dishonesty. But such observations are really too ridiculous for serious argument: yet amidst much flowery declamation this pamphlet contains many just and judicious observations. The remarks upon the danger to be apprehended from the multiplicity of disorderly servants are well worth attention. When twenty thousand men are wanting to complete the army of reserve, it is a pity that application for recruits is not made to this fertile and abundant source.

Considerations on the Laws of Honour, occasioned chiefly by a late melancholy Event.

By a Military Gentleman. 8vo. Pr. 30. 1s. Ginger. 1803.

"THE true sense of honour" is here defined to be "the idea arising from a faithful discharge of our duties, the fruit of public services, founded on the strictest virtue." This definition is not very satisfactory nor very intelligible. True honour, we apprehend, cannot subsist without a happy combination of religious principle and moral integrity, giving birth to a gentlemanly feeling which deters its possessor from the adoption of improper conduct and the use of offensive language; rendering him studiously solicitous not to give offence, and, therefore, sometimes too prone to resent it when received. Where this proneness to resentment, however, is very observable, it proves beyond controversy that feeling is suffered to predominate over that principle, which should operate, at once, as its guide, its check, and its corrective. If the ascendancy continue and influence the conduct, the feeling of honour loses its distinguishing characteristic, and sinks into the slave of passion.

But never was a man more incompetent to the discussion of this delicate subject, than the writer of the pamphlet before us, whose conceptions are so crude, whose notions are so confused, and whose language is so irregular and incorrect,

incorrect, that we much doubt whether he understands himself, and are very certain that nobody else can understand him. "*Taste*," he tells us, "is the general attendant on this sense of honour; as what the one refines, the other generally heightens." What *taste* has to do with *honour*, or *honour* with *taste*, we really have not the sagacity to discover. But, it seems, "the low-bred wretch knows nothing of it; it is incompatible to (with) the feelings of mercenary men; their pursuits in life, their idea of mankind in general, and their interest quench the glowing flame: they bear of it in others, but only appreciate it when directed by popularity and public clamour. Laudable ambition is the only step to the attainment of it." If any of our readers can solve this enigma, they certainly have more penetration than we can possibly lay claim to.

Doctor Paley is an object of *pity* to our author, for having presumed to say, in his Moral Philosophy, that the law of modern honour "allows of every immorality; such as fornication, adultery, prodigality, drunkenness, and revenge, in the extreme; and that it lays no stress on the virtues opposite to them." "No," says our author, "the law of honour neither sanctions nor encourages any such proceeding." Nor had the Doctor asserted that it did so; he only observed that it *allowed* them, which, unhappily, speaking of honour in the modern acceptance of the term, is but too true. Our author, however, is a little at variance with himself, for though he here tells us that the Law of Honour neither sanctions nor encourages *revenge*, he had observed just before; "*Revenge*, it may be said, is sweet. I grant it—I allow it just, when openly and nobly pursued." *Revenge*, therefore, in his estimation, is both sanctioned and encouraged by the law of honour. But there is another law, rather more sacred, to which this Law of Honour is, in this, as in other respects, unfortunately in direct opposition; viz. the *Law of God*. Of all the evil propensities of the human heart, there is no one more frequently nor more severely reprov'd in the Scriptures, than *revenge*; and no duty more strongly inculcated, than the *forgiveness of injuries*. Duelling too, or the practice of cutting throats in cold blood, for which this pamphlet is intended as an apology, is as hostile to the spirit of the *divine*, as to the provisions of *human*, laws. The inferior consideration, therefore, of its tendency to restrain impetuosity of temper, brutality of manners, and frequency of personal insult, were that tendency as obvious as it is doubtful, could be of no avail, in the mind of a *Christian*, when the practice stands prohibited and condemned by divine authority. The following declaration, then, is worse than nonsense. "With respect to a recent matter, where is the man of honour that did not, at the moment, feel for the welfare of his country?" (What a miserable opinion must that man entertain of his country, who can believe its welfare or its honour to be affected by such an event!!!) "Where is the man who would not have considered his country dishonoured and disgraced by such a malicious persecution?" "The lives of several of the *most valuable* members of society" (i. e. duellists and their seconds) "sacrificed to the *bigotted idea* of a few modern reformists," (i. e. legislators, judges, and lawyers) "whose *hulibastic schemes*" (for carrying the laws into effect) "carry ridicule and contempt wherever they spread: men who *blasphemously dispute the omnipotence of God*," (by denying that God is the author of murder) "and suppose they are capable of assisting him by their advice and decisions, exacting vengeance, and inflicting punishments, according to their weak and shallow conceptions of right and wrong" (i. e. according to the laws of the realm, founded in this respect

on a divine mandate). "If their intention be good, their plans defeat their own purpose. Do they suppose that a well-informed and enlightened nation is to be governed by their speculations and opinions?" (i. e. the laws.) "Do they suppose that men of *education and science* cannot penetrate the depth of their views? Or can they for a moment suppose that the world will put on a melancholy aspect, merely because they themselves are hypochondriacal? Other men may see clear, though their optics may be disordered. It is not because a man has got the jaundice, that he can convince the world that nature has stained every thing of more saffron hue than ordinary." (No, nor because a writer is a *military man* can he render the wisdom of others subservient to his own prejudices, nor make them despise and disobey the laws of their country, because in his jaundiced eye, *they* ought to give way to the Laws of Honour.) "The cause is in himself—the overflowing of the gall, which, spreading through the system in too great abundance, taints the viscera, and tints the object on the retina." For our part, we would rather witness the effects of their *gall*, than of his *ink*!

We forbear, however, farther to analyse this miserable jargon, or to point the *moral* of it, because we hope and believe that the author does not understand the meaning and import of his own positions. The following plea, in support of duelling, is, we conceive, perfectly novel. And, indeed, to do the author justice, most of his notions and arguments have the merit of *originality*. "That long custom establishes a *legality*," (i. e. that frequent violation of a positive law is tantamount to an actual repeal of it, and establishes the legality of the act, for the condemnation and punishment of which that law was enacted), "is a *maxim* that our wisest judges and lawyers have ever considered as a *law* beyond all doubt. The laws of honour are of the most ancient standing, and certainly claim priority to the laws of the land, inasmuch as they are governed by the impulsive Director of Nature, matured by *cultivated understanding*, and just necessity: the action of the passions," (which it is the province of *genuine* honour to regulate and controul), "they are subject to no duplicity, artifice, or cunning; they form the tribunal of the heart, which allows of no alternative, no quibble or evasion, without incurring an everlasting stigma too intolerable to bear.—On these laws are formed the protection of all social intercourse, real virtue, society, good order, fellowship, civility, and, in fact, every moral comfort;" *cum multis aliis quæ nunc describere longum est*. We have certainly known many cases, in which the *action of the passions* has produced a violation of all these; but we really were not aware that it was ever productive of the wonderful effects here ascribed to it, and we heartily thank our author for the important information; in return for which, we will give him this plain and homely, though honest and salutary, advice;—*never more to take up the pen*; for, however noble and generous his feelings may be, and we assure him nothing can be farther from our intentions than to question their purity, or to wound them in any respect, he has not the faculty of so digesting his thoughts, as to give them an intelligible form, nor yet the art of so expressing his ideas as to communicate any portion of them to his readers.

We shall just add, for his *information*, that the prosecution of a surgeon, who attends a duel for the purpose of affording assistance to either party that may be wounded, monstrous and barbarous as it appears to him, is a wise provision of the law, intended to deter men from giving a sanction to the commission of murder. Therefore it is that every person present, when
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a murder is committed, without performing his duty, by doing his utmost to prevent it, is deemed a principal in such murder; and where a person kills another in a duel, which is murder in the eye of the law, the surgeon and seconds are, very consistently and properly, implicated in the guilt.

Advice addressed to the lower Ranks of Society; useful at all Times, more especially at the Present. By W. Burdon, A.M. 8vo. Pp. 22. 6d. Newcastle, printed. Oshell, London. 1803.

THIS is one of the most sensible, best written, and most impressive appeals to good sense against prejudice, that was ever addressed to any description of men. It is replete with truly philosophical observations, reflections sound and judicious, and arguments that cannot be refuted. Our only objection to it, is, that the style and train of reasoning, are rather too good for the persons for whose benefit the pamphlet is expressly written. It will not easily admit of partial quotations, or we should be tempted to extract very largely from it. As it is, we can only recommend it, most earnestly, to general circulation and to general perusal.

POLITICS.

An Irish Catholic's Advice to his Brethren, how to estimate their present Situation, and repel French Invasion, Civil Wars, and Slavery. By Denys Scully, Esq. Barrister at Law. A new Edition; with a Preface, Notes, and an Appendix, by a Member of the Imperial Parliament. 8vo. Pp. 100. M. N. Mabon, Dublin. Re-printed in London. 1803.

WE are indebted for a copy of this pamphlet to the kindness of an Irish correspondent, who assures us, that, though it professes to have been re-printed in London, to his "certain knowledge" it was printed and published in Dublin. From the same source, we learn, that "Mr. Scully's brethren, thinking that he had *too openly* avowed *their real* sentiments, bought up the first impression, before many copies had gone into circulation." It was probably on this account that it was deemed expedient to publish the present edition, with the notes and appendix, the object of which are to expose the false statements, and to detect the fallacies and contradictions, of Mr. Scully. So completely has this been done by the annotator, whom we suspect to be the same person, who wrote the able letter to Mr. Wickham, reviewed in our last number, (and since, we are happy to say, re-printed in London,) that very little is left for us to add upon the subject. We shall, therefore, briefly state, that while Mr. Scully exhorts his Catholic brethren to resist the French, of whom, and of whose "tyrant" (Bonaparté), he gives a tolerably just character, he urges such topics as are best calculated to inflame their minds, and to defeat the object which he professes to have in view; he also panegyricizes the Irish rebels, casts the most injurious reflections on his sovereign, and the most able and faithful of his subjects, and involves himself in a mass of absurd contradictions. Amidst all his professions of loyalty, too, he proposes to his countrymen, (p. 6.) "to discuss this question," that is, whether they shall act "WITH THEM OR AGAINST THEM," (the French) "not angrily but calmly." Now, this is a clear admission, that

every

every subject has a right to make his allegiance to his Sovereign a subject for doubt, consideration, and debate; in other words, that allegiance is not a *duty* incumbent on the subject, but a matter of *choice*. A doctrine, pregnant with treason and rebellion, and leading, inevitably, to demolition and anarchy. We pass over many other highly objectionable passages, and come to his most indecent observations on the King's conscientious adherence, upon a late occasion, to his coronation oath.

"It is not to be imagined", says Mr. Scully, "that a quibbling crotchet in an oath will circumscribe the justice of the beneficent father of his people, in despite of the reasonings of a Butler and a Newenham," (all confuted by the superior reasoning of an IRELAND and a REEVES,) "that the barkings of a Duigenan will long outweigh the warnings of a provident Pitt; that the fables of a Muirgrave" (Mr. Scully's name for *historical facts*) "will overbalance the testimony of a Cornwallis and a Castlereagh; that the virulence of a Reynell will overbear the authority of those great names, Mansfield, and Thurlow, and Burke. In a word, that the howl of ascendancy will drown the calm voice of reason and true religion." If there be any meaning in this miserable rant, it is this;—that our gracious Sovereign, when he refused to accede to the plans proposed by his late ministers respecting the Irish Catholics, and the repeal of the Test Laws, was influenced by the reasonings and persuasions of the persons here mentioned as favourable to such plans; when it is notorious that his Majesty's determination was declared long before the opinions of most of those persons were published. It is a fact not to be contradicted, that his Majesty, on this occasion, acted solely from the dictates of his own conscience; and his decision, as we then thought and said, and as we still think and say, reflected equal honour on his understanding and his principles. We are at a loss, therefore, for words to express our indignation at the audacity of a subject who dares to assert that his Majesty's conduct was founded on "a quibbling crotchet in an oath." Such an assertion might well become a man who regards an oath, as a mere matter of convenience, to be dispensed with whenever it interposes a bar to any gratification of pride or of interest; but in the mouth of a Christian, who regards the solemnity of an oath as every true Christian must, it is most abominable.

The judicious annotator well observes, on this subject; "How much it is to be lamented that our gracious Sovereign cannot as easily get rid of this quibbling crotchet, as our author's *hereditary King*, James II. when, in violation of his coronation oath, he, under the pretence of forming a *brotherhood of affection*, and of *conciliating religious differences*, attempted to erect a despotic government on the ruins of our constitution." He has extended his communications on this offensive passage of Mr. Scully's in the appendix; and, as the paper there inserted contains some useful information, and much judicious reflection, we shall insert the whole of it.

"As there are principles inherent in the Popish religion, hostile to the Protestant state, which have manifested themselves at sundry times in an alarming degree, and have endangered its existence, coercive laws have been made in different reigns, to check its growth, and to restrain its excesses.

"The prospect of a Popish successor to Charles II. raised a general alarm, and occasioned the enactment of the corporation and test laws, which passed in that king's reign.

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"The object of the former is to exclude Papists from any office relating to the government of any city or corporation.

"The purport of the latter, viz. the 30th of Car. II. ch. 2. is sufficiently explained by its preamble; "An act for the more effectual preserving the king's person and government, by disabling Papists to sit in either house of parliament."

"The insatuated conduct of king James, blinded with bigotry, and inflamed with the criminal ambition of erecting a complete system of despotism on the ruins of the constitution, confirmed all the apprehensions of the dangers arising from a Popish king. On his abdication then it was perceived, that much stronger measures than any hitherto resorted to must be embraced, for securing both church and state against this enemy to civil liberty and pure religion; and that some fundamental constitutions of the realm should be adopted, which should remain unalterable; to secure posterity, as well as the present time, against the dangers of Popery, which had at last worn out the patience of Protestants, in repeated struggles to maintain their religion and liberties.

"From the omnipotence of parliament, it is impossible to make unalterable laws; for every succeeding legislature has the power to alter those which the former had enacted.

"Though the supreme power, which is vested in the king, cannot be restrained in ability, the person who exercises it may be withheld by the check of conscience.

"The politicians of that day perceived, that they had no way of securing unalterably the Protestant religion, nor any way of binding posterity, but by binding the king, who, in succeeding times, might set himself against every attempt that should be made, even by his ministers and parliament to repeal the Protestant constitution, which they then intended to establish for ever. They stipulated, therefore, with the king, to bind himself in a solemn oath at his coronation, to do his utmost to maintain it: and they resolved, that the same oath, being taken by every succeeding monarch, should operate as a renovation of the obligation which they wished to perpetuate; so that whatever alterations in religion future parliaments or ministers might be inclined to make, the king might find a full excuse and justification in his oath, from which no human power can absolve him; for not acceding to them.

"That part of his oath which respects religion, is administered to him by the archbishop, at his coronation, in the following words:

"Will you, to the utmost of your power, maintain the laws of God, the true profession of the gospel, and the Protestant religion established by law? And will you preserve unto the bishops and clergy of this realm, and to the churches committed to their charge, all such rights and privileges as by law do, or shall appertain unto them, or any of them." The fair and evident construction of this is, that the king shall maintain the Protestant religion, *established by law*, and not *as shall or may be established by law*; for when this matter was under debate, some members wishing to give the king the fullest latitude to sanction any laws that may be afterwards passed for making any alteration in religious matters, contended that the paragraph should be worded in the last manner; but the amendment was rejected, for this reason, that the oath would be a nullity, and that the object of it would be defeated if that were admitted. It has been said, that some alterations have been already made in the indulgences granted to Roman Catholics; but

but there is a material difference between repealing the severe penal laws, and in giving the Roman Catholics such a degree of political power, as may enable them to subvert that constitution, to which they have ever shewn a decided hostility.

" His Majesty's determination, then, is founded on a conscientious adherence to the obligation of his oath, and it is exactly coincident with the opinion of the parliament that passed it into a law.

" Mr. Scully makes light of this, and calls it a crotchet in the coronation oath, because he knows, that in his church it would be easily got rid of, by an absolution or a dispensation, which his hereditary king, James II. had recourse to, when, in violation of his oath, he was proceeding to overturn the constitution in church and state.

" A few instances will shew how common this practice is in the Romish church.

" In the 15th century, Vladislaus, king of Hungary, made peace with Amurath, the Turk, and they bound themselves mutually, to adhere to it by a solemn oath: Pope Eugenius IV. persuaded Vladislaus to violate it, having assured him, that no faith should be preserved with a heretic: and he sent cardinal Julian to him with an absolution from the oath.

" The Hungarian monarch then perfidiously attacked the Turk, expecting to find him unprepared, but the latter was so fortunate as to gain a complete victory after a severe conflict, in which Vladislaus and the Cardinal lost their lives.

" After a war of 30 years, the Emperor, and the Roman Catholic princes of Germany, concluded a peace with the Protestant princes, in 1648, and they bound each other, by a solemn oath, to the observance of it; but the Pope pronounced the oath to be null and void, because it was made to heretics.

" When Stanislaus lost the crown of Poland, in 1709, by the defeat of Charles XII. at Pultova, and Augustus, Elector of Saxony, regained it, the Pope absolved the Poles from the oath of allegiance which they had taken to the former; and Augustus having previously taken an oath to renounce it for ever, he also obtained an absolution from it.

" By the preliminaries of the treaty of Utrecht, between the Emperor and Lewis XIV. it was agreed, that the Protestants of Germany should enjoy the same privileges which had been granted to them by the peace of Westphalia, in 1648; but the Pope having been informed of it, wrote the Emperor an epistle, in which he declared the treaty to be null and void, though it had been repeatedly ratified or secured by an oath. This epistle is to be found in Vol. II. p. 179, of the Briefs and Epistles of Clement XI.

" On the 2d March, 1790, Mr. Fox made a motion in the house of commons, for the repeal of the corporation and test laws. In the course of the debate, Mr. Pitt said, " That the point at issue plainly was, whether the house should, or should not, at once relinquish those acts which had, by the wisdom of our ancestors, served as a bulwark to the church, the constitution of which was so connected and interwoven with the interests and preservation of the constitution of the state, that the former could not be endangered, without hazarding the safety of the latter." " The extent of the Right Hon. Gentleman's principles went to the admittance of every class of dissenters to a full and complete equality, and even to the admittance of them who might conscientiously think it their duty to subvert the established church. The Right Hon. Gentleman's principles went not only

to the admittance of Roman Catholics, but Papists, properly so called; (and he observed, that there was no material distinction between the two) the latter acknowledging the supremacy of a foreign, though an ecclesiastical prince, who, according to the Right Hon. Gentleman, *with all the odious, detestable, and dangerous opinions, which belonged to his church, ought not to be kept out of the most important and official situations; before the commission of some overt-act against the constitution, manifested by force of arms in the open field, by which the policy of prevention would be done away, and a dangerous door opened to the absolute ruin of the constitution.*"

"It is unaccountable, and no reason has ever been assigned, why this great statesman and his party, changed their opinion on so important a measure, in the year 1800. From the year 1792, to the year 1798, *all the odious, detestable, and dangerous opinions, that belong to that church, had appeared in treasonable conspiracies, and by the commission of overt-acts against the constitution, manifested by force of arms in the open field; and yet, instead of confirming him in the opinion which he then pronounced with so much energy, in condemning Mr. Fox's motion, they seem to have operated so strongly as inducements to sanction and embrace it, that he relinquished his situation, because he could not succeed in carrying the object of it into effect.*"

Our readers will recollect our reflections on this subject at the time; when we freely censured those statesmen, with whom, on almost all other points, we had the good fortune to agree; and as freely commended his Majesty's present ministers, with whom, on almost all other points, we have had the misfortune to disagree. Let this conduct, at once, serve as a proof of our consistency and independence; and as a complete answer to those Jacobin calumniators, who have accused us of being the mere tools of a party, and the abject slaves of a minister!

One other observation on Mr. Scully's pamphlet, and we dismiss it, we hope, for ever. In page 59, speaking of the Romanists of Ireland, he represents them as "containing *four-fifths* of the population and hereditary *loyalty* of the country;" which representation extorts the following remark from his judicious censor.

"The Irish Romanists have made a constant practice of giving an exaggerated statement of their own numbers, and of lessening that of the Protestants. It is well known that they fall short of three to one. Dr. Burke, Romish Titular Bishop of Ossory, published a book in Latin, entitled *Hibernia Dominicana*, in the year 1762; and he states, that an exact enumeration was made of the Protestants and Papists of Ireland, in the year 1731, and that there were, actually, at that time, seven hundred thousand, four hundred and fifty-three Protestants, and one million, three hundred and nine thousand seven hundred and sixty-eight Romanists;—and he acknowledges, that the proportion on the side of the Protestants had very much increased, by the operation of the penal code and the charter-schools, between the years 1731 and 1762. By an enumeration made by Government in 1732, it appeared that they were in the proportion of two and a half to one."

We shall conclude our account of this mischievous pamphlet, by laying before our readers one notable example of the mode adopted by Mr. Scully for allaying the discontents of his brethren, and exciting them to deeds of loyalty.

"When they dwell upon the charms of Catholic emancipation, and use it as a bellows to blow up the sparks of discontent into a blaze of disaffection; when they point at the foul stigma of unmerited suspicion, which the penal

penal code casts upon your gentry and your whole body; when they advert to the acrimony which it fosters in the walks of private life; when they remind you of the burdensome land-tax which you pay—in districts, where the lands are occupied solely by Catholics; at the discretion of vestries, from which the laws exclude you; for the repairs of churches, where service is rarely, if ever, performed, and then not half a dozen Protestants attend, and for which repairs another, and an ample, fund is already appropriated by the law; when they speak of the hazard to your property, and to the administration of equal justice, incurred by your disability to fill the situations of the sheriff and under sheriff, and all corporate offices; when they call your attention to your general exclusion from professional honours, from the dignified posts in the state, and from all share of the legislature, whereby your public spirit is damned, your literary ambition quenched, and your honest industry is bereft of its fair rewards in the advancement of yourselves or of your children, when all those sore topics are assembled and arrayed on the side of your invaders—say to them in a firm tone, that those of your communion who feel those burdens and privations the most acutely, and, both from public and personal motives, desire their removal most earnestly, will not consent to be disturbers of their country's peace; that, above all, they will not seek redress at the expence of honour, of loyalty, and of humanity."

If this gentleman be accustomed to plead the cause of his clients at the bar with the *same* ingenuity and zeal which he here displays in pleading the cause of *loyalty*, it can never be a difficult matter to anticipate the verdict of the Jury!

Observations on a Ministerial Pamphlet, entitled Cursory Remarks of a near Observer upon the State of Parties during the Administration of the Right Honourable Henry Addington. By an anxious Spectator. 8vo: Pr. 4s. 2s. Ginniger. 1803.

A brief Answer to a few Cursory Remarks on the present State of Parties, by a near Observer. 8vo. Pp. 56. Budd. 1803.

WE were the first to expose the fallacies and falsehoods of that contemptible production, entitled "Cursory Remarks," &c.* which, by the arts and influence of party, has been forced through several editions; and, after pointing out its leading defects, we expressed a hope that some political writer of competent ability would undertake its complete analysis. That hope has been, in a great measure, fulfilled, by the authors of the two pamphlets before us. The first of these is dedicated to Mr. Pitt, to whom the author says; "It is for me to consider you as you have been, the great minister of a great people! and as you now are, under Providence, their hope and refuge in the day of trial! Nor am I here afraid of being charged with flattery; as a statesman, your country knows that you are above it; and he who addresses you feels that those times are no times for compliment." So feel *we*;—if at any time the plain, though unpalatable, language of truth, be more particularly seasonable, and flattery more reprehensible, than at another, it is at a period big with difficulty and with danger;—and that the present is such a period no man in his senses will deny.

* See ANTI-JACOBIN REVIEW, Vol. XV. P. 407.

The broad and bold assertion of the *Near Observer*, respecting the unqualified support promised by the late ministers to the present, is the subject of much argument by both the writers whose productions are before us. They both reason upon the improbability of such a promise being given by such men, and their reasoning is strong and conclusive. We, too, our readers will remember, took up nearly the same ground, and, from our knowledge of the characters of the individuals in question, did not hesitate to reproach the *Near Observer* with having advanced a palpable falshood. We have, since that time, made enquiries into the truth of his asseveration, and now repeat, *from authority*, that he did advance a flagrant and wicked falshood; no such promise ever having been made, nor any thing more than an offer of conditional support, accompanied by general expressions of good-will, such as might naturally be supposed to pass between parties who had been for years, and during the most critical times, in the habit of acting together. For the truth of this fact we pledge the credit of our work, and defy the whole host of Mr. Addington's friends and supporters, to contradict and confute it. It is needless, therefore, to descend from *fact* to *probability*. Of the treaty of peace, the author of the *Observations* remarks: "This treaty, the unhappily offspring of the present ministry, conceived in imbecility, carried in mystery, and brought forth prematurely, was welcomed with frantic joy, and giddy exultation by the thoughtless multitude; calculated 'ad captandum vulgus,' it came on the people by surprise, and produced the desired effect of raising the premier's popularity, who, dazzled by what he saw, and flattered by what he heard, bravely resolved, 'fine cortice nare,' and, at length, concluded the definitive treaty." But as the *Near Observer* had, *most prudently* it must be confessed, declined all discussion of the *merits* of these wonderful specimens of political and diplomatic skill, the *anxious spectator* follows his example. After defending Mr. Pitt against the false and frivolous charges preferred against him by his contemptible assailant, and illustrating his various positions with some humour, he concludes with remarks, to the justice of which it is impossible for us to accede. "As to the Catholic question, the bug-bear of the simple, and the stalking-horse of the hypocrite, I do not hesitate to pronounce that there is nothing in it dangerous to the liberty of the subject, or repugnant to the present principles of the British constitution: this assertion, indeed, I feel unnecessary, when I reflect who have been its supporters." That the noblemen and gentlemen to whom he here alludes acted from the most pure and upright motives, in their support of this question, we have never presumed to doubt; but that the measure which they projected would have produced a very different effect from that which they expected it to produce; and that it was also pregnant with danger incalculable to our Church establishment, we are fully convinced. And we hope and trust, that such a question will never again be agitated. Should it be discussed, we venture to predict, that its discussion will occasion more serious dissensions than any which have prevailed in these realms for a century past. We suppose, it is from the knowledge which the author has of Mr. Fox's good wishes to the cause of Catholic emancipation, that he offers that gentleman "the tribute of" his "praise," and expresses a wish to see him again in power! How he can reconcile such a wish with his condemnation of that peace which Mr. Fox so loudly commended, we cannot imagine. We call upon him to produce, from the whole of Mr. Fox's parliamentary speeches, from the year 1789 to the present day, one single passage which would be offensive to Buonaparté; and, we can assure him, that the

name of Mr. Fox, and the reputation of belonging to his party, are sufficient to procure the release of any of those prisoners in France, who have been detained in violation of the laws of nations, and in breach of every principle of justice. Let him say then, is this man a fit minister for the *British* monarch?

The author of the "*Brief Answer*" reasons more closely, and analyses more minutely than his associate. His defence of Mr. Pitt, and his noble colleagues, is complete; and considerable ability is displayed in his satisfactory mode of rescuing that upright statesman Mr. Windham from the false charges of inconsistency preferred against him by the *Near Observer*. We lament that our limits will not admit of an extract from this part of his pamphlet. They unfortunately compel us to limit our notice to two points, on which the *Near Observer* has particularly dwelled, and respecting which a great difference of opinion has prevailed. We mean, the disposition of the country on the accession of Mr. Addington to the ministry; and his proposals for a coalition with Mr. Pitt. The following representation of the first corresponds so fully with our own knowledge and observation on the subject, that until we hear it attacked by something more than vague declamation, and unsupported assertion, until, in short, we see the facts disproved on which it is founded, we shall continue to think it a *just* representation, and feel ourselves warranted in arguing from it as such.

"You commence your attack with a most melancholy display of the calamities and perils of the country, when the late ministers delivered in their resignations. That we had many difficulties to surmount, and many dangers to encounter, I am not disposed to deny; but I never will allow that the nation was exhausted with her exertions, or that the "*unhappy success*" (none but the Jacobins, we should have supposed, could have applied the epithet *unhappy* to the success of the British arms; but the misapplication, in this instance, evidently arises from ignorance and not from *disaffection*;) "*of our expeditions had created the highest distrust and dissatisfaction, as to the conduct of the war, and the capacity of the persons intrusted with it,*" The waves ran high, and the winds blew hard, but never was there a time when the vessel of state was more sea-worthy; never a period of greater unanimity or greater confidence in those who had the direction of the helm. The constant whinings for peace of the old opposition had nearly ceased, or were totally disregarded; neither the eloquence of Mr. Fox, nor the facetious rhetoric of Mr. Sheridan, could convince the people of the pacific disposition, humanity, and truly Christian virtues, of the ruler of the French nation. Look back on the proud, the haughty aspect of Great Britain, in the beginning of the year 1801; behold her combating, single-handed, not with the gigantic strength of France alone, but with the accumulated and united force of all the maritime power of the western hemisphere, and retiring from the contest, not defeated and disgraced, but crowned with success, and adorned with the brightest laurels of victory. Direct your eyes to the internal condition of the united kingdom; the two great councils of the nation almost unanimous in their approbation of the ministers and their measures; a commerce flourishing beyond all example; the monied interest placing implicit confidence in the great financier;" (who is to the present as *Brodignag* to *Lilliput*;) "the people submitting to the unavoidable burdens of war with content and cheerfulness; scarcely a murmur wafted against the throne and government of our august Sovereign, even by the breath of sedition and anarchy. At this period Mr. Addington came into power: the resources

of the state, if managed with ability," (and *without ability*, be it observed, no resources will prove adequate to the support of such a *lingering, lifeless* contest, as that in which we are, *at this moment*, engaged,) "being fully adequate to the great exertions required of it; its spirit and strength, if conducted with energy and vigour," (and, *without energy and vigour*, we hesitate not to say, a disgraceful peace is preferable to a war,) "being amply sufficient to carry us with glory and honour through the arduous and eventful contest in which we were engaged."

On the second point, the proposal to Mr. Pitt to resume his ancient post in the government, the remarks of this writer are equally just and forcible. His premises are strong, and his deductions clear; and the refusal of Mr. Pitt is placed in a proper point of view, and tried by the only true standard;—his ability, by his consent on the proposed conditions, to render service to his country. It is satisfactorily proved, by fair reasoning, that he could not render such service by such acquiescence. In fact, *we know*, that the negotiation failed entirely, from the resolution of Mr. Addington not to admit into the Cabinet those friends of Mr. Pitt, on whose admission Mr. Pitt insisted, as the sine quâ non of his return to office. And one moment's reflection will suffice to convince any rational being of the justice and reasonableness of Mr. Pitt's proposition. If he had acceded to Mr. Addington's terms, he would have been placed in a situation in which no minister before him had ever stood, and in which it would have been impossible for him to act with benefit to the country, or with honour to himself. Solely responsible, in the eyes of the nation, for the measures of Government, yet without influence, and having but a single voice in the Cabinet, in which those measures must originate, he might, and very probably would, have been, not unfrequently, reduced to the degrading necessity, of either supporting in the House, measures which he had condemned in the Cabinet, or else of publicly opposing his colleagues in office, and thereby producing dissensions that must have materially affected the public service. It was to avert this evil, and to render his services effective, that Mr. Pitt (whose disinterested integrity has long been proverbial,) refused to come into office without the aid of colleagues, whose talents had stood the test of long experience, and on whose principles and cordial concurrence he could place the firmest reliance. His conduct, then, was equally distinguished by honour and by wisdom; and towering, like the eagle on the cliff, he may look down with contempt on the weak efforts of the mole below to undermine the lofty eminence on which he stands.

This writer concludes *his reasoning* on this subject, which he manages with great ability, with the following rough, but significant, remark: "Mr. Pitt is no more to be blamed for refusing to act with Mr. Addington and his friends, to the exclusion of his own, than a mechanic would be, for refusing to repair a house with blunt and broken tools, when new and sharp-edged instruments lay at hand, the use of which was denied him."

Mr. Pitt is most ably defended towards the close of this pamphlet, against the attacks of the minister's friends, for what they ridiculously term an inconsistency of conduct, in supporting the peace, and in afterwards taking the part which he did take, in the debate of the 23d of June, on Mr. Patten's motion for the censure of ministers; "though" says our author, "it is evident to the meanest capacity, if not totally blinded by party-prejudice, that the two questions are not in the smallest degree connected, nor bear the slightest resemblance to each other. Mr. Pitt was of opinion that great
blame

blame attached itself to ministers, on account of the measures adopted, and the line of conduct pursued, subsequently to the definitive treaty; but he did not deem it a proper time to bring forward those charges and accusations. He did not wish to interrupt, with long disquisitions of past transactions, the great and important business, which demanded the whole attention of Parliament. He thought the country in so imminent a state of danger, that every consideration ought to be postponed to its defence.

"The new opposition agreed with Mr. Pitt, that the conduct of ministers deserved censure and reprobation; but as to the time, they differed. Mr. Windham thought their misconduct so flagrant, that no object could be of greater consequence, than for Parliament to disavow any share in the humiliating and disgraceful submissions of administration. It was hoped that his Majesty, perceiving that his present servants did not merit the esteem, nor enjoy the confidence of the nation, would be graciously pleased to remove them from his councils." He then exposes the falsehood of those who wish to promote a disunion between Mr. Pitt and Lord Grenville, and clearly proves, that the only ground on which they differed, the peace, being removed, there are a perfect conformity of principle, and concurrence of sentiment, between these eminent statesmen. His concluding reflections breathe a true British spirit, such as animated the noble breasts of our forefathers.

"Great and magnanimous minds are not agitated and disturbed by the low and envious passions, which occupy the thoughts, and destroy the quiet of those grovelling politicians, whose views, and whose wishes, extend no farther than themselves; the utmost scope of whose ambition is to preserve their places, who consider a refusal to concur in their opinions as a personal affront and injury. An enlightened and truly liberal statesman looks with admiration on those who have the courage and fortitude to avow and maintain their principles; he knows and feels the value of bold, upright, disinterested councils; he selects his associates in office, not for their ready assent and compliance, but for their abilities, talents, and manly principles; he requires not parasites, but friends, not inefficient placemen, but able and independent coadjutors.

"We are on the verge of a precipice; we are encircled with perils and dangers. Whilst it is yet in the power of human exertion to save us, before the sun of Britain's glory sets for ever, let no suggestion of mortified ambition, no effort of disappointed malice, prevent us from employing, under the ablest controul and direction, those means which providence has given us, to protect and secure our happiness and independence.

"I will not despair; I have still a hope, that, under better auspices, we may again emerge from the troubled sea of calamity and disgrace; when concession and submission are no longer the first articles of the ministerial creed. The season may again approach, when Britons shall abandon the dastardly and degrading love of peace, though purchased with infamy and dishonour; when defiance; the ancient characteristic of the British nation, shall be inserted in letters of blood on our triumphant banners."

This is the language of genuine patriotism, alike remote from the whine of sycophancy, or the howl of faction.

REVIEWERS REVIEWED.

Gifford's *Examination*, &c.

(Concluded from p. 213.)

MR. GIFFORD commences his "examination" with transcribing a passage from his epistle to the notorious Peter Pindar; from which it appears, that he was fully apprised of the treatment he was to receive; of which, to do him justice, he evinced a carelessness *furiously* bordering on contempt.

After noticing the "hatred and malignity in which the Critical Review has grown up," (*grown down*, we think, would be a properer term,) he gives some laughable instances of the contradictions, to which interest, or terror in the proprietor, has given birth; one of which we shall select.

"When the Pursuits of Literature first appeared, it was reviewed somewhat like the Translation of Juvenal. The author was insulted with the grossest terms, and confident predictions were made that the work would fall into immediate neglect: so ignorant indeed, and so impudent were the strictures on it, that they were generally believed to proceed from the pen of Peter; this at least may be boldly affirmed, that they were truly worthy of him. What is the result? that work, the memory of which was to expire, before the ink that marked its condemnation was dry, has been rising in reputation, from its first appearance; and, having reached the twelfth edition, has just compelled the Critical Reviewers, who have all the saving cunning of foolish knaves, to chaunt a palinodia: and now it is that "popular work," that "favourite work;" presently it will be that "admirable work!"

All this is very good; but we are surprised that Mr. G. did not take occasion to observe that their praise was as ridiculous as their censure, and had nearly as much claim to foresight. The Pursuits of Literature, we see, was a contemptible and short-lived performance; but a work, written in professed imitation of it, called the Millenium, or some such name, was, according to these sagacious "gentlemen," a treasure indeed! In poetry, in learning, in extent of reading, in felicity of quotation, it infinitely surpassed the former, and "would be read and admired when that was forgotten." Did any of our readers ever see or hear of such a work?

The Critical Reviewers charge Mr. G. with picking the pockets of his subscribers. To such an accusation, which could only originate in the low malice of the Bavian mentioned in our last, it seems strange that the translator should think it necessary to reply. He has done it, however, and so fully and triumphantly, that his miserable enemy has slunk abashed from the repetition, and preserved a trembling silence on Mr. G's, "dishonesty."

In a long and entertaining note on the subject of the 16th satire, Mr. G. casually observes, "Dodwele, we see, hesitates to attribute it to Juvenal; and indeed the old scholiast says, that, in his time, *many* thought it to be the work of a different hand." The Critical Reviewers, with a noble disregard of truth, and an ignorance surpassing belief, make Mr. G. say, that it was "the work of an old scholiast;" and they proceed to insult him upon their own stupid or malicious perversion of his words! With regard to the question

question itself, the authenticity of the satire, they appear as unable to decide it, as a child in leading-strings! Indeed, though the matter has been agitated by every editor of Juvenal for these fifteen hundred years, these "sagacious annotators" never heard of it before! What shall we say? Does Mr. P. like his associate Peter, grope for information in a night-cellar?

It is not our intention to follow the critics through their thirty or forty pages of rancorous abuse; this is done by the translator, who produces, as he proceeds, such damning proofs of their ignorance, malice, and, what we trust never stained the pages of any Review but the Critical, bare-faced forgeries, as must for ever ruin them in the eyes of every honest man, if there be yet one of that description who condescends to interest himself in their reputation.

In the translation which is read under the name of Dryden's, there are, it is confessed, many inadvertencies, but envy herself, we believe, could find but one passage that is downright nonsense. This—by an alacrity in blundering, peculiar to coxcombical pretenders to literature, these unhappy critics have selected as a specimen of "correctness!" p. 24. This is pleasantly touched upon by Mr. G.

We select the next paragraph, because it agrees with our own sentiments on the subject. We wish, indeed, the principle which the translator lays down, were universally acted upon.

"There's poor Corvinus, of patrician stock,
Tends, for a groat a day, a grazier's flock:
Tush, I can buy 'em all; &c.

"In this impure jargon speaks the freedman of Mr. Gifford.—We invoke the *manes* of *Phædrus*, for power to charm our grovelling versifier into a persuasion that the language of emancipated slavery is not necessarily disgusting." Crit. Rev. p. 191.

"This, I doubt not, was thought very clever by Mr. Hamilton*; but see on what fallacious foundations one fool builds up the reputation of another!

"Because *Phædrus*,—where did the critic hear of his name?—a man of modesty and learning, celebrated for the uncommon elegance of his style, and the ingenuity of his apologues, was a freedman, therefore his *manes* must be invoked to prove that the language of emancipated slavery is not necessarily disgusting. Gracious powers! to what a despicable pitch of barbarism must that country be reduced, where such ineffable stupidity as this is suffered to pass for criticism!

"It was this, among many other passages, that induced my friends to dissuade me from noticing what would only excite a momentary contempt by its rancour, or commiseration by its folly, and be forgotten for ever. That it would so, is certain: nay, it is already forgotten; and this consideration alone determined me to drag it forward once more to notice. It is

"* I should not have condescended to notice this man, if he had contented himself with being the vehicle of his agent's ribaldry; but when he comes forward (*as I know he does*) and insists on its being admired, he must not expect either his ignorance or his insignificance to screen him from the lash of contempt."

not for the true interests of literature, that obtrusive and malicious black-heads should be forgotten:—they should be gibbeted for the scorn of wise men, and the terror of fools. This has been always my opinion, and I rejoice when a name, whose impotence would not have preserved its rancour from oblivion for a day, is snatched from the gulph, and hung aloft in *terrorum*. Were this to be more frequently done, we should have fewer impertinent scribblers, and no Critical Reviews.

"I return from the digression into which the stupid analogy attempted to be made out between the rude and unmannerly gabble of the ignorant, insolent, and boastful upstart of Juvenal, and the refined language of the modest Phædrus seduced me; his manes, I trust, will be henceforth left to their repose: if the Critic have any farther invocations to make on the subject, Plautus, or Terence, or at worst Horace, may serve his turn."

The beginning of the second satire:

"Ultra Sauromatas fugere hinc libet, &c."

is thus translated.

"O for an eagle's wings! for I could fly
To the bleak regions of the polar sky, &c."

This the Critical Reviewers stigmatize as an "unfortunate commencement," exhibiting marks of "uncommon carelessness." Mr. G. simply replies, that he cannot discover them. We believe him.

In p. 47, the Critics say, "that the single word *poscere* swells in the translation into two lines." Mr. G. observes, with proper indignation. "*Poscere* is literally translated into 'beg a copy,' two words instead of 'two lines!' Ah, Sir!—but to be serious; if you are not the last of fools you must be the first of knaves. I believe in my conscience that you are both; and am sometimes sorry that I ever dirtied my fingers with you."

We formerly noticed the ignorance of the C. R. in their translation of the passage *Lectus erat Codro*; and were pleased to see that this specimen of their capacity for the trade they have taken up, had not escaped the lash of Mr. G. In a word, we believe with him, that there is not a school-boy in the kingdom so grossly uninformed of the nature of the Latin language, as this self-elected "tribunal" of critics.

In the course of his examination, Mr. G. observes, that his object is not to defend his translation, in which he confesses he sees much to amend, but to shew the incompetence of the critics;—this, after a careful review of his strictures, we scruple not to affirm he has done in every instance; and exhibited such proofs of falsehood, forgery, ignorance, and detraction, in their remarks, as must expose the writers, should they unfortunately be discovered, to "boundless derision" and contempt.

Borrowing a bastard kind of courage from the imaginary gloom of their hiding-place, the "gentlemen," as Mr. G. calls them, have ventured a reply to his manly and open-charge!—and such a reply!—such a struggle between fury and detection; such a ridiculous jumble of terror and defiance, as never yet disgraced the annals of the Ordinary of Newgate, or even those of the Critical Review. We shall "dismiss" it with that brevity which its folly merits, leaving Mr. G. to "anatomise" it more at large.

Mr. G. accuses them of forgery in numerous instances; they venture to reply but to one, and in that one they are again guilty of falsehood! In their first attack they were wicked with some spirit; they are now pitifully sunk,

sunk, and labour to sneak out of their guilt, by joining meanness to their other crimes.

"Mr. G." say they, p. 338, "accuses us of *intentionally* altering lines. We thus vindicate our good faith!!!" This vindication is worth the reader's notice. "In page 57 of the translation, these words occur:

"Why wait *THEY*,
Do we *NOW*."

Here, to screen their turpitude, the passage is again falsified: the words are:

Why wait they,
Do they not.

The reader sees the "honest" motive for this new sophistication.

"The inadvertence," they continue, "of our amanuensis, or celerity of the compositor, in page 322, of our Rev. has interted

"Why wait *we*,
Do we *not*."

Nothing, we will venture to affirm, was ever more untrue than this poor subterfuge; for though none can be more sensible than ourselves of the verbal inaccuracies to which a periodical publication like this is exposed, yet nothing is more certain (begging the critic's pardon) than that the variation in the present case was the effect of design; and we may add, of a very unworthy design too. The word *they* is twice (not once only, as is here falsely insinuated) changed into *we*, but the *w* of that, and every other word in the two lines, beginning with the same letter, is *most carefully* separated from the rest, and printed in a *different character*! Would an "amanuensis," or a "compositor" do this? lie, "gentlemen!" "the trick is rank." And thus they "vindicate their good faith," in the first instance!

But it seems "their readers will perceive that they had not the *slightest allusion* to the words *we*, p. 339." If they "perceive" this, they are truly worthy of the Critical Reviewers, who kindly took the pains, not only to insert the words in the text, but to print their initial letters in *italics*, for the "honest" purpose of ridiculing the alliteration which themselves produced.

Again, "Mr. G. asserts with *becoming veracity*, that (*by our own confession*!) to one edition our knowledge was confined;"—it should be our ignorance:—"but we were accompanied not only by Ruperti, but by *all the principal* editors of Juvenal!!!" p. 338. We beg leave to offer our humble congratulations on the notable use here made of *all* those editors! but does Mr. G. really say that their ignorance was confined to one edition?—it is seldom safe to take their word, and we shall therefore consult the work itself.

In p. 189, they bring a passage from the commonest and worst edition of Henninius. To this, which is their first quotation, they subjoin, "under the shadow of a note," that "*this edition will supply their future quotations*."

In p. 326, they are pleased to say, "that Mr. G. following Britannicus, &c. prefers *miranti* to *mirandis*." To this he replies,—certainly more to expose the affectation of such wretched quacks, than to give any importance to the passage, "What does the critic (still taking him for Mr. Parsons) know of Britannicus? I will stake my credit with the world, that he never

never saw his edition of Juvenal, and cannot tell at this moment what his text contains! He read in the notes to my translation (which is all he knows of the matter,) that Britannicus had justly explained *miranti*; and on this he sets up for a judge, forsooth! and with no other edition than that of Henninius before him, (this he confesses,) pretends to tell the reader what, and whom I followed!

It now appears that Mr. G. does *not*, as they say, affirm that the "critic's knowledge was confined to one edition," but that they had, by their own confession, only that of Henninius *before them*, when they made their quotations: and, indeed, it might seem a little improbable to a man of plain sense, that a "body" of Reviewers, "with *all* the principal editors in their company," (p. 338.) should borrow from the most incorrect that ever appeared! Of this, we believe, they knew nothing,—but *thus* in the second instance "they vindicate their veracity!"

The critics attempt no farther reply;—not a word of their ignorance in mistaking the noblest terms in the English language for "novelties imported by Mr. Gifford;" not a syllable of their infamy in quoting passages from the Baviad, and pretending they were taken from the translation of Juvenal! On these, and fifty other charges, they preserve a guarded silence; but in vain,—the *litera scripta manet*, and while the Critical Review exists, will be remembered to their utter shame and disgrace.

We have but one word more. The character of Bruce, they say, (p. 339.) "requires from *us* no support." This is fortunate; for never was there a set of blockheads so little qualified to give it. We use the word without ceremony; for we are nettled to see the noble trade of criticism profaned to the purposes of malice by every pert pretender who can creep into this prostituted Review. Mr. G. had shown, *beyond the possibility of cavil*, that in their *boasted* remarks on Abdollatiph, they did not understand, and could not construe, a line which they quoted from Juvenal. It will scarcely be believed, that the reply to this accusation of the grossest stupidity, should be trusted to the same poor inefficient creature who committed the blunder! and that to justify himself, this innocent should produce a second passage from the same satire, of which he is equally ignorant with the first, and of which the sense is the *direct reverse* of what he maintains it to be! What is Mr. Hamilton about? In the review of Mr. G's. Juvenal, we find the words *ne sutor ultra crepidam*, frequently repeated with great self-complacency. We have looked into the dictionary for their meaning, and find it to be, "*Let not the millar go beyond his toll-dish.*" The hint is not amiss; and we think he might apply it with effect to one, at least, of his "society of gentlemen!"

The passage is,

Sed qui mordere cadaver
Sustinuit, nil unquam hac carne libentius edit.

Sat. xv.

"This," they say,—"*and the assertion must excite boundless derision*,"—"has no relation to the man who came first or last, but is a distinct and *isolated* (where did the critics pick up this word?) observation, exposing the ferocious greediness of those whom *we* must still denominate cannibals," (p. 339.) False and absurd in every part! Who, after perusing such trash, which is too stupid for an answer, will not be inclined to think with Mr. G. that "the critic who talks so slipshodly of Juvenal, never read the satire

satire from which he quotes, and is ridiculously ignorant of its purport and design?" Exam. p. 70.

Fearful of a reply, the critics attempt to intimidate Mr. G. They threaten, after having "slayed," to "dissect" him, and in another place, to "overpower him with innumerable stabs!" These proceedings, so much in the spirit of genuine criticism, do the "gentlemen" infinite honour; they will, however, fail of their effect. We know nothing of Mr. G's. designs, but we are no strangers to his disposition. The bullying of a coward is with him an irresistible object of laughter; and the answer which the futile malice of the critics might have failed to provoke, will undoubtedly be elicited by the affected magnanimity of their threats.

The concluding passage of this egregious review diverted us not a little by its excessive folly. Mr. G. who let his name fairly and openly to his examination, expresses a wish that his anonymous slanderer would unmask. To this the reply, which must have been dictated by the genius of absurdity, is, "the duties of situation forbid us to unmask. His guilty cowardice, therefore,"—we pray our readers to observe this *therefore*,—"blusters most heroically, he is *secure*!!" This is logic with a vengeance. Mr. G. cannot see his enemy, *therefore* he is secure! He opposes his own name to an anonymous antagonist, who refuses to "unmask," *therefore* he is a coward! O te, Bolane! we pity thee much; but we pity thy readers still more, and Mr. Hamilton most of all.

Defence of John Reeves, Esq. against the Calumnious Attacks of the Monthly Magazine.

TO THE EDITOR

IT is not my intention to enter into any controversy with the writer of the article in the *Monthly Magazine* of the present month, which contains an affected display of the life, principles, and death, of the late Joseph Ritson of Gray's Inn, conveyancer; but as the publisher of that work, and his partisans, sedulously endeavour to persuade the world, that it is *now* conducted on truly loyal and constitutional principles, and that the *moral* rectitude of *their* minds will not *now* allow them on any account to admit *any* of the doctrines of the *new* philosophy to be inserted and propagated in it: I am induced to caution the public in that respect, and to request them not to give implicit credence to the assertions of the publisher or editors of that Magazine; for it is evident, notwithstanding the high character they have assumed, for the *perfectibility* of *their* nature, that they are *now* actuated by the same principles and motives which gave rise to its establishment, or that they are influenced by a most malignant spirit. This is not too heavy a charge against *at*work, which, while it professes to be the obituary of departed merit, is in reality the stigmatiser of living worth: nor is it necessary to do more to bring home this charge to the work in question, than to present the public with a short extract from the life and character of Mr. Ritson above alluded to.

"The admirable sincerity of his character was also shewn in many other particulars.—Having amply studied the laws and constitution of his country, he was on principle an enemy to the succession of the house of Hanover; and, without any prejudices of education to urge him, became a Jacobite from reasoning, at a time when the race of Jacobites, by descent, was nearly extinct in this country.—This unfortunate singularity he however discarded

discarded about the period of the French revolution; and till his death remained firmly attached to the principles of republicanism.—Mr. Ritton purchased, about the year 1785, the office of high bailiff of the liberties of the Savoy. In this situation it was his singular fortune to be connected with Mr. Reeves, the notorious leader of the *association for encouraging spies and informers, and for suppressing the freedom of writing and speaking upon political topics*.—Mr. Reeves was high-steward of the Savoy; and for his political conduct was regarded with no less antipathy by Mr. Ritton, than Malone and Warton for their literary misdemeanours. Mr. Reeves, a few years ago, resigned his office of high steward; and it was a favourite opinion of Mr. Ritton, that he, by his hostilities, had driven this redoubted champion from his station.”

Can any dispassionate man, Mr. Editor, who is at all acquainted with the character of Mr. Reeves, read the above extract, and not instantly perceive, that the writer of it, actuated at once by his prejudices and his ignorance, has attempted to lay an indiscriminate sacrifice of learning, patriotism, and taste, on the altar of folly and rebellion, and that he has, from his ambush, aimed a poisoned dart at a character of superior excellence; but let not this secret assassin rejoice either in his own security, or in the success of his attempt,—he shall soon be dragged from his covert, and the character of Mr. Reeves will rise superior from the impotent attack. We should indeed begin to doubt even the existence of a Providence, if this were not the case; for where is the man of genius or of virtue, who must not tremble for his own fate, if the profound author of the History of the English Law—he who has exhibited such clear, genuine, and extensive information, as characterises the Law of Shipping, and all his other works—he who dared to stand forth the avowed and open foe of that desperate horde that threatened, at the tyranny of the French Revolution, destruction to their country, should feel in his peace of mind or character, the slightest shock from so miserable an attempt:—but this cannot be, the country still remembers, and will long continue to feel, the benefit it has derived from the deep researches into its laws, the bold and energetic demonstrations of its naval and commercial strength, and the manly and successful labours in support of its political dignity, that have for so many years marked the conduct of Mr. Reeves, and raised his name to a deserved eminence amongst his countrymen. When it is recollected, that the moment at which Mr. Reeves placed himself at the head of that society, which this presumptuous writer has thought fit to style an “*Association for encouraging Spies and Informers*,” was a moment of unexampled danger to the country, and peculiarly needful of unremitting vigilance; one’s indignation is aroused at the scurrility and falsehood that mark the passage I have just extracted. Mr. Reeves, in thus undertaking to watch over a numerous, restless, and disloyal part of the community, exposed his person, his time, and his character, to every species of hostility that malice could invent; and such hostility perhaps, at that time, would have excited no surprise; but when, by his manly exertions, aided by those who associated with him, the danger has long since been ward off, when years have elapsed since the country has acknowledged his patriotic exertions, it must be the spirit of a character more than ordinarily wicked and audacious, that could dictate so foul a calumny on the character of such a man.

In times of a less threatening aspect, Mr. Editor, it would not perhaps have been worth while to have noticed this attack on Mr. Reeves’s character;

after; but when we know the enemy is endeavouring not only to overthrow us by arms, but to destroy us with the insidious poison of his principles, there is great danger in such essays on the passions and understandings of the inexperienced and unobserving, and it becomes necessary to expose and repel them with an anxiety that happier circumstances would not demand. It is by no means *my* wish personally, to cast any reflection on the memory of Mr. Ritton; but if men of his character and principles are to be held up to public estimation, and to be thus industriously recommended to public attention and example, it may, at no distant period, become a subject of deep regret, that the eminent talents displayed by the author of the Pursuits of Literature, and of those patriotic writers who established the Anti-jacobin Review, should have been suffered on such occasions to lay dormant, and that they had not been actively employed in counteracting such invidious attempts to bias the minds of the people, particularly at the present crisis, and in order that they may be apprised of the credit to which such venal representations in the "Monthly Magazine," and the work called "Public Characters," are entitled to.

These observations, and the secret machinations of certain characters, induce me to notice an advertisement which appeared in the *Courier* of yesterday, (although now a ministerial paper), announcing, that on *this day* the "Friends of the trial by Jury" were to meet at dinner at the Crown and Anchor Tavern, to celebrate the *acquittal* of Mr. Hardy the shoemaker. *Saturday Night, 5th Nov. 1803.* ALFRED.

N. B. Some of your readers, Mr. Editor, may perhaps recollect Mr. Horne Tooke's observations on Mr. Hardy's case, after he was acquitted, and some of them may likewise be enabled to communicate, through the medium of your excellent work, the number and names of the jurymen who were impanelled at the Old Bailey, on the trials before alluded to, and who returned or destroyed the silver medals which were sent them by _____ in consequence (as it is surmised) of their verdicts of acquittal on that occasion. The medals were spoken of at the time, and even by one of the jurymen in my presence, as beautifully ornamented, and highly finished.

MISCELLANIES.

STRICTURES ON THE TRAGEDY OF PIZARRO.

TO THE EDITOR.

SIR,

I HAVE every reason in the world to be satisfied with your kind attention to my communication on the "*Attorney General's pledge to bring forward a new Adultery Bill*;" and your early insertion of that communication encourages me to send you a few strictures on KOTZEBUE's popular tragedy of PIZARRO; which, on its representation during the last winter on the London Theatres, was found even yet to possess a very considerable degree of attraction, and to draw very brilliant and crowded houses. I cannot help thinking that the true spirit of this celebrated Drama is very greatly misunderstood by many of those who with reiterated delight attend its frequent representation: but as this misunderstanding cannot be preserved without considerable

considerable danger, I hope to be excused by all who are the sincere LOVERS OF VIRTUE for presuming to wield the Spear of ITHURIEL, and unmasking the features of the "*soul Fiend*" which have so long been artfully concealed.

Led away by the enthusiasm of the feelings, which many of the sentiments in this popular play are so peculiarly adapted to inspire, the superficial observer would hardly suspect that it is *one of the most subtle engines of immorality which hath lately appeared on the British stage.* Without any farther circumlocution I shall state that it is the character of ELVIRA which forms the objectionable part of this celebrated Drama. To give this heroine every fair chance of extricating herself from this charge, let her speak for herself.

ELVIRA, "the mistress of PIZARRO," owns, in the very beginning of the play, that her attachment to him is an "error"! and that her "incentive" is "PASSION" "INFATUATION," "call it," says she, "as you will!" *Passion and Infatuation* are ELVIRA's apologists for attachment to a man who had just been described as "ignobly born! in mind and manners rude—ferocious—and unpolished; though cool and crafty if occasion need;—in youth audacious;—ill his first manhood—a *Licensed Pirate*—treating men as brutes, the world as booty." "For a warrior so accomplished," ironically says VALVERDE, "'tis fit ELVIRA should leave her noble family, her fame, her home, to share the dangers, humours, and the crimes of such a lover as PIZARRO!!" Being more closely pressed on the subject of her attachment to PIZARRO, and VALVERDE declaring, he "still at that event must wonder"—she says—"Hear me VALVERDE!—When first my virgin fancy waked to Love, PIZARRO was my country's idol. *Self-taught, self-raised, and self-supported,** he became an Hero; and I was formed to be won by glory and renown. 'Tis known that when he left PANAMA in a slight vessel his force was not an hundred men. Arrived in the island of GALLO, with his sword he drew a line upon the sand, and said—"Pass those who fear to die or conquer with their leader." Thirteen alone remained; and, at the head of these, the warrior stood his ground. Even at the moment when my ears first caught this tale, my heart exclaimed, "PIZARRO is its lord!"

COURAGE, therefore, and MAGNANIMITY, were the grounds on which ELVIRA founded her affection. Had VIRTUE but been added to them, her choice would have deserved approbation: deprived of this indispensable requisite, they degenerated into desperate *Ambition* and brutal *Ferocity*.

ELVIRA, addressing herself to ROLLA, says—"Didst thou but know the spell-like arts by which this hypocrite first undermined the virtue of this *guileless heart!* How, even in the pious sanctuary where I dwelt, by corruption and by fraud, he practised upon those in whom I most confided—till my *distempered fancy* led me step by step into the abyss of guilt!"—"Didst thou but know my story, ROLLA, thou wouldst pity me!"

* The want of religion is not less conspicuous than is the absence of morality throughout the whole piece. Instead of looking up to Heaven, as the author of PIZARRO's good fortune, and which could in a moment have annihilated this "*self-supported hero*," ELVIRA, like other "*Modern Philosophers*," considers him as the maker, and supporter too, of his fortune. Blaphemous, ungrateful, impious, idea!!

All this appears very plausible, until very soon afterwards, addressing herself to PIZARRO, she says—"When thy parting hour approaches, hark to the knell whose dreadful beat will strike to thy despairing soul. Then will vibrate on thy ear the curses of the cloistered saint from whom thou stole me—then the last shriek which burst from my mother's breaking heart, as she died, appealing to her God against the base seducer of her child! Then the blood-stilled groans of my murdered brother . . . murdered by thee, fell monster—seeking atonement for his sister's injured honour!" &c.—Act iv. Scene 3.

After the enumeration of such horrid cruelties could it be believed, if it had not fallen from the lips of ELVIRA herself, that she could "bear affection" to such a monster? Hear her next recount "the sacrifices she made for his sake!" "Have I not," says she, "for thee quitted my parents, my friends, my fame, my native land? When escaping, did I not risk, in rushing to thy arms, to bury myself in the bosom of the deep? Have I not shared all thy perils, heavy storms at sea, and frightful scapes on shore? Even, on this dreadful day, amid the rout of battle, who remained firm and constant at PIZARRO's side? Who presented her bosom as his shield to the assailing foe?" Act. iii. Scene 3. Surely it is utterly incredible, if ELVIRA herself had not related it, that she could do all this for the murderer of her mother and brother!

The author of this play, as though desirous of confounding all distinctions of VIRTUE and VICE, RIGHT and WRONG, holds up this woman of "PASSION and INFATUATION," this "Mistress of PIZARRO," of the savage, blood-stained, unrelenting PIZARRO, to the admiration of his audience; and the celebrity of this popular drama proves that he hath succeeded in the attempt. From the mouth of this votary of *illicit love*, such noble sentiments of JUSTICE and HUMANITY are made to fall as could only fit gracefully on the lips of *Virtue*. Of this inconsistency the author himself seems to have been aware, when, at the conclusion of the *third act*, he makes ELVIRA say—"Tis well—'tis just I should be humbled—I had forgot myself, and in the cause of innocence assumed the tone of virtue. 'Twas fit I should be rebuked—and—by PIZARRO!"

In one thing the author of PIZARRO seems to have been consistent and true to Nature, that is, in depicting, in clear and glowing colours, the alliance which constantly subsists between LUST and REVENGE. In the soliloquy from whence the above extract is taken, at the conclusion of the *third act*, ELVIRA says: "How a woman can love, PIZARRO, thou hast known too well—how she can hate, thou hast yet to learn. Come, fearless man, now meet the last and selfest peril of thy life . . . meet, and survive, an injured woman's fury, if thou canst!"

O KOTZEBUE! KOTZEBUE! how hath the all powerful hand of TRUTH, in a weak and unguarded moment of irritability, wrested from thy heroine the covering of HYPOCRISY with which before she had concealed herself! How plainly does it appear from this passage that the sentiments of feeling for another's misfortunes proceeded from the head, while those of "fury" for her own "injuries" proceeded from the heart!!

It is perfectly in point to observe in this place that the fell passions of "FURY" and REVENGE never disturb the bosom of VIRTUE, whatever may be the "Injuries" she sustains, PATIENCE and RESIGNATION are the only arms which she calls to her aid: if on earth she is destined to be tried and purified by the fire of adversity, she is sensible, that however

unpleasant the trial may be, yet is it "good for her that she hath been afflicted:" she therefore bows with submission to the will of Heaven, and waits for that reward which is laid up for her in the highest Heavens. To her the best and highest consolation under the trials of this mortal state is, like that of the virtuous MEINAU, that "*there is another and a better world.*"

The scene betwixt ROLLA (who is VIRTUE and MAGNANIMITY personified) and ELVIRA in the prison is a fine one. ELVIRA having, in pursuance of the REVENGE threatened in a former scene, determined to assassinate PIZARRO, and brought a dagger for that purpose, meets unexpectedly with the brave ROLLA in the dungeon, in the place of his friend, who by means of the exchange of their habits had escaped. After some conversation, she commits the instrument of her vengeance to what she considered as the more efficacious hand of ROLLA, after she had used her utmost endeavours to excite him to avenge his country's wrongs on the person of PIZARRO. ROLLA asks, "Have *you* not been injured by PIZARRO?" "Deeply," says she, "as scorn and insult can infuse their deadly venom!" Who then can believe her assertion immediately following, that "the advances to the dread purpose" (of her vengeance) "*in the cause of human nature, and at the call of sacred justice!*" Well does the virtuous ROLLA urge—"The God of JUSTICE sanctifies no evil as a step to goodness". Great actions cannot be achieved by wicked means."

The sentiments of courage which ELVIRA displays when her scheme is defeated, and she condemned to cruel tortures for the share she had in it, are parts of the author's design to elevate ELVIRA to the rank of an heroine in the estimation of the audience, thereby the more effectually to conceal the culpable parts of her character. The precepts also of feeling and goodness which she is made to utter in the course of the play, naturally tend to engender an opinion, diametrically opposite to the first grand principle of morals, that "*those may be truly great who are not truly good.*"

The character of ELVIRA must therefore, for these reasons, be considered by the unbiassed and reflecting mind as a very great blemish in this celebrated drama; inasmuch as it is inconsistent and contradictory, violent and revengeful, and, by its total want of *virtue*, tending directly to promote the cause of *immorality*, and serve the interests of *vice*.

Mr. Editor, approving, as I heartily do, of your determined opposition to the alarming immorality of the present day, I feel convinced that the above *Critique* on the extremely objectionable character of ELVIRA in the popular Drama of "PIZARRO", will fall in with your ideas of it, and that however feeble the attempt to display it in its true light, yet the attempt at least will merit your approbation. Should you think the above deserving a place in your excellent and constitutional publication, you will encourage me to send you a few remarks on another of KOTZEBUE's popular Dramas, called "THE STRANGER:" in the mean time I remain, with every good wish for the success of your miscellany, Sir,

Your very obedient Servant,

July 7, 1803.

W. A. G. S.

* This is a noble sentiment, and diametrically opposite to the well-known jesuitical maxim, that we may perpetrate the greatest crimes, or do the greatest injustice, if we have but a good end in view: or, "*we may do evil that good may come of it.*" This is repugnant to the spirit of our Lord's gospel!!

Strictures on a Letter from "a Member of the Church of England."

TO THE EDITOR.

SIR,

[TROUBLE you with a few lines which I will hope you will do me the favour to insert as soon as you can find room for them in your Review, on a subject which appears to me to demand a particular animadversion. In your Review for last April I find a letter inserted in which there is a passage which I must believe escaped your notice. The letter is subscribed *a Member of the Church of England*. The writer is zealous against the Methodist missionaries, and it is well to be zealous in a good cause; but his zeal is so little consistent with that of a member of the Church of England, that I must candidly say, I suspect the writer to be a member of the Church of Rome; at least, he has endeavoured to serve it. I am no friend, Sir, to be resting the defence of the doctrines of the Church of England upon political, as the essential, or primary principles. It is shifting the ground from the basis of truth to the sandy foundation of popular sentiments, and temporal considerations. I willingly agree that these may have their weight; but there are many occasions, in which they are not to be comparatively estimated, or even admitted. That the political good will follow, we have the experience of three centuries; but this is the proper order.

That the doctrines of Predestination and Justification, as taught by the Calvinistic missionaries, are not the doctrines of Scripture, I sincerely believe. The doctrine of absolute predestination is reprobated by Irenæus as heresy; and what was heresy to the disciple of St. John is a heresy still. His father has combated it with all his force, in his book against the heretics of his time. As to their doctrine of justification, if I understand them rightly, the error is, that they teach not only that *we shall be* justified by faith, but that exclusive of his own efforts, he who believes *is* justified. This is only the absolution of the Church of Rome under a more dangerous form; one by which every man readily absolves himself by the aid of a little ignorance and enthusiasm. Hence they say they are inspired; conceive a contempt for all others, and become presumptuous, high-minded, and, believing their thoughts and actions sanctified, may become instruments of evil, whenever the policy or extravagance of their leaders shall excite them to it. These, Sir, are dangerous errors, they are contrary to the gospel, and as such they should be steadily opposed upon Scriptural authority. At the same time, however, that I pity and condemn their error, I do not condemn their zeal with the author of the letter, in answer to which I have taken up my pen. This writer has given the following passage, and a very curious one it is, from a member (professing himself to be) of the Church of England. " * Abhorrent as I am from the abuses, the errors, and, indeed, the very spirit of the Church of Rome, I cannot refrain from reprobating as illegitimate, and highly mischievous, the endeavours which are here (in the Report of the Missionaries) avowed to subvert the religion of the Roman Catholic countries." This is the very argument of the Jews against the doctrines of our blessed Saviour. But let us hear him further. " * What right have we, as Protestants, to disturb the religious establishments of other countries?" The question is here put insidiously, for *disturbance* is not the

necessary effect. They may be changed with a happy effect, and without disturbance. That there may be some risque in the attempt, I grant; and where is the good attained without a risque. If the question be put fairly, *What right have we to attempt to change the religious opinions,* and this writer be a Christian? I will answer him fully by another question. *What right had the Apostles to attempt to change the religious opinions of the Gentiles?* That he is no true Protestant his own words will, I believe, shew pretty clearly. "However convinced we may be on solid grounds that ours is the true religion; they are, *doubtless, equally so* on grounds which they imagine to be solid with respect to theirs; and as *there is no umpire to decide between us,* nothing remains but for us to leave each other in the undisturbed enjoyment of each others *professions.*" Has this man ever heard that there is such a book as the Bible? Has he ever heard that the word of God itself is the test of the truth? Or does he mean to evade the test by requiring, that there should be an umpire to decide between truth and falsehood? between what is consistent with the Scriptures, and what is diametrically opposite? If so, I must pity his understanding, or despise the sophism. If the Papists are in error, and in one *he abhors*; has he no wish, no charitable desire that they should see their error, and turn from it. Has he no respect to the command of Christ to teach all men. No, good man. Let them go on in the way of perdition, it is none of his business. Let their teachers continue to make a merchandize of souls, let them lock up the Scriptures in an unknown tongue, let them deceive unwary souls by a pretended power of absolution, let them worship idols, pervert the Scriptures, dishonour God, persecute his creatures, and widen the way of damnation to all that believe in their doctrines, it is nothing to him. How then came he to feel any zeal against the Missionaries? Is it only in favour of the Church of Rome? Is the writer what is in Ireland called a * *kildried Protestant*? An unlucky word, the last of the last sentence I have quoted, would tempt me to suspect it. You, Mr. Editor, may be a stranger to the term I have used; but in Ireland it signifies, a *nominal Protestant*, and a *real Papist*. In Ireland it is usual when it is meant to inquire *what are a man's religious principles*, to ask, *what profession he is of*; that is, what religious principles does he profess; and this question is more used by the Papists than the Protestants. Now your correspondent uses this term precisely in the same manner as above; "*the undisturbed enjoyment of our several professions.*" If I am right in my conjecture, as I believe I am, the style of the argument is easily accounted for. One of these gentlemen, under the name of Veritas, has lately, in the Sun, had the impudence to tell the public he professes a religion he does not believe in; and to hope the legislature will relieve his conscience by further favours to the Papists, who have made the grateful return of † rebellion for all that has been done. Others may probably come under your notice. Of the sincerity of some conversions let one instance be a specimen. A celebrated convert some time ago became a popular preacher in Ireland. But did this man ever attempt to bring others from their errors? I have never been able to learn that he did; but his pulpit became the theatre of the abuse of persons

* Whence this name arises I do not know.

† In the college of Maynooth, built by an ill-fated and mistaken liberality, no less than four of the rebels were found to be harboured, and were seized there.—Such were its first fruits.

power, of public characters, and of the ordinations of the Church to which he was admitted; but the Church of Rome, its errors, its characters, were studiously avoided. I grant his terms were general; but there are few, if any, who did not make the particular applications and agree in them: That here are, however, many sincere converts, I am perfectly persuaded and believe, but this does not lessen the danger from the nominal professor, or the caution necessary with respect to such. That such is the writer of that letter I have little doubt, otherwise could he insinuate as he has done, though in artfully disguised terms, the *equality of the grounds* of conviction of the Protestant and Papist? He must be very ignorant indeed if it is not so. One who cannot see the difference must be very stupid, and he who supposes it indifferent, must be a man of NO RELIGION.

The degree of favour shewn of late to popery must to every sincere Protestant be a matter of serious and deep sorrow. It has, I believe, arisen from a very mistaken notion, and an ignorance of the deep and systematic policy of the Church of Rome, to which that of the Methodists is comparatively harmless. Its preference of monarchical governments to republican ones, has been supposed to make better subjects than some of our sectarian principles. But the reason of this preference is one that every state that has any value for its liberty must tremble at. It is this. The mind of one man is more easily subjugated than that of many; and, possessed of that of a monarch, that Church at once rules the State. Its policy is uniform in progressive, but concealed, influence, and aims at real, more than apparent power; subtle and persevering, vindictive where offended, bold where it dares, tyrannical where it can, and rarely betraying the design till it has secured the effect. For the truth of this statement I appeal to the whole of its conduct in the states of Europe; and, if more is wanted, to its conduct in the East Indies. It is a religion of policy not of truth. It is to the zeal of our ancestors, that our being delivered from its errors, and its policy, is owing. It is to the zeal of their successors that we owe our continuing to be so; that neither the Church nor State are under the tyranny of Rome, and it is a like zeal for the truth that must preserve us so. It is our duty as Christians to shew, as far as in us lies, the light of the truth to them that are in error; and however I must, and do lament and condemn the errors of the Methodistic missionaries, I think them much less dangerous than popery, and, I must say, their zeal would do honour to a better cause.

The misfortune of the present day is lukewarmness in religion. We have long been at ease. Let us not, however, sleep. It is incumbent on every member of the Church of England to look to his situation, and to be equally on his guard against concealed enemies, and open foes. It is a duty to endeavour to promote, and extend the influence of the truth; and, at least, to be as active as those whose activity is their best praise; if they are wrong, to substitute what is right, and prevent the error by the truth.

That you, Mr. Editor, have been watchful, I see with pleasure, and trust it has been with good effect. That I do not consider an oversight as any thing farther this letter will evince. That your labours may be successful in the support of the Church of England, in preserving pure the doctrines of Christianity, and opposing error, is the sincere wish of, Sir,

Your obliged humble servant,

CRITO.

This letter, as we formerly stated, we transmitted to the writer of that letter which called forth the animadversions of Crito; and from him we have received the following justification of himself.

REPLY TO THE STRICTURES OF CRITO.
TO THE EDITOR.

SIR,

I HAVE carefully perused the letter of Crito: and, although this writer is so uncandid as to suppose me rather to be a member of the Church of Rome than of the Church of England, I will give him a proof of my being actuated at least by the mild spirit of the latter Church, by passing over all his harsh and unkind strictures upon me, and by confining myself to what I conceive to be the true point in question between us. I am really happy to find that we agree upon all matters that are essential, and that our difference is confined to topics of a subordinate, and, comparatively, of a very limited nature. We agree in reprobating the Calvinistic doctrines and fanatical zeal of the Methodistical missionaries.—We agree in detesting the insidious practices and the boundless ambition of the Church of Rome. But we differ on the question whether, as Protestants, we are justifiable in sending our missionaries into Roman Catholic countries, for the purpose of overturning their religious establishments. Against such a proceeding I entered my protest in the letter which Crito has answered; and the case appears to me so extremely clear, that I do not think it necessary to add much to the reasoning on which that protest was founded. I can scarcely think it necessary to shew that my question, “What right have we, as Protestants, to disturb the religious establishments of other countries?” is not answered by the question propounded by Crito for the purpose of answering it, viz. “What right had the Apostles to change the religious opinions of the Gentiles?” Surely it does not follow, that, because the Apostles had a divine mission to propagate Christianity, by converting the heathen, one Christian country has a right to send missionaries to other Christian countries, in order to change their religious establishments. The assertion of such a right involves consequences of which I am persuaded Crito is not aware. As the existence of a religious establishment is essential to the quiet and good order of a community, an attempt to subvert such an establishment leads to disturbance and disorder, and the sovereign has a right, nay, is bound, to suppress such an attempt, and even to punish those who make it. But can foreigners have a right to do what would be criminal in subjects? Let us bring the case home. If missionaries were sent from a Roman Catholic country in order to convert our people to popery, should we not consider this as a most unjustifiable intrusion, nay, even as an infringement on our rights as an independent state? Besides our religious aversion from popery should we not, on political grounds, resent the smallest interference, by any power on earth, with our domestic institutions? But surely all independent states must have the same rights with regard to each other: and we can be no more entitled to send missionaries to subvert the religious establishments of other countries, than other countries are to interfere, in a like manner, with our own. For these reasons, as well as for those contained in my former letter, I trust, Sir, that you and your readers will admit the justness of my accusation against the Missionary Society without suspecting me to be a whit more friendly to popery than even Crito himself.

I am, Sir, &c.

A Member (and, I hope I may add, a sound one)
of the Church of England.

Obsecration:

Observations on Mr. Edward Hay's History of the Insurrection of the County of Wexford, A. D. 1798. By Sir Richard Musgrave, Bart.

TO THE EDITOR.

SIR,
NOTHING can tend so strongly to prove the authenticity of my history of that dreadful event, as Mr. Hay's professing in his work, and in his advertisements also, that his main object was its impeachment. His words are, "The extravagant and inconsistent conduct of Sir Richard Musgrave, Bart. and his reiterated, unwarrantable slander against Edward Hay, is an imperious call for an authentic detail, in refutation of the misstatements which have hitherto mislead the public mind." Notwithstanding such ostentatious declarations, Mr. Hay has not ventured to dispute my veracity in any one substantive point.

I assert, in page 338, of the quarto edition, that when Mr. James Boyd arrested, on the morning of Whit Sunday, Edward Fitzgerald, of Newpark, a great number of pikes were found in his parlour, ready mounted, and fit for service, and that Mr. Edward Hay slept in the same bed-chamber with him. Thus far he does not question the truth of my narrative; but, he says, that these pikes had been surrendered the preceding day to Mr. Edward Turner,* a magistrate, who deposited them at Newpark.

Now this fact rests on the veracity of Mr. Hay, who, and whose first cousin, Edward Fitzgerald, had taken oaths of allegiance, which they afterwards violated, by entering into the rebellion.

But admitting this to be true, it only explains, but does not contradict, what I have said. Mr. Hay asserts, in p. 8, of his Appendix, that he waited on me the 28th of May, 1802, and produced a variety of documents, that clearly proved the falsity of my account of him. This I positively deny; and he has furnished the strongest moral evidence of the contrary; for in the whole of his history, he has not exhibited any such document; and it is to be presumed he would have done so for his exculpation, were he possessed of it. He accuses me of slandering him, because I say, in p. 388, of my History, that he was "a rebel leader." Now, by his own admission, he convicts himself of this, in the most unquestionable manner.

At midnight of the day of the dreadful massacre on the bridge, a rebel messenger arrived in the town on horseback, and informed the rebel leaders, that their army had been defeated at Foulkes's Mill, and that numerous columns of the King's troops were surrounding Vinegar Hill. Moved by fear, but not by remorse, they immediately assembled, to concert measures for their safety; and for that purpose they solicited Lord Kingsborough, now Earl of Kingston, to obtain for them that mercy, which they would not afford ninety-seven Protestants, who had been barbarously murdered a few hours before.

It was agreed, on certain conditions, that his Lordship should send three officers, who were his fellow prisoners, to the General, who commanded brigades, for the above purpose. As great bodies of rebels, flying from Vinegar Hill, were scattered over the country, it was well known that

* This worthy and loyal gentleman was piked to death on the bridge of Wexford.

those officers would have been murdered by them, unless they were accompanied, and protected, by rebel leaders, noted for their influence and authority. Mr. Hay then tells us, in p. 230, of his History, "that Captain M'Manus, of the Antrim Militia, and himself, were appointed to proceed to the army at Oulard, with the proposal of the inhabitants of Wexford, and Lord Kingborough's dispatches; Captain O'Hea of the North Cork Militia, and Thomas Cloney, were deputed on the like mission to Ennis-corthy; and Captain Burke of the North Cork Militia, and Mr. Robert Carthy, were sent to the army of Taghmon." Thus Mr. Hay convicts himself, and proves beyond a doubt, the only fact which I have mentioned, viz that he was "a rebel leader."

Cloney and Carthy are now living, though they were active and notorious rebels; and they may, with as much propriety, boast of their innocence, their honour, and loyalty, as Mr. Hay. I shall submit to the candour of the reader, whether those men, who had influence and authority enough to protect these officers, from numerous bodies of rebels, who, flying from Vinegar Hill, breathed vengeance, and thirsted for blood, could not have saved the lives of the Protestants, who were butchered the preceding day, on the bridge of Wexford.

Mr. Hay has uttered the most scandalous and envenomed abuse against the Right Hon. George Ogle, Dr. Duigenan, and many loyal and highly respectable gentlemen, as well as against the Magistrates of the whole kingdom. I rejoice at being abused in such good company, and by a person of Mr. Hay's principles. I certainly made an apology to Mr. Jones, for some severe animadversions which I made on his conduct; but not on the ground that they were not true. The affair would have ended there, but that he and his friends made some severe and scandalous reflections on my honour. I therefore called on Mr. Jones for satisfaction, and retracted that apology, and in the event I was shot through the body. By a malignant misrepresentation of this affair, Mr. Hay, to gratify the malice of his friends and partizans, endeavours to accuse me of cowardice; but, I hope, and believe, that my friends will admit, that on this, as well as on former occasions, I proved myself not deficient in courage to defend my honour.

Mr. Hay to recommend his book to his partizans, announced in his advertisements, some months before its publication, that his residence was at the house of John Stockdale, No. 62, Abbey Street, and that *he* was to publish his work. This man was printer of the Press, and many other seditious publications, for which he was sentenced to a long imprisonment, and to a fine of 500l. but Lord Clare, from pity to his wife and children, had the sentence remitted.

Stockdale not feeling that gratitude which he ought, for this extraordinary lenity which he experienced from government, has since published a variety of seditious books; and among these are all Tom Pain's works, in one volume; Edward Hay's book; and the Beauties of the Press, which contains the quintessence of that poison comprised in the original work.

In consequence of Mr. Hay's conduct in the rebellion of 1798, and of the history of that event which he published, and from his living at Stockdale's, his papers were seized, by order of government, on the 28th day of July; and next day his friend and host, with whom he lodged and boarded, was arrested and committed, on a charge of having printed the inflammatory and treasonable proclamations which were circulated in Dublin, on the night of the 23d July 1803.

Mr. Hay asserts; in p. 33, that the removal of Lord Fitzwilliam from the government of Ireland, and the refusal of the British cabinet to sanction his measures, occasioned the rebellion of 1798.

The defenders, a popish banditti, were terrific and destructive; in many northern counties, so early as the year 1789. They increased so much in numbers and malignity in 1792, that serious alarms were entertained of a general insurrection in the metropolis, accompanied with carnage, plunder, and conflagration; and the burning of the House of Commons, that year, clearly proved that they were well founded. The defenders, joined with the united Irishmen, became so general and furious, in 1793, that they kindled the flame of rebellion in the four corners of the kingdom, Donegal, Kerry, Limerick, and Wexford; and in many of the intermediate parts, they not only committed nocturnal robberies and assassination, but often attacked and had severe conflicts with the King's troops, at noon day. It is well known that a conspiracy for subverting the constitution, and separating the two kingdoms, was formed by the United Irishmen, and the Catholic Committee, so early as the year 1792; and that they afterwards solicited the assistance of the French, the better to accomplish it.

A negotiation for that purpose was discovered on the 4th of April, 1794, and Lord Fitzwilliam did not arrive in Ireland, till the 5th January, 1795.

For this I shall refer the reader to the reports of the Secret Committees of the Irish Lords and Commons. The persons employed in that negotiation, were a Mr. Jackson on the part of the French, and Theobald Wolfe Tone on that of the Irish traitors; and the latter was the avowed and accredited agent of the Catholic Committee; and as such, that traitor attended their delegates when they went to London, in December, 1792, to present a petition to the King.

Such were, and so early appeared, the malignant efforts of Irish traitors, to subvert our glorious constitution, some years before any severe measures, or coercive laws, were had recourse to, for their suppression; and yet Mr. Hay, and the Rev. Mr. Gordon, in his partial and incorrect history of the rebellion, impute that dreadful event to military severities, though they were not adopted till a short time before its explosion; and not until a violation of every law human and divine, by the Irish traitors, had rendered their adoption absolutely necessary for the preservation of the state.

But the dreadful rebellion which broke out on the night of the 23d of July, 1803, accompanied with shocking circumstances of barbarity, arose from the same cause which produced that of 1798, viz. a deep rooted and fanatical hatred in the popish multitude, against the state, and their Protestant fellow subjects; and which is doctrinally, and sedulously, instilled into them from their infancy. It took place under the mildest government that ever presided over Ireland, at a time when commerce flourished, and domestic industry was well encouraged, as the wages of the artizan and labourer were uncommonly high, and the price of all the necessaries of life was very low. Lord and Lady Hardwicke were universally loved and respected, for their condescension, the amiableness of their dispositions, and their conciliatory manners, but above all for their unbounded charity.

The manufacturers of Dublin derived substantial advantages from the munificent and liberal patronage of her Excellency. The Orangemen of Dublin, in order to remove the absurd and groundless prejudices of the Roman Catholics against them, discontinued their meetings, dissolved their associations, and relinquished the emblem of their order; and for the same purpose,

purpose, the members of the established Church abandoned the custom of commemorating the anniversary of those days, on which the Protestant constitution was vindicated and established, notwithstanding the plots of traitors for its subversion.

I beg leave to observe, that though various attempts have been made to invalidate the authenticity of my history, I have not had occasion to relinquish or rescind a single article in it; and yet I have frequently appealed, in the public prints, to such persons as were acquainted with the occurrences of 1798, to point out any one error in it.

Mr. Hay's book is so well known to be a false and scandalous libel, and to have been written for inflammatory purposes, that his Excellency the Lord Lieutenant has ordered the Attorney General to prosecute its author, printer, and publisher.

Dublin, Aug. 28, 1803.

RICHARD MUSGRAVE.

POETRY.

A BRITISH BATTLE SONG.

(Near the sea, ere sun-rise.)

By Mr. T. WHITE, author of the *Tyrant*, and of the *War Song*, which appeared in former numbers of this work.

The good,—the brave
Will “aid thee in the doubtful shock of arms.”

Lo! the streaks of day appear;
All we prize is in our rear;
Hark, in front, the invaders near;
March!—dauntless, brothers!—toward the flood!
Britons!—to the field of blood!
We are British freemen born;—
Ev'ry tyrant's fetters, scorn;
Death or freedom is our bourn;
Plunge!—plunge th' invaders in the flood!
Plunge the Atheists in the flood!
Round yon blazing fires afar,
Thousands watch the shock of war;
Thousands wait what Britons dare;—
Launch!—Freedom's bark on Gallic blood!
Britain's bark on Gallic blood!
Britons! strike for liberty;
Freedom dwells with victory;
Smite the fiends of slavery!
Bear!—bear our banners high to blood!
Wave them o'er the crimson flood!
Hear the signal—cannon's roar!
Plund'ers tread our sacred shore!
Vengeance pants for Gallic gore!
March!—brothers!—to the field of blood!
Britons!—to the field of blood!

SUMMARY OF POLITICS.

SINCE our last observations on the state of Europe, nothing has occurred to dispel the thick gloom which pervades the political hemisphere. In casting our eyes over the continent of Europe, we find that not one event has taken place, within the last six months, which can afford the smallest satisfaction to the friends of social order. *France*, pursuing her usual career, has extended her baneful influence to every corner of Europe; hurried by the impetuous temper of her chief, which will neither suffer contradiction, nor brook controul, into a premature war, she finds herself reduced to the necessity of supplying the defects of commerce and national industry, by the old revolutionary resources of plunder and robbery. All the scanty produce of her finances, and even the revenue of years to come, being absorbed by the boundless expences of the Consular government, and by the preparations for invading this country; *Buonaparté*, in imitation of his friend, and quondam associate, or rather master, *Robespierre*, has sent a considerable portion of his licentious hordes, to quarter themselves at the cost of allied or neutral states; while the bastard republics of *Batavia*, *Helvetia*, *Liguria*, and the *Cisalpine*, whose independence has been solemnly proclaimed and guaranteed, at the instigation of the Consul himself, in various treaties, have been compelled to supply him with men, money, ships, and naval stores, convincing the whole world of the truth of our assertions, on the conclusion of the treaty of *Amiens*, that they are, as to every political purpose, *provinces of France*. We trust that those politicians and writers, who denied this fact at that time, will now have the candour to acknowledge their error, and to confess that we were as correct in our opinions on this subject, as subsequent events have incontestibly proved us to have been on every other connected with that unfortunate event. But it is not the conduct of *France* that affords us matter for either astonishment or concern, it is only such as, since the establishment of that bane to all moral and political happiness, the *republic*, she has invariably pursued, and such as she will ever pursue, until she shall be restored to her pristine state, and thereby be enabled to rank, in fact as well as name, among the lawful governments of Europe. But it is the conduct of the greater powers, who basely connive at, and even encourage, her profligate practices. The King of *Prussia* stands foremost on the list of these degenerate princes. He has not scrupled to allow the republican hordes to traverse a part of his territory, in order to invade and to desolate a country which, as a Prince of the Empire, he is bound, by the faith of treaties, to defend and protect. He has also suffered the neutrality of the *Hanse Towns* to be violated, and their inhabitants to be plundered, by *France*. As an excuse for such conduct, which nothing can excuse, it is asserted, that the King of *Prussia* is a well-intentioned prince, (*good intentions*, in this degenerate age, are generally admitted to be an adequate substitute for *good actions*;) who wishes to do what is right, but that his army is completely *Jacobinized*, and that, therefore, he cannot carry his wishes and intentions into effect. That *Jacobinism* has made a rapid and extensive progress in the *Prussian dominions*, is a fact which has long been known to us; but that it was first propagated, and has since continued to be encouraged, by the *court*, is a fact equally certain; and of this, were it proper, we could adduce numerous proofs. That it should therefore have reached the

the army is extremely probable; but what then? Are not the French Jacobins adverse to Buonaparté's government? because, though a jacobin himself, failed to power by jacobinical means, and having jacobins for his principal ministers, he seeks to reconcile jacobinical principles and measures with regal pomp and power;—and are not the English Jacobins, for the same reason, loud in their outcries against him? This objection therefore will not avail his Prussian Majesty. Besides, before we can admit this extraordinary plea, we must call upon those who advance it, to exhibit a single instance in which this prince's anti-jacobinical disposition has been displayed. In short, we believe his conduct to be the natural result of his principles; and, nothing, we fear, but the inevitable consequences of both, which, sooner or later, he must experience, will lead to that radical change which can alone rescue him from impending destruction.

There was a time when such outrageous violations of the law of nations, such a scandalous breach of every principle of public justice and equity, as France daily exhibits to trembling Europe, would have raised the cry of insulted majesty, would have called forth the voice of indignant vengeance, from one end of the continent to the other. But, alas! that time is gone! that spirit has evaporated! All now is inactive, torpid, and inert. Principle has lost its force, and honour its sway. A sordid, selfish, ignoble feeling has succeeded; and the friends of anarchy have cause to congratulate themselves.

While France is thus intent on the realization of her early threats to revolutionise Europe, and giving to its inhabitants an early foretaste of the blessings which they will derive from the future establishment of her universal empire, blessings which the wretched Hanoverians have tasted in their utmost plenitude,—apt reward for treachery and cowardice!—while, with the piercing eye, and gripping hand of the miser, she discovers and seizes every source of wealth or of comfort, in the palace or the cot, and converts them to her own use; her tyrant is still intent on removing, if not the only, at least the *chief*, obstacle to the final accomplishment of all his beneficent plans for the regeneration of the human race. De'enda est Carthago. The annihilation of the British empire is the theme of his wakeful hours, and the subject of his dreams. All the fruits of his plunder, all the wealth he can accumulate by taxes, extortion, or robbery, are devoted to this grand object. To doubt, that he will endeavour to invade these isles, is to betray a consummate ignorance of his character and designs. The difficulties which stand in the way of his success, will rather operate as stimuli to urge him to, than as preventives to deter him from, the attempt. If he fail, the loss will not be his; but if he succeed, the gain will be exclusively his own. The sacrifice of lives is a matter of no consideration with the man who rather chose to lead thousands to certain slaughter at the Bridge of Lodi, merely to gratify his vanity, than to pass the stream without loss, at a little distance from the spot. As to the common feelings of humanity, every action of his life proves them to be aliens from his bosom. What then is to deter him from sending his licentious hordes to desolate our plains? Nothing. That an invasion will take place, and that, at a period not very remote, appears to us certain. We should imagine, a previous effort will be made to effect a junction of the Dutch fleet with that now lying in the harbour of Brest; and, in case it should succeed, the united force will risk an action with our fleet, during which the frigates and transports that accompany them will strive to push forward to the place of their destination.

destination. On a coast so extended as ours, and assailable from so many opposite points, it is next to impossible to prevent a descent under such circumstances. But it will require an extraordinary combination of fortunate occurrences to enable the enemy to land any formidable force on any one spot. This, however, will better suit the daring mind of Buonaparte, than a variety of descents upon different points, with a divided force, incapable of acting with energy and effect, and fit only for purposes of partial depredation, and limited destruction. It cannot be doubted, that his efforts will be chiefly directed to the attainment of two grand objects, as leading more immediately to the accomplishment of his main end,—the seizure of the metropolis of England, and the conquest of Ireland. To achieve the latter, he must risk the loss of his fleet; for without the aid of a fleet, the attempt would be absurd; and to effect the former, he must collect a very great force, such as that now assembled at Boulogne, with the means of conveying it hither, and risk a descent on the coast of Sussex, or on that of Kent. He will have to balance the danger of cutting his way through a powerful army; provided for the protection of these coasts, against the advantage of their proximity to the capital. But the object is one of such immense importance to him, that great, and insurmountable, we trust, as the dangers are, which he will have to encounter, we incline to believe, that his troops are destined to brave them.

The first object that naturally attracts our attention, in the state of our domestic policy, is the means adopted to resist the threatened invasion of the country, and to prosecute the war with the energy and vigour which can alone bring it to a happy and successful termination. In respect of the *volunteers*, we neither agree with those who are disposed to place them nearly on a level with regular troops, in opposing an army of veterans; nor with those who so underrate their services, as to consider them as useless, and of no effect. We regard them as equal in spirit and courage to any troops whatever; and were the enemy to meet them in *Hyde Park*, we have no doubt that they would give a good account of them. But, at the same time, we consider them (that is to say a great portion of them) as unfitted, by their habits and mode of living, for the hardships inseparable from a military life. These habits cannot be suddenly overcome; to subdue them, something more than spirit and inclination are requisite. We here speak of volunteers, such as they *now* are, (in contemplation of an immediate call for their active services), and not such as they *may be* rendered by time and discipline. Thus circumstanced, then, they may be safely relied on for the preservation of internal tranquility, an object of no little importance, or for opposing an enemy in their own quarters; but to expect that they will be able to bear the fatigues of an active campaign;—that men, used to all the ease and conveniencies of domestic life, will immediately be able to forego them, and to submit to all the hardships of long marches, with the other numerous inconveniencies to which a private soldier is incessantly exposed, is to encourage an expectation, the absurdity of which the slightest knowledge of human nature will suffice to demonstrate. To the constitution of these corps, too, as they exist at present, there is much to object. The dangers arising from bodies, at once deliberative and military, are so obvious, that they must occur to the most ordinary understanding; and though we are persuaded, that the great mass of volunteers will conduct themselves in a manner becoming the loyalty of their minds, and the goodness of their cause, yet we know that there are among them some, who will eagerly

eagerly avail themselves of any opportunity for spreading dissensions, and promoting confusion; we speak of men, who have entered these respectable corps, *at the instigation of the emissaries of the London Corresponding Society, for the express purpose of propagating their infernal principles among the troops, and, ultimately, of republicanising the army.* We earnestly, therefore, exhort the commanding officers of the different corps of volunteers, to keep a watchful eye on the conduct of their members. The cloven foot of jacobinism cannot be so carefully concealed, as not to be sometimes visible.

We purposely forbear to dilate on this unpleasant subject. - But viewing this considerable portion of our military force, in such a light, it is natural for us to turn our eyes, with more than common anxiety, towards our regular army. Here authentic documents are wanting, and to rely on uncertain rumour would be imprudent and unsafe. It has, indeed, been positively and publicly asserted, and the assertion has hitherto experienced no contradiction, that the island of Great Britain does not contain thirty thousand regular infantry. If this be really the case, surely unusual inactivity must have marked the proceedings of the war department, or else the recruiting service must have experienced, contrary to the former assertions of the ministry, unusual difficulties, from the mode of providing substitutes for the militia and army of reserve, and from the exemptions granted to volunteer corps. We believe this last to have been the case, and, indeed, the high bounties given to substitutes have proved not less oppressive to individuals than detrimental to the service. It is the most ridiculous of all fallacies to boast of the facility with which the army has, in particular cases, been supplied with recruits from the army of reserve, at the common bounty of seven guineas and a half. The true standard for estimating the price of a recruit is not what the recruiting serjeant pays, but what the recruit himself actually receives. And it is tolerably certain, that every recruit taken from the army of reserve, receives, on an average, from thirty to forty pounds. Were the whole, now raised, to be thus taken, a consummation devoutly to be wished! the thirty thousand men would cost the country upwards of a million, whereas they ought to cost little more than two hundred thousand pounds. It will, perhaps, be said that the government pays no more than the usual price, and that the rest comes out of the pockets of individuals. But do not the taxes which supply the means of giving the regular price come also out of the pockets of individuals? And where is the difference, in a national point of view? Be this as it may, there cannot be two opinions about the indispensable necessity of completing our regular regiments, and of keeping on foot a very large regular force, such a force, in short, as the country possessed, when the peace of Amiens was concluded, which force the ministers, strangely relying on the permanence of the peace, disbanded with such improvident haste. We mean not to say that any regular force which our finances will allow us to maintain, will be sufficient for our security, at such a period as the present. We are convinced it will not; and that in order to preserve our independence, and to support our rank among the nations of Europe, we must become, to a certain extent, a military people. But certain we are, that without a very extensive regular force, we can never be secure.

Nearly nine months have elapsed since the King's message to parliament, which may be considered as the commencement of the war; without any decisive act of hostility on our part, and without even the completion of our means of defence, for not more than one half of the volunteers, we believe, have received their arms; many of the militia regiments are imperfect; and

two-fifths of the army of reserve remain to be raised. This, considering the disposition of the foe, and the enormous expence of the contest, is a lamentable consideration. If the continuance of the late war, for another campaign would, as the minister asserted, have cost the nation forty millions, it may fairly be inferred that the first campaign of the present war will cost at least as much. Whatever sacrifices are necessary will, no doubt, be cheerfully supported, in defence of our religion, our liberties, and laws; but nothing can tend so much to discourage a nation, to lower their spirit, to damp their expectations, and to defeat their hopes, as a mere war of defence; and it would seem from the language of the ministers, that this war is meant to be purely defensive; for it is a fair inference from the contents of the speech, at the opening of the present session, that the only obstacle to the conclusion of peace is the conviction of the enemy, that the subjugation of this country is practicable; and that the removal of this obstacle will be effected by defeating his plan of invasion! But what is to be done if, after this assertion, he should forego his favourite plan, and keep us for seven years in our present state of alarm?—or what, if defeated once, he should renew the attempt, again and again, during the same space of time? Are we still to remain passive, strong only in defence, and incapable of hostile energy? Heaven forbid! Besides, let us ask, how the grand objects of the war, as differently stated by different members and supporters of the ministry, the security of our Eastern territory by the perpetual possession of Malta, and the restoration of the independence of Europe by curbing the mad and destructive ambition of the French republic; how are these objects to be attained by the defeat of the enemy on our own shores?—They know very little of the temper and disposition of Buonaparté who believe that the loss of a victory, or the destruction of an army, will lead him to forego his favourite plans, or make him respect the principles of justice and honour. Intent on our destruction, he will spare no pains to achieve it; army after army will be sacrificed in the attempt to subdue us; he will harraßs us in every possible way; and protract the war by every possible means. He will render the different powers of the continent his tributaries, and make them supply him with resources for the support of the contest. And, unhappily, our timed policy is but too well calculated to encourage him to proceed in this abominable system of spoliation and plunder! We allude to the reported acquiescence of our ministers in the annual tribute extorted, by Buonaparté, from the weak cabinets of Spain and Portugal. That, to supply our enemy with one of the main sinews of war, with the means of carrying on hostilities against us, is as much an act of hostility, as to supply him with ships and men, is a fact that will scarcely be disputed. Spain and Portugal, then, have committed this act of hostility against Great Britain. But, in defence of our acquiescence, it is urged, that ministers had only to consider which would be best for the country, to suffer those powers to supply our enemy with money, or to reduce them to the necessity of taking an active part in the war, by regarding such supply as an hostile act, and resenting it as such acts have *hitherto* been resented;—and that they acted wisely in their connivance at that which they could not prevent. This language, we admit, is well-suited to the *conciliating* and *liberal* spirit of the present times; but it is not, on that account, less novel in principle, nor less dangerous in effect. What prevented France from reducing Spain and Portugal to the degraded state of French colonies, during the last war? The dread of our attacks on the Brazils, and on the valuable

valuable settlements of Spain, on the continent of South America. This, and this alone, occasioned her forbearance: and the same cause would have produced the same effect now. In fact, if we had occupied the Brazils, on the first threat of France to invade Portugal, with an avowed determination to hold them conditionally; paying the revenue to their lawful sovereign, during the war; and restoring them to him at a peace, provided his European territories were not invaded by the French, we are persuaded the security and independence of Portugal might easily have been maintained—but, by our tame acquiescence in the extortions of the French, we have sanctioned her degradation, and assisted in reducing her to the wretched situation of holding her national existence by the frail tenure of the will or caprice of a foreign usurper, the most sanguinary tyrant on the face of the earth. It would be absurd to suppose, that France, having once asserted her right, and proved her power, to render independent nations tributaries to her, will hesitate to encrease her demands in proportion to her wants; and, by degrees, to pour the whole resources of Spain and Portugal into her own coffers; in which case her means of annoyance will be enlarged, and her ability to prolong the war extended, beyond all powers of calculation. It must be obvious, indeed, to every one, that Buonaparté would not have acceded to the present arrangement, in respect of these powers, unless he had found it his interest so to do; and, we should have thought, the mere knowledge of this fact, would have been sufficient to induce our Ministers to resist it. Besides, they must be aware that, subject as these tributary states now are, to his will, whenever he may chuse to make them take an active part in the war, they must obey. Thus it appears to us, that by our connivance, we have given him encouragement to continue his extortions; and afforded time for strengthening those possessions which, in the event of a war, should be the first objects of our attack; while, in regard to Spain, it is notorious that preparations for war are making, under the direction of French generals, in every part of her dominions. Whether we consider this matter in reference to our honour or to our interests; in its effect on the minds of foreign powers, or in its influence as a precedent, it appears to us equally reprehensible, and equally pregnant with the most dangerous consequences. But our limits preclude us from entering into a consideration of it, under these different points of view. Surely, when France is daily extending her fatal influence, and awing the weaker powers of the continent into abject compliance with her arbitrary mandates, it were a policy, worthy a great nation like this, to convince such powers that they would incur as much danger by cowardly submission as by brave resistance! Such policy would raise us in the estimation of Europe, and might possibly operate as a check on this new system of universal extortion; at least, it would have a tendency to excite a spirit, destructive of that general torpor which seems, at present, to pervade the councils, to paralyse the efforts, and to benumb the senses of all the nations on the continent. To trace that spirit to its real source, would be an uninteresting, and not a difficult, task.

THE
ANTI-JACOBIN
Review and Magazine;

&c. &c. &c.

For DECEMBER, 1803.

Periculosum est credere, et non credere :
Ergo exploranda est veritas multum prius,
Quam stulta prave judicet sententia.

PHÆDRUS.

ORIGINAL CRITICISM.

Primitive Truth and Order vindicated from Modern Misrepresentation : with a Defence of Episcopacy, particularly that of Scotland, against an attack made on it by the late Dr. Campbell, of Aberdeen, in his Lectures on Ecclesiastical History : And a concluding Address to the Episcopalians of Scotland. By the Right Reverend John Skinner, in Aberdeen, Senior Bishop of the Scotch Episcopal Church. 8vo. Pp. 545. Rivington's, London ; Hanwell and Parker, Oxford ; Cheyne, Edinburgh ; Angus, Brown, and Burnet, Aberdeen. 1803.

TO this publication, as soon as it was announced, our attention was irresistibly drawn ; partly, we acknowledge, by curiosity, but chiefly by higher and better motives. The title-page promised the discussion of subjects which we have always regarded as of transcendent importance ; and the author's eminent station in the church induced us to hope that we should find them discussed in the most masterly and satisfactory manner. We, accordingly, sat down to peruse his volume with uncommon avidity. But, great as our respect unquestionably is for the character with which the author is invested, and immovable as are our devotion and attachment to the general principles which his book inculcates, we cannot, consistently with that strict impartiality which our duty to the public demands, speak of his work with unqualified praise. Those who look in it for bold originality of thought, will certainly look for what it does not contain. But it is not on this, we are inclined to think, that the Right Rev. Author himself, if consulted, would choose to rest his pretensions

sions to fame. **USEFULNESS**, we are persuaded, was his aim; and, unless we are greatly deceived in our opinion of him, he would deem the honour of being instrumental in promoting the sacred cause of "Primitive Truth and Order," infinitely superior to all the splendour which the most brilliant emanations of genius can confer. His ambition, accordingly, seems to have been bounded by the laudable desire of selecting, concentrating, and exhibiting, ~~in one connected~~ view, such arguments, wherever they were to be found, as he thought best adapted for impressing his readers with proper notions of the nature of the Gospel, and of the Church of Christ. If this was, indeed, as we suppose, his design, we have no hesitation whatever in saying, that, in our opinion, he has executed it with no inconsiderable degree of success. His labours are, undoubtedly, calculated to produce, in persons of a serious and thinking turn, the effect which he intended; and every friend to the Apostolic Constitution of the Christian Church will thank him for the industry and zeal with which he has exerted himself in its defence.

If, in the course of our strictures on Bishop Skinner's book, we take the liberty to differ, on some few points, from the learned and respectable author, we have no apprehension, on this account, of incurring his displeasure, or of forfeiting his esteem. Some of his reasonings we think inconclusive, and some erroneous. But different persons of equal integrity will view the same object in very different lights: and if they keep at a distance from acrimony and rancour; if, solely intent on the discovery of truth, they indulge no disposition to cavil; if, in short, they observe that mutual respect which ought always to have place in the intercourse of Gentlemen, Scholars, and Christians; they may differ without blame, and sometimes with advantage. Engaged as we have been, from the commencement of our Review, in supporting, and we trust with some effect, the interests of ancient truth and soberness, in opposition to the madness of modern innovation, we can, with the utmost sincerity, say, that with the greater part of Bishop Skinner's opinions our principles perfectly coincide. The foundation on which we build is the same, or, to speak more accurately, we are both equally convinced of the paramount obligation, and indispensable necessity of maintaining, and preserving inviolate, the edifice which was originally "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." If, in any respect, we disagree, it is only concerning a few of the buttresses by which it ought to be defended and secured against the rude attacks of its enemies. But, surely,

"Hanc veniam petimus damusque vicissim."

On another essential part of our duty, as immediately connected with the work before us, we confess that we reflect with much less complacency. We cannot, but by palpably betraying our trust, pass by, without pointed animadversion, transgressions of the rules of good writing; and, therefore, it never fails to give us pain, when authors, otherwise

otherwise valuable and instructive, are guilty of offences against these rules. In many cases there can be no doubt that defects of this sort derive their origin from want of closeness and accuracy of thinking; for no man will ever express himself well, whose conceptions are loose, indefinite, and confused. The same defects are frequently owing to mere inexperience in the art of composing; and sometimes, we suspect, to mistaken ideas with regard to the merit of a good style. There are many writers, we have reason to believe, who really regard, with a kind of contempt, the pains bestowed on what they call balancing words and phrases; and who think it below them to spend their time in studying the harmony, or adjusting the proportion, of clauses and sentences. Confining their care entirely to their matter, provided they can communicate useful information, they appear to be little solicitous to please. But such writers should reflect that precision, propriety, and, above all, perspicuity, are qualities of style so essentially necessary, that, without them, the richest stores of learning, and even the most exalted powers of genius, may be possessed with scarcely any advantage to the world. Nor will any judicious author be careless even of ornamental embellishment. He considers that in writing, as in common life, though tawdry tinsel and affected finery are always disgusting, yet neatness and elegance are peculiarly attractive; and that beauty itself loses more than half its influence, when accompanied with an awkward air, or exhibited in a coarse and slovenly dress.—The great majority of mankind, we know, have need, like froward children, to be allured, as well to the knowledge as to the practice of their duty. Even the most serious readers of a book can seldom, and never, perhaps, at first, be supposed as deeply interested in the subject; as the person who wrote it. It is, therefore, a fair and prudent precaution to endeavour, by every chaste ornament of language; and by every legitimate beauty of style, to fix their attention, and gain their affections. Indeed, where this precaution is not punctually observed, we may safely affirm that the most important truths will, generally speaking, be disregarded, and the most instructive volume either not read at all, or read with listlessness and small effect.

In the present state of literature and of society, whoever offers himself to the public notice should be uncommonly careful that his claims be supported, not only by their own intrinsic validity, but also by the form in which they appear. Never, we believe, in any country, and, beyond all controversy, never in this, was it more incumbent on a writer to remember the admonition of Horace:

“ Omne tulit punctum qui miscuit utile dulci,
“ Lectorem delectando, pariterque monendo.”

Our national taste, in the course of its progress, has been carried to the highest pitch of delicacy. It has even, in the estimation of many, been refined into squeamish and sickly fastidiousness. Whether this phenomenon deserves to be considered as a proof of improvement or of degeneracy, we shall not expose ourselves to the imputation

tion of presumption by taking upon us to decide. The fact, however, is abundantly notorious. The strong and wholesome, but homely fare, which delighted the literary palates of our ancestors, will not now go down. No richness of matter or solidity of sense will now atone for the harshness of a clumsy and unpolished style: and the writer who will not accommodate himself to this disposition of the public mind, has, evidently, no just right to complain that his productions are treated with what he may think unmerited severity, or supercilious neglect.

With respect to the Bishop's skill in composition, we must own, with regret, that we dare not mention it in those terms of commendation which we could wish to employ. If he had not himself authorized us to conclude that the greater part of his work was written a considerable time ago, (see Note, p. 425,) we should certainly have thought it a hasty production. Of such a production it unquestionably bears the distinguishing and characteristic marks. But as, by his own statement of the fact, this supposition is rendered inadmissible, we are forced to infer that to the requisite labour of correction and revision, he has been strangely inattentive. For, whatever be the cause, impartial criticism compels us to pronounce, that his general manner is somewhat diffuse; his construction sometimes ungrammatical; and his meaning so unhappily expressed, as to be hardly intelligible. The very first sentence of his book may be quoted as an instance. "If there be," he says, "any one truth, in embracing which, it might be supposed, that the intelligent part of mankind would universally agree, it is surely the importance of religion, and the necessity of attending to what it recommends, for promoting the interests of society on earth, as well as preparing men for the happiness of Heaven."—Here the author's intention is easily seen; but his phraseology is obscure. We talk, very properly, of "embracing a truth;" but not of "embracing the importance of religion," or "the necessity of attending to what it recommends." But supposing, in the present case, *truth* to be the best word which could have been chosen, our readers will observe, as still more extraordinary, that what is *one truth* at first, becomes afterwards, by the form of the syntax, *two*. They are *two*, however, in appearance only, and not in reality, for between "the importance of religion," and "the necessity of attending to what it recommends," no specific difference is perceptible. The use of both phrases, in their present application, is, therefore, an example of tautology. The last of them gives no new idea, and, of course, serves only to bewilder the attention, and to weaken the effect.

Bishop Skinner's Introduction contains many sensible and pertinent remarks on the evil tendency of our endless divisions, and of our general inattention to that article of the Creed in which we are taught to profess our belief in the Holy Catholic Church. "Nothing," he observes, "seems to be better known, *nor* [*or*, unquestionably,] more carefully improved, by the adversaries of our common faith, than the advantage [which] they derive from those unhappy dissensions, by which

which the family of Christians, which an Apostle calls the Household of Faith, is divided against itself." (p. 6.) "It is, no doubt, by preserving the bonds of ecclesiastical unity, that Christians are to be kept in the way of obedience to the One God, and dependence on the One Mediator." This sentiment he enforces by the respectable authority of the late learned and pious Mr. Jones, whose opinion it was, that "Some amongst us err because they do not know the scriptures; and others, because they never considered the nature of the church. Some think they can make their own religion, and so they despise the word of God, and fall into infidelity. Others think they can make their own church, or even be a church unto themselves; and so they fall into the delusions of enthusiasm, or the uncharitableness of schism." (p. 8.)

The Bishop adverts, with becoming regret, to the melancholy, but incontrovertible, truth, that mankind are too often disposed to abuse both the blessings of the present life, and the inestimable advantages of revealed religion. With regard to the first, he supposes that the inhabitants of Scotland may, probably, be inclined to resist the charge, because they cannot be accused of such loose morality as is practised in some other parts of the world. He is doubtful, however, whether the superior decency of their conduct can be justly traced to the proper source; and whether it may not be rather ascribed to the favourable circumstance of their not being so much exposed to temptation. But, in what concerns religion, he laments, that they are not much better than their neighbours. To the small expence of education in that country, and the consequent ease with which the people have access to the rudiments, at least, of literature, our author seems, with much appearance of reason, to attribute, in part, that remarkable bias to abstruse speculation for which Scotchmen are distinguished. This bias has, frequently, carried them beyond the proper limits, and tempted them to affect being wise above what is written. "While such speculations, however, were confined to the student in his closet, their influence was narrow and circumscribed; and the general state of society was but little affected by the writings of such infidels as *David Hume*, till they were better suited to vulgar capacity, and their deadly venom more widely circulated, by the poisonous arts of *Thomas Paine*, and his numerous disciples." (p. 12.) It was with much concern that we learned from such unexceptionable testimony, the fatal consequences.

"In some," says the Bishop, "of the most populous districts of Scotland, where the middling and lower ranks of the people were, some years ago, exemplary in the discharge of their religious duties, not occasional neglect only, but a constant derision, and an avowed, contempt of these duties, have now taken place. The rites and ordinances of the Gospel are exposed to every species of scorn and ridicule. Children are wilfully withheld from the 'saver of regeneration:' and men and women count the blood of the covenant, wherewith they are sanctified, an unholy thing, in pure despite of the spirit of grace." (p. 13.)

In the course of the Right Rev. Author's reflections on the general prevalence of infidelity, we meet with a sentence, of which we were long exceedingly puzzled to discover the sense. It is the last in the quotation which we are going to produce.

"Comparatively small," he says, "was the injury, so long as the poor had the gospel preached unto them; so long as the mass of society was uncontaminated, and the great body of the people esteemed themselves happy in enjoying the comforts of religion, and counted all things but loss for the excellency of the knowledge of Christ Jesus, 'their Lord'. The partition-wall, however, between learned and unlearned, is now, in this respect, broken down. The adepts of the new philosophy have availed themselves of the facility with which the lower classes of the people may be tempted to get rid of this distinction; and, if we may borrow the figurative language of the Psalmist, 'The boar out of the wood doth now waste *it*,' and the wild beast of the field doth devour," and tear in pieces, the gospel of that 'God of Hosts,' who proclaimed himself the 'true vine'; even the 'Shepherd of Israel,' of whom the same Psalmist declares, that he is our God, and we are the people of his pasture, and the sheep of his hand." (p. 13, 14.)

What here particularly puzzled us was the pronoun *it*; for there seems, at first view, to be, in the sentence, nothing which that pronoun can represent. The nouns substantive by which it is preceded are *philosophy*, *facility*, *distinction*, and *language*; but to none of these can it possibly be referred. We were, therefore, completely at a loss to divine *what it is* which the boar out of the wood doth now waste; till, observing that the words of the Psalmist are continued, and made to terminate, at last, in "the Gospel of the God of Hosts," as their object, we were led to conjecture that, contrary to every known principle of grammar, this pronoun points forward instead of pointing back. The solecism might easily have been avoided by omitting the pronoun altogether.

Our author very properly insists on the folly of perverting the plan of revelation, and of superseding the positive institutions of divine appointment. The folly, indeed, of such a procedure is sufficiently obvious, as well as its danger and criminality. But the Bishop illustrates them by an observation, of which we do not comprehend the force.

"No man," he says, "who is not actuated by the most palpable presumption and self-confidence, will dare to infringe, or pretend to alter, the order of God's works, whether they refer to his operations in the economy of Nature, or of Grace. Bold and assuming as the naturalist too often is, he never has attempted to invert the seasons; to make the sun rule by night, and the moon by day; to oppose the stars in their courses; to bring the winds out of their treasures, or to allay the fury of the tempest by his unavailing 'peace, be still.' How then should any one pretend to alter the system of things spiritual;—to change the economy of grace;—to disjoint the whole frame of religion, by opposing the revealed will of God, and setting aside the laws and institutions of his divine appointment?"—(p. 15, 16.)

Our author here contrasts the presumption of men in attempting to new-model the economy of grace with their modesty and wisdom in never intermeddling with the established order of nature. But no enthusiast or bold speculator will ever be dissuaded from substituting, for the truths of revelation, the wild reveries of his own fancy, by reminding him that men never try "to invert the seasons, or to oppose the stars in their courses." If, while the visionary religionist adapts the gospel to his preconceived opinions, the naturalist abstains from the like experiment with regard to the actual laws by which the universe is governed, does not the very fact shew, that the two cases must be essentially different, and that from the one to the other no proper argument can be deduced? The naturalist, we believe, would often amuse himself with attempting such feats, if he did not know that to succeed in the attempt is physically impossible. *Δος τις ως, και την γων νινωσ* was the boast, we are told, of an ancient mathematician; and one of the kings of Spain or Portugal, most undeservedly, we think, called Alphonso the Wise, was accustomed to say, that if he had been consulted about making the world, it would have been much better contrived than it is. Make it equally, in the same sense, impossible to alter the doctrines of scripture, and the modesty of the religionist will be equally conspicuous as that of the philosopher. In strictness of fact, it is unquestionably true, that to alter the terms or conditions of salvation is as much without the compass of human power as to derange the order of the material world, or to create a new one; for men must be saved, if they be saved at all, by means of the plan established by God, and not by means of their own devising. But men, very often, mistake this plan; and the difficulty is to convince them of their error: whereas no man ever commits a mistake with regard to the prominent laws of nature. We have the uniform evidence of experience and of sense that these proceed in a determinate course; and we have the same evidence that this course is unalterable by any exertions which we are able to make. The evidences of religion are of a very different kind; and, accordingly, their influence on the conduct of men is, as might be expected, extremely different. The cases are, in truth, as we said above, entirely dissimilar; and, therefore, all reasoning from the one to the other is, to every practical purpose, at least, altogether inconclusive.

But it is not, on that account, at all less true, or less to be lamented, that, either through ignorance or wilful perverseness, multitudes of our countrymen are daily deserting the good beaten path, which was trodden by all the saints of old, to explore, for themselves, new and devious ways, which, at the very best, can terminate only in unknown dangers, perhaps in inevitable destruction and death.—Among these deluded wanderers the Bishop mentions some "wild enthusiasts, who, full of the assurance of faith, and the inward experience of a self-confident mind, enroll themselves among the elect of God; and certain, as they suppose, of being saved themselves, look down with contemptuous disdain on those humble Christians, who are yet

content to work out their own salvation, in the way that God has prescribed, with fear and trembling." (P. 16.)

There cannot be a doubt that many of our most malignant errors spring from the little attention which is paid to the true constitution of the Christian church. The spirit of indifference with which, among Protestants, this subject is regarded, has always been cause of astonishment to us; nor have we ever been able to account for it otherwise than from that disgust at ecclesiastical tyranny, which accompanied their separation from the Church of Rome. But surely it does not, by any means, follow, that because churchmen, at one time, carried their authority too high, the Church of Christ is, therefore, any thing or nothing, just as every man's humour is pleased to imagine. No man, we think, who believes in revelation, provided he allowed himself a moment's reflection, could seriously adopt so ridiculous a fancy. Amidst the endless variety of plans of church government which solicit our notice and distract our choice, it requires no proof that all cannot be right. It is evident, indeed, that all *must* be wrong which have deviated from the original model laid down by our Lord and his inspired Apostles, who, alone, were entitled to draw the platform on which his kingdom should be built, and to fix the regulations by which it should be managed to the end of time. Nor can it be a circumstance of small importance whether we adhere to this model or not. The whole scheme of redemption, it ought to be remembered, is the pure effect of divine benevolence; and, therefore, from the very nature of the thing, must necessarily be embraced in all its parts, precisely as it is proposed: for, when the question is concerning an offer of grace, no man can pretend to prescribe his own terms. Now we know that every promise peculiar to the gospel is made exclusively to those who are members of the Church of Christ; and, consequently, if we wilfully desert this church for a spurious society of man's formation; we unquestionably forfeit our title to these promises: for he who rejects the terms on which alone the mercy of the gospel is proffered, deprives himself of every claim to its benefits.

We are perfectly aware that, in these times of latitudinarian principles, the divine who teaches such a doctrine as this, will, by many, be accused of intolerable High-Church bigotry, and of narrow illiberality of mind. But, in the best and purest ages of the church, the case was otherwise; and we all agree, that danger is not converted into safety by being disregarded, any more than truth is identified with falsehood by being disbelieved. "How then," as the learned Prelate asks, "can any want of true charity, or what deserves to be called liberality, be with justice imputed to him who, in his professional character, is doing all he can for the benefit of his Fellow-Christians, and is not willing that any of them should be lost, if he can help it?" (P. 25.) It is not thus, as he justly argues, that we judge in matters of infinitely less moment. We should not applaud, as liberal-minded, a physician, who should suffer his patients to indulge in every thing, however pernicious, which gratified their taste; a lawyer, who should

tell

tell his clients that their conduct would be as safely directed by the municipal laws of any other country as of their own; or a general, who, on the day of battle, should leave his troops, without any directions, to engage the enemy in what order they pleased. "Why then," continues he, "should the teacher of religion be applauded as a liberal-minded divine, whose only merit lies in 'speaking peace where there is no peace,' and leaving the people to *grope* for the *wall* of salvation, the *pillar* and *ground* of truth; when by pointing it out, through the mist of modern error and delusion; as 'a city set on a hill,' which is at unity in itself, he might direct their eyes to that which is the only sure refuge from sin and misery, the only place of safety to a guilty world, and therefore ought to be the joy of the whole earth?" Than the sentiment and reasoning contained in this whole passage nothing can be more excellent and convincing. But the sentence last quoted exhibits a mixture and confusion of incongruous metaphors. By no stretch of fancy can the church be conceived as, at one and the same instant, *a wall, a pillar, a ground, and a city set on a hill*. Metaphorical language, like the characters of poetry, should be consistent; and the rule of Horace is as applicable to the former as it is to the latter:

"*Servetur ad imum*

"*Qualis, ab incæpto processerit, et sibi constet.*"

The great body of Bishop Skinner's book consists of three distinct divisions or chapters, intended to establish the following propositions, which we give as expressed in the author's own words.

"1. That the Christian religion, being, like its divine Author, the same yesterday, to-day, and for ever, ought to be received and embraced, just as it is represented and held out in the scriptures of truth, without adding thereto, or diminishing from it.

"2. That the Church of Christ, in which his religion is received and embraced, is that spiritual society in which the ministration of holy things is committed to the three distinct orders of Bishops, Priests, and Deacons, deriving their authority from the Apostles, as those Apostles received their commission from Christ.

"3. That a part of this holy, catholic, and apostolic Church, though deprived of the support of civil establishment, does still exist in this country, under the name of the *Scotch Episcopal Church*; whose doctrine, discipline, and worship, as happily agreeing with that [those] of the first and purest ages of Christianity, ought to be steadily adhered to, by all who profess to be of the Episcopal Communion, in this part of the kingdom."

With regard to the first of these propositions, it is improperly and inaccurately stated in more respects than one. It involves, in fact, two distinct affirmations, of which the author seems, by his manner of connecting them, to conceive that the one is a corollary from the other. They have, however, no sort of mutual dependence. It is not because "the Christian religion is, like its divine Author, the same yesterday, to-day, and for ever," but because it is a revelation

from

from God, that "it ought to be received and embraced just as it is represented and held out in the scriptures of truth." Supposing the scriptures to be previously acknowledged as the word of God, no other consideration is requisite to prove that the system of religion contained in these scriptures ought to be embraced as there represented. Nor does the clause "being like its divine author, the same yesterday, to-day, and for ever," appear to us, at all, to express what the Bishop intended. The words here quoted from the Epistle to the Hebrews, (xiii. 8) are, in their connection with the rest of the passage, somewhat obscure, and we think it unquestionable that by our English translators their connection was mistaken. As applied, however, to the person of Christ, they, undoubtedly, are meant to assert his divinity, or what may be called the metaphysical eternity and immutability of his nature. But as predicated here of the Christian religion they do not convey the author's idea; and it is only from the tenor of his proof that we learn the import of the position to be proved.—The intention of this clause is to affirm that the redemption of the world, by the death of Christ, is the subject of every divine revelation which, since the fall of Adam, has been vouchsafed to man.—The Bishop's notion is, therefore, expressed, with infinitely greater exactness and precision, in the VIIth Article of the Church of England, the doctrine of which the greater part of his first chapter is, accordingly, designed to illustrate and confirm. "The Old Testament," says the article, "is not contrary to the new; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and Man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises."

That man, at his creation, was left, by his Maker, to devise for himself, by the exercise of his own powers, a system of religious faith and duty, is a supposition which appears to us not only inadmissible, but absurd. His existence itself being the pure effect of divine benevolence, it cannot be imagined that any requisite means would be unemployed for rendering that existence comfortable and happy. While abundant provision was made for the necessary support of his animal nature, and for the innocent gratification of his sensual appetites; we, cannot, without manifest folly, conceive that the interests of his spiritual nature, which are, confessedly, of infinitely higher importance, would be neglected. We are, therefore, irresistibly led to conclude, that the original ancestor of the human race was taught a religion suited to his circumstances, by the same transcendent wisdom and goodness which furnished him with food and organs of digestion; that he was instructed, by supernatural means, in the knowledge of the ultimate end of his creation, or the purpose for which he was brought into the world; that he was fully acquainted with the relation in which he stood to his great Creator, with the duties incumbent upon him to practise, and with the worship which was proper for him to perform.

Supposing

Supposing this conclusion to be well founded, (and we know not on what grounds it can be denied) it follows, from the clearest principles of reason, that the primitive religion of man was A REVEALED RELIGION; and why its being so represented in Scripture should prejudice against the authority of Scripture, men who profess, in all their inquiries, to be guided by the dictates of unbiassed reason, we cannot understand. For our part, we are free to acknowledge, that had the representation been different, had man been exhibited as at once abandoned, on a subject so essentially connected as religion with his most important interests, to his own direction; as permitted to grope without any assistance, by the glimmering light of his natural faculties, in search of the means of pleasing his Maker, and of securing his own happiness; an account so wild, and so obviously incompatible with the perfections of God, would, to us, have formed an insuperable objection against the authenticity and divine original of the pretended record in which that account was contained.

When, therefore, we are told that man, while yet in a state of innocence, was divinely instructed by what course of conduct his innocence might be preserved, and what invaluable blessings would be forfeited by its loss; that, when afterwards, becoming unmindful of his duty, he had transgressed the command of his bountiful Creator; the offer of pardon was graciously extended to the unhappy criminal, and a plan revealed, in consequence of which he might, on certain conditions, be restored to the glorious privileges which his folly had thrown away; we are informed of nothing but what reason approves as highly credible, as what was equally fit for God to grant, and necessary for man to receive. It will not, surely, be deemed unreasonable, that man should have been originally placed in a state of probation; for such, of necessity, must be the state of every rational created being. Nor will it, we presume, be deemed more unreasonable that his title to immortality and endless felicity should have been suspended on his punctual observance of a positive law; for a benefit to which we have no natural right must be claimed on the terms prescribed by the donor. It cannot be incredible that, by his fall from innocence, man should have forfeited these inestimable benefits, because no created being is infallible; and if he forfeited them for himself, it cannot be denied that he forfeited them likewise for all his posterity: for, had the threatened penalty been instantly inflicted, "in the day that thou eatest thou shalt surely die," there had been an utter end of the whole human race. It cannot be accounted unworthy of God to prevent this blank, in his moral creation, and to save mankind from the dominion of death, unless we insist on striking out from the list of the divine perfections the endearing attributes of goodness and mercy. It will easily be granted that, if such a salvation was, at all, to take place, the plan and conditions of it must be of God's appointment; and, consequently, as man could not know them of himself, it was absolutely indispensable that they should be revealed. Finally, it cannot admit of dispute, that the wretched and deplorable circumstances

to which he was reduced by the fall made an *early* revelation of them peculiarly requisite, not only to supply him with the consolations of hope, but even to deliver him from utter despair. We, therefore, most heartily agree in opinion with the learned and pious Lord President Forbes, as quoted by our author, that, "if it was the intention of God to pardon man; to reclaim him from his sinful state; to encourage him to love, fear, and serve his Creator; and to restore him to a capacity of performing such acceptable service, it was absolutely necessary, for promoting that design, to acquaint man with his intentions; to give such proofs of those intentions as should convince and thoroughly persuade those to whom the revelation was made, and to preserve such evidence of that revelation to mankind, as should be sufficient to support their faith and hope, and give them ground to rejoice in the God of their salvation." (P. 31.)

From such considerations we may rationally infer that the preaching of the gospel was co-eval, or nearly co-eval, with the fall; and that the redemption of the world by our Lord Jesus Christ was the sum of every subsequent revelation, from that æra to the period in which he "appeared to put away sin by the sacrifice of himself." To this great event alone can be referred the promise that the seed of the woman should bruise the serpent's head. "One thing," as Bishop Skinner has well observed, "is obvious, that the change which took place in Adam's condition, as the consequence of his fall, would necessarily lead to a corresponding change in his religious service; and we may reasonably conclude, that such a form of worship would be instituted, as might exhibit his dependance on the covenant of grace entered into by the THREE GREAT ONES in Deity, one of whom was to unite the human nature with his own, and as God manifested in the flesh, to do and suffer whatever was necessary for man's salvation." (PP. 32, 33.) That such a form of worship was actually instituted, we have, we conceive, an irrefragable proof in the early, and afterwards universal practice of sacrifice; of which no account can, by human ingenuity, be possibly given, but that it was appointed by divine command, to prefigure the immolation of Him who, "in the fulness of the time," "made, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." Of these early transactions the history by Moses is indeed concise; "but the revelation itself, as coming from God, was, no doubt," says our author, "full and explicit." (P. 32.) Our opinion entirely coincides with his. When to shed the blood of a harmless animal, an action, surely, which is so far from having any evident connection with the remission of sins, that, naturally speaking, it seems rather to partake of the essence of an immorality, and is, certainly, calculated to generate feelings of horror and disgust, was originally prescribed as a religious rite, we can hardly doubt that the relation between the type and anti-type was plainly unfolded; and that the faith of the offerer was directed to that blood which was afterwards to be shed on the cross, as the only effectual

tual propitiation for his guilt, the sole foundation of all his hopes of pardon and reconciliation with God.

The rite of sacrifice was so significant that, as long as the end of its institution was remembered, we cannot easily conceive it possible that the religion of mankind could greatly degenerate, or that a multiplicity of expedients would be requisite to fix their attention, and inculcate their dependance, on that gracious plan of universal redemption which was to be accomplished by the death of Christ. Many persons, however, whose characters we highly esteem, among whom is our learned and respectable author, have imagined that they could discover, in Scripture, a variety of means employed for this purpose; of some of which, at least, notwithstanding our veneration for those who have pointed them out to us, we cannot but declare that, in our opinion, the speculations advanced with regard to them are more shewy than solid.

Among the least defensible of those interpretations which have been extolled as eminently fitted to serve the interests of revealed religion, we cannot help classing the one here given of the Cherubim, which, when our first parents were driven from Paradise, were "placed at the east of the garden of Eden, to keep the way of the tree of life." (Gen. iii. 24.) These Cherubim, by all the disciples of Mr. Hutchinson, are maintained to have been emblematical figures, representing the persons of the ever-blessed Trinity, as engaged in covenant for the redemption of man. But the nature of these figures, and the purpose for which their station was assigned, we shall lay before our readers in Bishop Skinner's own words.

"We find that when Adam's transgression required his expulsion from the earthly Paradise, and his entrance on a state of salutary discipline, and a new system of faith and trust in his God, a certain emblematic representation was placed at the east of the garden of Eden, exhibiting the ever-blessed Trinity as joined in covenant to redeem man, and the union of the divine and human natures in the persons of the Redeemer. The *Cherubim*, and the glory around them, with the divine presence in them, were to keep or preserve the way of the tree of life, to shew man the way to life eternal, and keep him from losing, or departing from it. Before this emblematic representation, which was afterwards, by divine command, set up in the tabernacle of Moses, and temple of Solomon, the church or people of God were taught to perform that typical service, which pointed to Christ, as the way, the truth, and the life, and kept up among them a constant remembrance, that 'without shedding of blood there is no remission of sins'

To this passage the following note is subjoined, which it is necessary to transcribe.

"I know it has been thought, that this venerable figure called the *Cherubim* was set up to the eastward of Eden, merely as a guard to keep unhappy Adam from coming at the tree of life, and so the mysterious account here given of it, has been much exposed to the scoffs and ridicule of unbelievers. On this subject we find the learned Lord President Forbes, in his *Thoughts concerning Religion*, thus delivering his sentiments with great plainness.—

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* The Jews, who have misconstrued the *angel Jehovah* into a created angel, have thought fit here to understand by the *Cherubim* two of the same sort of angels, who had got a flaming sword, to frighten Adam from re-entering *Eden*, and meddling with the fruit of the *tree of life*: and this monstrous story they have made out of a text, that necessarily means no such thing, and may fairly be construed to a sense big with the most important information to mankind. What is translated, *to keep the way of the tree of life*, with intent to prevent the coming at it, may as properly be rendered, *to observe*, or for *observing*, and so discovering and finding out *the way to the tree of life*. And the word we translate *placed*, is almost always in every text, translated *inhabited*, (as in a tent or tabernacle) 'and whether you translate it *placed*, or *inhabited*, the next word ought to be translated the *Cherubim*, as things, or *emblems* well known to those for whom Moses wrote. So that *Jehovah's placing or inhabiting* these *Cherubim*, was the method chosen by him to make *the way to the tree of life kept or observed*.' See more to the same purpose, tending to shew, that the *Cherubim* of the Scriptures were mystical figures of high antiquity, and great signification, being, as *Irenæus* calls them, 'resemblances of the dispensation of the Son of God,' that is, the Christian economy." (Pp. 33, 34.)

The passage of Scripture which is thus explained is undoubtedly obscure. But this exposition of it, notwithstanding the piety and learning by which it is recommended, we cannot implicitly adopt, because it is involved in such difficulties, and exposed to such objections, as no sagacity or strength of intellect can remove. Whatever the *Cherubim*, here mentioned, were, or whatever they might be intended to perform, it is, on all hands, allowed that they were of the same figure with those which were, afterwards, set up in the tabernacle and in the temple; and which are particularly described by the prophet *Ezekiel* (i. 10.), and by the apostle *St. John*. (Rev. iv. 7.) Now these latter *Cherubim* had four faces; those of an ox, of a lion, of an eagle, and of a man. But the notion that these four animal figures represent, as this explanation pretends, the persons in the ever-blessed Trinity, the ox being the emblem of the Father, the lion and man united that of the Son, and the eagle of the Holy Ghost, seem to be founded on gratuitous suppositions, and, therefore, incapable of satisfactory proof.

Bishop Skinner has collected the scattered notices, which, in his opinion, the Old Testament affords of the redemption of the world by our Lord Jesus Christ, and traces them in the different revelations made to the patriarchs, in the establishment of the Jewish law, and in the writings of the Prophets. On this interesting subject his reasoning, in general, is convincing and clear. But, occasionally, we are sorry to observe, he relapses into that mystical manner, of which, in his explanation of the *Cherubim*, we have already complained, and for which he discovers, to say the truth, a very marked predilection. His disposition to find types of Christianity is so strong, that he finds them in occurrences and facts in which we should never have suspected them to exist. When, as a proof, for instance, of the early institution of sacrifice, he adopts the notion "that the skins with which

God is said to have clothed the nakedness of our first parents, must have been the skins of beasts that had been offered by them in sacrifice," and assigns as a reason that "at that time they were not allowed to kill them for any other purpose;" (p. 34.) we perceive at once the justness of the argument, and yield to its force without the least hesitation. But, what he afterwards adds: "And this typical clothing was a most comfortable emblem of that covering and protection from divine wrath, that garment of salvation provided for man, by the sacrifice of the Lamb of God, who was to take away the sins of the world;" is so like the flight of a warm imagination, that we are not inclined to allow it much weight. We do not affirm that this clothing of skins might not have been made, if God had so pleased, a type of what the Bishop would have it to signify; but we are not told that it was: and no supposition of the kind is required to account for its introduction.

Our author, we believe, gives the true account why Abel's offering was accepted and Cain's rejected. Abel, by "bringing of the firstling of his flock, and of the fat thereof," conformed to the original law of sacrifice, and expressed his faith in the promised Redeemer; whereas Cain, by deviating from the divine institution, and bringing only "of the fruit of the ground," seems to have thought it his duty, indeed, to acknowledge the temporal bounties of his Maker, but to have felt no sense of the necessity of a Saviour in order to the expiation of sin, and the restoration of lost immortality. But, in commenting on God's transaction with Noah, the learned prelate has again resigned himself to his propensity for mystical interpretation. That Noah was favoured with ample instruction on the subject of religion, and had very just views of the covenant of grace, we entertain not a doubt. But in the following explanation of a plain passage of Scripture, we cannot concur. "It was this divine life-giving covenant, the establishment of which was promised to Noah before the flood, and the promise repeated after it to him and his sons, in the same strong expressive terms. 'And I,' says God, 'behold I establish my covenant with you;' (Gen. ix. 9.) thus challenging an exclusive property in it, and pointing it out as his own act and deed; not as a thing which had then only begun to take place, but had been of long standing, and was now by this solemn promise so ratified and established, as to give the strongest ground of assurance that it could not fail, but would stand fast for ever."

"We have seen how the terms of this covenant were proposed to Adam after his fall, and means appointed for preserving the remembrance of them, and confirming a dutiful dependance on them.—With the same view they were renewed to Noah, both before and after the flood; and God, we are told, was pleased to set his bow in the cloud, as a token of his covenant, a pledge of his mercy to man, through the merits and mediation of that Mighty One, whom Saint John saw sitting on the throne in Heaven, and there was a rainbow round about the throne." (Rev. iv. 3.) (Pp. 40, 41.)

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This interpretation we cannot approve: the covenant mentioned, in the ninth chapter of Genesis, as established with Noah and with his seed, could not possibly mean the covenant of redemption, because, at the very same instant, it is said to be equally established with the whole animal creation. "And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark to every beast of the earth." (v. 9, 10.) The covenant here established related not to spiritual, but to temporal mercies. It was neither more nor less than a promise that the earth should not again be overwhelmed by the waters of a flood. It is so declared, repeatedly and expressly, by God himself. (See verses 11 and 15.) As a pledge of the sure performance of this covenant he engages to set his bow in the clouds; an appearance than which nothing can be imagined more proper to convince mankind of the truth of the promise: for the phenomenon of the rainbow is a physical proof that the rain which is descending at the time is only partial, and not, like that which occasioned the deluge, universal. The sense of the scriptures in this place, indeed, is throughout, perfectly plain and obvious. Great, therefore, we must confess, was our astonishment, when we found Bishop Skinner affirming, that the natural rainbow was intended as a pledge of God's mercy to man through the merits and mediation of Christ; and alledging, as a pertinent confirmation of his opinion, the symbolical rainbow in the description by St. John.

That the gospel was preached to Abraham is affirmed by St. Paul, (Gal. iii. 8), and by our blessed Saviour himself. (St. John, viii. 56.) To the incarnation of the Son of God we are, by the great Apostle of the Gentiles, expressly taught to refer the promise which was first made to Abraham when he was ordered to leave his native country, (Gen. xii. 8), and which was afterwards repeated, and confirmed by an oath, when he had shewn his obedience to the divine command by his readiness to sacrifice his son. (Gen. xxii. 15-19.) Alluding to this distinguished instance of God's peculiar favour, the Apostle to the Hebrews observes that "when God made promise to Abraham, because he could swear by no greater, he swore by himself. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife: wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation." (vi. 13, 16, 17, 18.) The words "confirmed it by an oath" Bishop Skinner translates "interposed himself by an oath;" a translation which is, certainly, agreeable enough to the terms of the original, ἐμεισθεὶς ὅρκῳ. The meaning, however, is, in both cases, the same, that God ratified his promise by means of an oath. The "two immutable things, in which it was impossible for God to lie," our author supposes to be "first, God's *interposing himself*, and then the *oath*, both shewing the immutability

immutability of his counsel." P. 43) We, on the other hand, suppose them to be *the oath* and *the promise*; and our reason is simply that *a lie* is rightly opposed to *a promise*, but not to a person's *interposing himself*. This, however, is of no great moment; while our author's argument from the Apostle's language, to shew that the promise vouchsafed the Patriarch was general in its application, and not confined to his natural descendents, is perfectly conclusive. "How could we Christians derive consolation from this solemn transaction; unless it referred to a covenant of mercy, in which the whole race of mankind were concerned, and of which that partial exhibition made to Abraham, was only designed to preserve the memory, and secure the benefits of it to him and his posterity, till the seed should come to whom the first promise was made; even that promise which was also ratified with an oath, and of which it is said—"Jehovah hath sworn, and will not repent, thou art a priest, for ever, after the order of Melchisedec?" (ib.) This is very good reasoning, though ill expressed; for, not to mention the unskilful manner in which the last clause is tacked to the sentence, the adverb *only* is not in its own place, and the words *of it* ought to be expunged as a useless and ungrammatical incumbrance.

From the ambiguity of the Bishop's phraseology we are not sure in what light he regards Melchisedec: whether as a type of our blessed Lord, or as our Lord himself. The words immediately succeeding those last quoted are as follow: "St. Paul has clearly pointed out the person here referred to, and the nature of that unchangeable priesthood, which, according to the terms of the everlasting covenant, confirmed, and even sworn to, by the adorable Three in Jehovah, was to remove the curse from, and procure a blessing to, all the nations of the earth. Even Abraham himself was blessed by this Melchisedec, priest of the Most High God; and beholding his promised Redeemer, under that mysterious character, he rejoiced to see the day of his incarnation, and our Saviour himself assured the Jews that "*he saw it and was glad.*" (Pp. 43, 44.) That this personage was an eminent type of Christ there can be no doubt; but that he was actually the Second Person of the Trinity in a human form is a notion which, by whatever great names it has been embraced, we cannot implicitly admit. Nor do we perceive, in the books of either the Old or New Testaments, any ground for supposing, as the Bishop seems to do, that the time of Abraham's interview with Melchisedec was likewise the time at which he received the most distinct communications of the nature of the Christian dispensation, and rejoiced to see our Saviour's day. The offering up of Isaac, a subsequent event, the most important, surely, in Abraham's whole life; we have always considered as the fittest occasion for conveying, to the father of the faithful and the friend of God, this highly interesting knowledge.—The transaction, indeed, both in its general aspect, and in every one of its circumstances, is so exquisitely adapted to furnish a lively and impressive image of the great future sacrifice for sin, that, accompa-

nied, as it doubtless was, with divine information of an explanatory kind, we can hardly conceive the reality itself to furnish a stronger. We are almost, we confess, tempted even to question whether any of those who stood at the foot of the cross, and conversed with our Lord when he had risen from the dead, had, till afterwards enlightened by inspiration from above, such clear apprehensions of the intent of what they saw and heard, such luminous views of the nature and plan of the covenant of redemption, as were here, "in a figure," vouchsafed to Abraham. Of all the types, indeed, which are to be found in the whole compass of the Jewish scriptures, this action of Abraham offering up his son is to us the most striking. "The impending death," as Bishop Skinner well remarks, "and unexpected deliverance of Isaac, the only begotten son of Abraham, are the things here related: but the actual sacrifice and resurrection of Christ, the only begotten Son of God, are the things which are also meant to be pointed out, with all the circumstances in which these will be found to agree with what is recorded of Isaac; of whom "God said unto Abraham in Isaac shall thy seed be called," and St. Paul affirms that this seed "is Christ." (P. 46.)

The object of the Mosaic law, and its reference to the economy of grace; are stated by the learned and respectable prelate, with perspicuity and force. Much of what he says on this part of his subject, did our limits permit us, we could with pleasure transcribe. The following observations, though they are not new, are, at once, so important, and so well enforced, that they cannot but gratify our serious readers. Having considered the wonderful rise and progress of the Jewish nation, with the no less wonderful destruction of their polity, and their total dispersion over all the earth, so that now they are "rendered wholly incapable of performing the peculiar rites of their religious service; having neither altar, priests, nor temple, nor any vestige left of what the law required for making their solemn sacrifice," the Bishop thus proceeds:

"Does not all this plainly shew that the law of Moses, in this respect being already fulfilled, has no more its original end to answer, and that the whole Jewish economy, being but the shadow of good things to come, has very properly given place to the substance—to "the body which is of Christ?" He was the real permanent object shadowed out by all these figurative, temporary representations of the Mosaic ritual; and the whole order of the sacrifices, the whole disposition of the tabernacle, the whole ministry of the priesthood, pointed to him as the "one true propitiatory sacrifice, the true tabernacle which the Lord pitched, and not man, the eternal high priest, who is passed into the Heavens, there to make continual intercession for them that come to God by him." To him give all the types of the law, as well "as all the prophets, witnesses;" and it was solely on his account that the people of Israel were kept together, and supported by a train of miracles; for on his leaving the world, when his work here below was finished, this chosen nation was dispersed over all the earth, and its polity completely dissolved."

"Such then being the true nature of the *legal* dispensation, and such the design of the whole Israelitish economy, the question needs no longer be asked—"Wherefore then serveth the law?" The same Apostle who states the question, gives also the proper answer; when speaking of the promise of mercy made to Abraham, he tells us that the law "was added because of transgressions, till the seed should come, "that is Christ," to whom the promise was made." (Gal. iii. 19.) By saying that the law *was added*, he plainly intimates that there was something known and practised before, to which this addition was made; and what could that be but the evangelical promise renewed to Abraham, and the worship and obedience required, in consequence of that promise, to which the law was *added* by way of preservation, and in order to lessen transgression, for the time to come? Through the corruption of the patriarchal religion, many sorts of transgression prevailed among the heathen nations, who took their rise from the confusion at Babel, and grew up into the wildest idolaters, worshipping their imaginary deities with such abominable practices as made them hateful to the true God, and of course very dangerous neighbours to those who still believed in him, and adhered to his service. For this reason God was pleased to raise a wall of division between the Hebrews, and the heathens, and laid his people under every possible obligation that might preserve them from mingling with those that served other gods, and learning their ways. As a wise and good parent would keep his children from the seducing company of profligates and blasphemers, so did the Almighty Father of heaven and earth, guard his holy family from all the abominations of that bewitching idolatry, by which they were surrounded.

"Thus claiming them as his children, he had also condescended to provide a schoolmaster for them, to teach them the rudiments of heavenly knowledge, and to train them up in the true faith and fear of their God. "The law," says St. Paul, "was our schoolmaster unto Christ;" (Gal. iii. 24.) was designed to instruct those who lived under it in the character and office of the expected Messiah; for which purpose, as scholars are confined in a school, so were they separated from the world, to learn and practise continually those signs and figures by which this wonderful person was described to them." (Pp. 53, 54, 55.)

Of the long-continued chain of prophecy relating to the person and times of Christ, our author gives a brief but satisfactory view; and, after quoting an illustrious testimony of St. Paul, delivered in his sermon before King Agrippa. (Acts, xxvi. 22, 23.) He argues from it thus:

"If then this eminent preacher of the gospel, in the testimony which he bore to the truth of it, said none other things, than what Moses and the prophets had said should come, with regard to the sufferings and exaltation of the expected Messiah—the light of the Gentiles, and the glory of his people Israel; the obvious and necessary inference to be drawn from these premises is that there is no difference between the preaching of Moses and the prophets, and that of an apostle of Christ, but this—that the former points to the promised Saviour, as yet to come; the latter exhibits him as already come. But he is in fact the sum and substance of both parts of divine revelation; and what is called the New Testament, containing the writings of Apostles and Evangelists, speaks no other language, than what

the *Old* Testament had spoken before by Moses and the prophets, respecting the scheme of man's salvation, except in so far as relates to the way and manner in which that gracious scheme was exhibited to the world.—The Old Testament went before, to announce what was to be delivered in the New: and the New Testament came after to interpret the *Old*: but both, like the cherubim over the mercy seat, bear a constant and friendly aspect towards each other, united in, and intent upon carrying on, one and the same gracious design of promoting the glory of God in the salvation of men." (Pp. 63, 64.)

We would, likewise, beg the attention of our readers to the following paragraph, which is to the same purpose, and, except in what respects the office assigned to the Cherubim in Paradise, is highly excellent.

"Although the dispensation under which we live be called the *New* Testament, we are not to suppose that it differs in substance from the *Old*, or points to any new way of salvation which was not known before. For, since the fall of man, there has been but one way discovered for his recovery; one scheme of mercy, at first revealed in the promise of deliverance by the "seed of the woman;" represented by the emblematical appearance at the east of the sacred garden—and afterwards more fully exhibited in the religious services, and mystical offerings of the "old fathers," both before and under the law. These were appointed to *prefigure*, what our eucharistic service is designed to *commemorate* as actually accomplished by the sacrifice of Christ—"the one oblation once offered for the sins of the whole world." Thus the Patriarchal, the Jewish, and the Christian economy, will all be found to unite in directing the eye of the faithful to the same object of Evangelical hope, from the revelation of the promised seed to Adam in Paradise, to its designed completion in the person of Jesus Christ,—"the Lamb slain from the foundation of the world." And when, at the consummation of all things, the Patriarch, the Jew, and the Christian, shall be assembled before the throne that is set in Heaven, as they will all have had but one source of hope here below, so will they then join in one song of praise, with the mystic powers on high—saying—"Blessing, [and] honour, [and] glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Pp. 66, 67.)

(*To be continued.*)

Lectures on the Elements of Chemistry, delivered in the University of Edinburgh, &c.

(*Continued from P. 37.*)

IF Chemistry be, as the Author of these Lectures has defined it, "the study of the effects produced by heat and mixture," we have already accompanied him through one half of the scientific part of the course. We proceed therefore to the other, in which he treats of the effects of mixture, beginning with its *general* effects, that from them he may give the student such a view of the great law of *chemical affinity*

affinity, as shall enable him to enter with pleasure and improvement into the more minute details subservient to the arts.

Having observed that on this subject there are not so many general facts to be communicated as on the subject of heat, he briefly takes notice of those substances which cannot be made to unite, as well as of those which unite in the most intimate manner, and form *compounds*, which have the appearance of being simple and homogeneous. He observes that, in some of these cases of combination, the union is effected slowly and quietly; whilst, in others, it is accompanied by commotion, and the production of heat; and he gives examples of both these modes of combination, explaining, as he proceeds, the chemical term *EFFERVESCENCE*.

" Besides the symptoms of violence with which certain bodies unite, it appears, from other particulars, that some of them have a very strong *propensity* to unite." This gives him an opportunity of explaining, with his usual clearness, the terms *DELIQUESCENCE*, *PER DELIQUIMUM*, *DELIQUECENT SALTS*, *SOLUTION*, *SOLVENT* ad *MENSTRUUM*, and of distinguishing between *SOLUTION* and *DIFFUSION*. But farther:

" We find that, in most cases, we cannot combine such bodies together in every proportion that we might choose. There is a limit to the quantity of the one that can be combined with the other; and this limitation is denoted, in chemical language, by the term *SATURATION*.

" A distinguishing mark of *chemical* union is, that the substances cannot be separated by filtration, or other *mechanical* means. It is even difficult, and, in some cases, impossible to separate them by the action of heat. But, by multiplying our experiments in the way of mixture, a discovery has been made, which has been of infinite use to us in chemistry, and has greatly enlarged our power over a great number of different compounds. The discovery I mean is, that the addition of some suitable third body to a compound of two ingredients, which are united strongly together by chemical combination, will, in many cases, dispose them to separate from one another."

Of these he gives various striking examples, but they are known to every experienced chemist, and the *student* of chemistry will have recourse to the lectures themselves, where he will find the process of *PRECIPITATION* most perspicuously explained. We shall only observe, for the sake of such of our readers as are little conversant in the science, that, in all cases of precipitation, the substance, which is added to the compound, in order to effect a separation of its constituent parts, unites strongly with one of the ingredients, and forms with it a new compound,

" There is another effect of mixture, which is as general as those already mentioned; but the knowledge of it has not yet been found of so much importance to the chemist, and has therefore been less attended to, and is but seldom mentioned in chemical books, though it is a remarkable fact, and worthy of more notice. It is this: that in most cases of the union of bodies with one another, if their nature and manner of union be such as to admit

of the proper examination, we find that the bulk of the two, when combined, is different from the sum of their bulks in their separate state. It is generally rather less, but in some cases greater."

Various instances of this are given: after which our author proceeds to examine the different *theories* of chemical combination, previously remarking that the chemists had no intelligible theory prior to the time of Lord Bacon. He then explains, with his accustomed perspicuity, what a philosophic theory is; and though he allows to Bacon the transcendent merit of introducing into chemistry, as into every other department of physical science, the true mode of reasoning, he yet maintains, that,

"We had no chemical theory which connected this science properly with other parts of our knowledge of nature, until Sir Isaac Newton published that edition of his optics, at the end of which he has given a number of queries, containing his speculations and conjectures concerning many of the curious and difficult facts which occur in the study of nature. There are a number of those queries that relate to chemistry. In these he lays open a view of the more remarkable phenomena which occur in chemical mixtures, which is altogether his own, and which is much more satisfactory, and makes them appear much more conformable to the rest of nature, than any that had ever been offered before."

We are not reviewing the Optics of Newton, and therefore must refer our readers to that work itself. It is sufficient to observe here, that, in the opinion of Dr. Black, not only is the path pointed out, in which great reputation has since been acquired by some of the most eminent chemists, but the chief steps are actually made in the queries, and the path described, in which the progress must be continued.

"It is evident," says he, "that there are such *principles* of motion as Sir Isaac pointed out; for there is no denying that there are such motions.—The reality of the powers which connect the particles of matter is clearly proved by a multitude of facts and experiments; and that attractions somewhat resembling these (*capillary attraction*, and the *attraction of cohesion*, &c.) act, in chemical mixtures, and that with great force, is equally plain from the phenomena."

Dr. Black next takes notice of what he conceives to be the only defect of Newton's theory, a defect which was unavoidable in that early stage of the science*; and then proceeds to examine the objections which were made to the theory itself by the foreign chemists.

"They objected to the word *attraction*, as implying either an active quality in matter, which we cannot conceive to be possessed of activity, or some connecting intermediate substance, by which the particles of bodies

* On this part of Dr. Black's detail there is an excellent note by the Editor, from which it appears that the theory of Newton is more competent than modern chemists perhaps suppose, to account for the turbulent motions observed in some chemical combinations.

were [are] drawn together, and for the existence of which no proof is offered. They therefore chose to substitute AFFINITY instead of ATTRACTION.

"But their objections to the word attraction were certainly unreasonable. Sir Isaac, in the beginning of those queries, expressly declares, that when he uses the word, he does not pretend to assign the *causes*, *natures*, or *manner*, of acting, of those forces by which bodies are disposed to rush together into union. He only means the forces themselves, or the *disposition* to join, manifested by the fact itself, leaving it to others to discover the *cause*, and observing that it is improper to attempt it, until we become better acquainted with its manner of acting, by studying the facts. And when the word is used with this precaution, merely as a term expressing a fact, a phenomenon, I do not see any advantage in preferring *affinity* to it. It would sound very ill, to speak of the affinity of gravitation, of electricity, or of magnetism. Attraction is more expressive; and affinity implies, or suggests, some similarity, which, in most cases, is not agreeable to fact, seeing that we generally observe the greatest dissimilarity in those bodies which are eminently prone to unite."

Dr. Robison agrees entirely with his friend in considering as frivolous the objections which have been often urged to the Newtonian use of the word attraction.

"At the same time he sees some advantages attending the use of the term *chemical affinity*. It distinguishes very compendiously the phenomena of combination (which are the chief objects of chemistry) from the phenomena of cohesion, adhesion, capillary attraction, &c.: which are effected by forces perfectly similar, but are not so characteristically chemical. But further—attraction surely is the drawing (of) one thing towards another. Now there are many instances where the bulk of the compound exceeds the sum of the bulks of the ingredients." (This we have seen Dr. Black himself admit.) "The particles therefore have not been drawn towards each other. Affinity does not, in general, imply any similarity. When it is so used, we are sensible of some degree of figurativeness or metaphor. But whether we employ the word attraction or affinity, we must be careful to attach no other idea to it but that of a *fact*, a determination of each particle of a certain substance to unite chemically with each particle of another certain substance, so as to constitute particles of a compound of both."

Dr. Robison afterwards observes, with great philosophical accuracy, that—

"We have no denominations for the *forces* which we conceive as the immediate agents in natural phenomena, except the phenomena themselves, which we conceive them to produce. When we go, or think that we go, a step further, and call the force of cohesion, for instance, an *attraction*, we mean nothing more than that the effect resembles the effect of an attraction, or pulling towards us with our hand."

These are judicious remarks, which will assist the student's conceptions, as he accompanies Dr. Black in his illustrations of the Newtonian, or received, theory of chemical affinity. His first illustration of that theory is to this purpose:

"As chemical attractions or affinities act in such a manner, as to dispose the minute and invisible particles of one substance, to separate from one another, and unite themselves severally to the minute and invisible particles of another substance, it follows, as a necessary consequence, that the attraction of cohesion is an antagonist to them, or counteracts them more or less in all cases. When a lump of iron, for example, is thrown into nitrous or muriatic acid, there is a powerful chemical attraction, which disposes the parts of the iron, and those of the acid, to unite together. But it is evident that the cohesion of the parts of the iron with one another is in opposition to their union with those of the acid; and were not their attraction for the acid particles stronger than their cohesion with one another, the iron could not be dissolved. It is stronger, however, and the consequence is the dissolution of the iron."

To the doctrine meant to be established by this remark, the editor makes no objection. He objects, however, and we think with reason, to the incautious use of the words *stronger* and *weaker*, in such speculations as these, though he supports his objection by one argument, which is surely inconclusive.

"In employing these words as expressing the qualities of chemical attractions, we must be careful not to use them precisely in the same way as in mechanics. The word *stronger* must be used merely as an expression of *prevalence*, but not as expressing a measurable quantity, to which we give the name *intensity*, otherwise we shall run the risk of mistake in our conceptions of those quantities. Aquafortis separates the parts of iron, and we express this, by saying that the attraction of iron for aquafortis is stronger than the cohesive attraction of its own parts. We say the same thing of potash—and we say that the attraction of aquafortis for potash is stronger than its attraction for iron, because potash separates aquafortis from iron. These expressions might oblige us to say, that the cohesive force of iron is less than that of potash, did we not know the contrary."

But this consequence does not follow.

If we say that the attraction of aquafortis for the particles of iron is stronger than the cohesive attraction of these particles for each other, and that the attraction of aquafortis for potash is stronger than the attraction of aquafortis for iron, we must indeed admit that the attraction of aquafortis for potash is much stronger than the cohesive attraction of the particles of iron for each other, but by no means that the cohesion of the particles of potash is stronger than the cohesion of the particles of iron. A fly may be killed by a stroke more than sufficient to kill a man; but we cannot thence infer that a man is more easily killed than a fly. Probably the professor meant to say, that if the words *stronger* and *weaker* be used in chemistry as in mechanics, the cohesion of the compound of acid and alkali, should be stronger than the compound of acid and iron; whereas the compound formerly known by the name of *calothet*, is extremely coherent, and *nitre* extremely friable. Whether even this argument be absolutely conclusive, seems to us doubtful; but he has sufficiently proved by other arguments, that

"Prevalence

"*Prevalence* is all that we should conceive to be expressed by the word stronger; and this rather arises from the peculiar *mode* of action, than from its greater intensity. Perhaps there is nothing in many of those chemical changes analogous to what we call resistance and counteraction in mechanics. We see, indeed, some cases in which we cannot doubt it, as in the reversion of vaporisation (and perhaps of congelation, in some cases) by external pressure."

Dr. Black, in his illustration of the theory, remarks, in the next place, with regard to the attraction under consideration, that when two bodies unite by chemical affinity, they are each of them divided into particles of such extreme minuteness, that the utmost efforts of imagination cannot form an idea of it. He proves, in the most satisfactory manner, that a single grain of silver may, in this way, be divided into much more than eighteen millions of sensible parts; and this, he says, is not a singular example, as we have reason to think that a similar division takes place in all cases. His third remark, in illustration of the theory, is that

"The influence or energy of chemical attraction reaches only to an exceedingly small distance round the particles of bodies, a distance so extremely small, that it is not perceptible; and, if we trust our senses, no action seems to take place until the particles come into the closest contact."

These remarks are followed by some beautiful canons or rules for the practice of chemistry, and by some reasonings on the nature of *electric attractions or exchanges*, which are finely illustrated by a comparison with some of the phenomena of magnetism. This comparison is made by the editor, who concludes the doctrine of chemical affinity with some general reflections, which we earnestly recommend to the attentive perusal of every student of physical science—the mechanical philosopher as well as the chemist. Were they indeed duly attended to, we should not be daily imposed upon by vain attempts to assign the *real* powers of nature, to account for all motion by impulsion, and to prove the existence of ethers and atmospheres only, because we *suppose* them necessary to the phenomena of gravitation, electricity, magnetism, and chemical combination. The obvious tendency of these speculations is to withdraw our attention from mind to matter, and make us build systems of atheism on vague and groundless hypotheses. We know that the great bodies of nature tend towards each other with a force *inverse*, as the squares of the distances; and we know likewise that aquafortis (nitric acid) has a tendency to combine with the particles of iron, and a still greater tendency to combine with those of potash; but, though we may form ten thousand hypotheses, we can assign no other *real* cause for any of these phenomena, but that such is the will of the Author of Nature.

"The only explanation to be received of a chemical phenomenon," says Dr. Robison, "is, to shew that it is a case of a more general phenomenon already known. It is thus only that even a mechanical phenomenon is explained." And we may add, that he, who hunting

hunting for *causes*, instead of investigating *laws*, derives thought and intelligence from chemical affinity, as well as he, who endowing the material world with real power, supposes it to move like a clock*, independent of its maker, can have no ideas affixed to the terms which he employs. Under his management,

"Philosophy, that lean'd on Heaven before,

"Shrinks to her second cause, and is no more."

We have now accompanied our ingenious author through that part of his work, in which he develops the general principles of chemistry. Previous to his application of these principles to the analysis of the various bodies with which we are surrounded, he lays before his readers a full and perspicuous account of the chemical apparatus by which such analysis is most conveniently made. As that account is hardly susceptible of abridgement, we must content ourselves with bestowing on it very general praise. It contains indeed much instruction; not to the chemist only, but also to the distiller, the glass-blower, and indeed to every man who has occasion to make use of fire, and wishes to be free from the inconveniences of smoke and the danger of suffocation. Mixt with this instruction, those who are not deeply conversant with the science, will find some details that cannot but amuse them; and the classical scholar, when he reads of the effects which different applications of heat produce on glass, will be almost tempted to give credit to Petronius's account of the artist, "*qui vitrea vasa fecit tenacitatis tantæ, ut non magis quam aurea vel argenta, frangerentur.*"

Dr. Black begins his analysis of nature with observing, that if the effects of heat and mixture, the two great instruments in the hands of the chemist, were in every individual body altogether peculiar to itself, the chemical study of nature would be endless. "But there are certain classes

* Nothing can be conceived more impertinent than this comparison of the universe to a clock, which, however, has misled men of sound heads and good principles. The clock-maker is not the efficient cause of the moving of the clock; but that force with which, by the laws of nature, heavy bodies tend towards the centre of the earth, or elastic bodies tend to unbend themselves. The materials of the clock, and the laws of nature are both furnished to the artist, who does nothing more than adapt the one to the other, so as that certain motions shall be produced. The motions, however, are produced not by him but by gravitation or elasticity; and they will be continued by these forces, as long as they shall be exerted, and the materials of the clock shall be in a capacity to be moved. Neither the materials of the universe, nor the laws by which it moves, were furnished to the Creator; and were he to change or recall the volition by which bodies were first moved, according to certain laws, every thing would be at rest, or move in some other direction; or, were he to recall the volition by which the universe was brought into being, it would be instantly annihilated. So true is it, that, in God, we live, and move, and have our being.

chemical

of natural substances, on which heat and mixture produce effects so similar, that one of them may be taken as the representative of all the rest." These are, 1st, *The Salts*; 2dly, *The Earths*; 3dly, *The inflammable Substances*; 4thly, *The Metals*; and 5thly, *The Waters*.

"These classes," say he, "take in a great part of the materials of which the animal and vegetable substances are composed. But yet there are some of these materials that do not, on a first consideration, easily find a place in any of these classes. And besides this, the animal and vegetable substances are compounded in such a particular manner, that they have some chemical qualities peculiar to themselves. For these reasons, it is proper and necessary to take a chemical view of the vegetable and animal substances, after the five classes already mentioned have been considered; and this shall accordingly be done in the end of this course.

"It may be thought, perhaps, that we shall be guilty of an omission, if we do not constitute a class of AIRS or GASSES as they are now called. But there is no necessity for constituting such a class; and even the propriety of it may be called in question.

"These gases are acknowledged to be various kinds of matter combined with latent heat, or the matter of heat, the *calorique* of the French chemists. And why should substances of such different natures be assembled into one class? For this reason alone that they were [are] combined with latent heat, and thereby reduced to a form or condition to which many other bodies can be reduced by it. We might as well think of classifying the objects of chemistry into those that are hot and those that are cold, as into those that are solid and those that are fluid, which would be very improper, when it is in our power to make the same body hot or cold, or solid or fluid. It must be confessed that we have not been able hitherto to deprive some of the gases of their latent heat, and to reduce them to a condensed state, without combining them with other matter; but this is certainly in our power with regard to others; and means may possibly be hereafter discovered for condensing them all. But whether this should succeed or not, there is no reason for assembling, into one class, substances which are in fact more dissimilar in their chemical properties than any substances that we know, and resemble each other only in a quality, almost purely mechanical, (their elastic fluidity) merely because they derive this form from heat combined in them."

To this reasoning, and to the classification, in support of which it is urged, many objections will be made by the French chemists and their followers. These men commence their *systems* with a consideration of the elementary substances, of which all bodies are composed, and then proceed to shew how, by their various combinations with one another, they give rise to all the productions of nature. Such an arrangement has, at first view, a very simple, as well as scientific, appearance, and is likely to be admired by every severe logician; yet it may be questioned, Whether it be the best arrangement for a course of lectures, intended to instruct novices in the elements of the science.

"I recollect, says Dr. Robison, a conversation which I had with Dr. Black, and Dr. James Hutton, soon after the appearance of M. Lavoisier's sketch of a scientific arrangement of chemical objects. I was telling him how highly I was pleased with that arrangement, on account of the happy train

train of synthetical deduction which it enabled M. Lavoisier to carry through the whole of the chemical history of bodies.

"That, said Dr. Black, is the very thing I dislike it for. Chemistry is not yet a science. We are very far from the knowledge of first principles. We should avoid every thing that has the pretensions of a full system. The whole of chemical science should, as yet, be analytical, like Newton's optics; and we should obtain the connecting principle, in the form of a general law, at the very end of our induction, as the reward of our labour. You blamed, and in my opinion justly, *De la Grangés Mécanique Analytique*, for being the very opposite to a real analytical process; for adopting, as the fundamental proposition, as a first principle, a theorem, which in fact is nothing more than a sagacious observation of an universal fact, discoverable indeed in every mechanical phenomenon; but still not a principle, but the mathematical, and not the physical result of all our inductions. This is not a fundamental theorem, fit for instructing a novice in the science, but for adepts alone. The case is the same in chemistry.

"But this is not the greatest fault in the arrangement, which sets out from the constitution of the atmosphere. In order to get the proofs on which the validity of this first principle must entirely rest, we must fall to work with a number of complex, very complex substances, of which we know nothing, and whose modes of action are among the most mysterious things in chemistry; and the conclusions which we must draw, require a steadiness and intenseness of thought which very few possess,—which a beginner in philosophical investigation cannot possibly possess. It is by no means fair to appeal to a Lavoisier, a Cavendish, or a Berthollet, or any other great chemist, for the clearness of the evidence. They are not the proper judges. Lay it before a sensible metallurgist, ignorant of chemistry. Ask this man whether he sees the incontrovertible force of the proof. When I take the matter in this light, I affirm that, even to a philosopher, the proofs of the fundamental propositions, which have been acquiesced in by the authors of this arrangement, are very scanty, very slight, and very refined. This is a fault in a system published for the instruction of the ignorant, and in the present day, it is a very great fault. There is just now a rage for system,—for complete system. We have got such a high conceit of our knowledge, that we cannot be pleased with a system which acknowledges any imperfection: It must not leave one open link: It must not leave any thing unexplained. And I see it always happen, that if the application of a system, to the explanation of phenomena, be very comprehensive, leaving no blanks, and if the explanation have some feasibility, this catches the fancy,—it dazzles the understanding. Nay, we think it impossible that a principle that is false can tally with so many phenomena. This seeming coincidence is considered as a proof of its validity; and we are no longer solicitous about the direct proofs adduced in the beginning. I have often heard such arguments for what I knew to be great nonsense. This kind of authority, accruing to a theory from its specious and extensive application to phenomena, is always bad; and, with mere beginners in philosophy, it is doing them an irreparable hurt. It nourishes that itch for theory, and it makes them unsollicitous about the first foundations of it;—thus it forms in their minds the worst of all philosophical habits.

"I am resolved to go on in a very different way. I subscribe to almost all M. Lavoisier's doctrines; and I will teach them all: and I affirm, that I shall teach them with an impression of their truth which his method can never make.

make. My students shall get all these doctrines piece-meal; every one of them, by steps which shall be quite easy and confident, because they shall be acquainted with every substance before I employ its phenomena as proofs. Each of M. Lavoisier's doctrines shall arise in course, as a small and obvious addition to the properties of some substance already known. Then I shall carry the student back, and shew him that the influence of our new discovery extends also to those substances which we had been considering before. Thus, all the doctrines will be had easily, familiarly, and with confidence in their truth.

"I even think that this method will be more pleasant,—the novelties, or reformations, being distributed over the whole course. And it will have yet another advantage: It will make the student acquainted with the chemistry of former years, which is far from being unworthy of the attention of philosophers. Newton, Stahl, Margraaf, Cramer, Scheele, Bergmann, were geniuses not below the common level. But the person who learns chemistry by Lavoisier's scheme may remain ignorant of all that was done by former chemists, and unable to read their excellent writings.

"Such, says Dr. Robison, was very nearly the manner in which my excellent preceptor expressed his sentiments on the occasion that I mentioned above, and at several other times. I cannot but think that he had much reason for what he said. The proofs which were acquiesced in at that time were very scanty indeed, and very refined, unless they were deduced from known properties of substances, which can be familiar only to an adept in chemistry; and the dashing boldness with which the chemists applied them to the most complicated phenomena, and the authority with which our acquiescence was demanded, were disgusting, particularly to a man of Dr. Black's scrupulous caution, which scarcely ever allowed him to hazard a conjecture."

But, had the case been otherwise; had Lavoisier's theory been as well established then as it is now, still we must be of opinion, that Dr. Black's proposed method of teaching his doctrines would have been more entertaining, and much more satisfactory to novices, especially if illustrated by experiments, than the synthetical method. "*Scientia, quæ aliis tanquam tela pertexanda traditur, eadem methodo (si fieri potest) animo alterius est insinuenda, qua primitus inventa**;" and surely no man will pretend that discoveries in chemistry are to be made by synthetical reasoning.

The proper business, therefore, of him who is desirous to give a fair view of the work before us, is to inquire, whether the author has fulfilled his promise; whether he has really taught Lavoisier's doctrines, and taught them with that impression of their truth which the analytic method is unquestionably calculated to make. As our limits will not admit of our exhibiting all these doctrines as they arise in the course of such an investigation, we shall confine ourselves chiefly to the *theory of combustion*, the most important part of the science; adverting, however, as we proceed to Dr. Black's discovery of *fixed air*,

* Bacon. De augm. sci. lib. vi. c. 2.

(carbonic

(carbonic acid gas,) and whatever else may be necessary to make the developement of the theory intelligible.

Our author then, after describing salts in general, and enumerating the qualities common to them all, classes them into genera and species. The genera are three: 1. ALKALINE SALTS, comprehending the *vegetable alkali* (potash,) the *fossil alkali* (soda,) and the *volatile alkali* (ammonia); 2. ACID SALTS, comprehending six species, viz. the *vitriolic* or *sulphuric* acid, the *nitric*, the *muriatic*, the *acetic*, the *tartarous*, acids, and the *boracic* acid, of which the specific name is here *sedative salt*; and, 3. The COMPOUND or NEUTRAL SALTS, comprehending eighteen species, which are scientifically arranged in a table, and of which fourteen are chemically analysed. At the conclusion of this analysis we have a copious and accurate table of the various names by which the several salts are distinguished by different chemists. This table must prove extremely useful to the student, as an attentive perusal of it will render the works of past ages as intelligible to him as those of the present.

The first of the acid salts which Dr. Black analyses is the vitriolic (sulphuric) acid. This substance was for some time deemed the basis of sulphur; and indeed, our author clearly shews, that sulphur results from a mixture of the acid and charcoal, or any other inflammable body. He mentions various processes for thus obtaining sulphur, and then adds:

"In these processes the acid undergoes a most remarkable transformation; for that it is part of the acid, which is thus transformed into sulphur, cannot be doubted a moment. When we examine this sulphur, and make experiments with it, we find that it has every quality of common sulphur, and among the rest, that of being convertible into vitriolic acid by inflammation of the free air.

"On the observations which I have now related to you, Dr. Stahl founded a body or system of very precise and perspicuous doctrines, whose influence connected all the great and important phenomena in chemistry. Observing that the mixture of vitriolic acid with every inflammable substance, produced the same sulphur, and that the substance was no longer inflammable, he inferred, with great propriety, that all inflammables imparted one and the same substance to the acid. Moreover, as those bodies resembled (each other) only in inflammability, and as none but inflammables produced sulphur with this acid, he has properly concluded, that the thing thus imparted was the cause or principle of inflammability. He called it the PHLOGISTON. *Materiam et principium ignis*, (says he,) *ego phlogiston appellare incepi; nempe, primum igniscibile, inflammabile, directè atque eminentur ad calorem suscipiendum habile, principium*. Adding this to any body that attracts it, renders it inflammable; and taking it away, renders it un inflammable. Inflammation is its dissipation; therefore, the remains are un inflammable. It may also be taken away by another body which attracts it more strongly; and this transference is not accompanied by inflammation.

"Such is the famous doctrine of Stahl; and its immediate and interesting consequences explain all the operations of metallurgy. It was received with great applause; and Germany became the great school of chemistry."

But

But a great number of important discoveries, which have been made by the English and foreign chemists, have occasioned the phenomena resulting from the mixture of vitriolic acid with inflammable matter, to be now received in a different light. During every process of this kind by which sulphur is formed,

“ There is extricated from the materials a very great quantity of air, or elastic aerial matter; and, on the other hand, when sulphur is changed into acid again by inflammation, a quantity of air, without which it cannot be burnt, is absorbed, so as to enter into the composition of the acid, and make up a part of it. It is therefore concluded now, that the vitriolic acid is a compound of sulphur and air, and that, when the acid is mixed with inflammable substances, and, by being distilled with these, is converted into sulphurous acid and sulphur, these changes are not produced by the addition of any matter which it receives from the inflammable body; but that, on the contrary, by a decomposition which it suffers, a great quantity of its air being separated from it by the superior attraction of the inflammable body for that air, and that part of the acid which has lost a portion only of its air, becomes, by its redundancy in sulphur, sulphurous acid, or volatile suffocating vitriolic acid; while that portion, which loses the whole of its air, becomes perfect sulphur. On the other hand, when sulphur is set on fire and made to burn, and by inflammation is converted into acid, it unites with a part of the air which is in contact with its flame, and which is necessary to the inflammation, and by uniting with, or attracting to itself, this air, it becomes vitriolic acid again.”

Thus is Stahl's doctrine of phlogiston proved to be a groundless and useless hypothesis; for that a quantity of air is absorbed by sulphur, when converted into acid by inflammation, and that an equal quantity of air is extricated, when the acid is converted into sulphur by the action of inflammable substances, are facts incontrovertible. But what is this air? and whence is it derived?

To these questions a satisfactory answer was first given by Scheele, whom our author characterises as “one of the most penetrating, judicious, and accurate chemists” that ever lived. By some experiments made with *hepar sulphuris*, (sulphuret of potash), this illustrious man discovered that the air of our atmosphere is not homogeneous, and that of any quantity of it, little more than a fourth part has a disposition to unite with sulphur, either when exposed to it in the form of *hepar sulphuris*, or when sulphur is burnt in it. The residuum he called *soul air*; and Dr. Priestley, who, much about the same time, and without having had any communication with Scheele, made the same discovery, called it *phlogificated air*. He was induced to give it this name, by conceiving it to be atmospheric air, supersaturated with *phlogiston*, which the chemists had not yet seen sufficient reason to give up.

“ But although his opinion was adopted by the most intelligent chemists of Europe, it is now found to be a mistake. The specific gravity of this phlogificated air was accurately ascertained,” whence it was found, that if Priestley's hypothesis be admitted, phlogiston must be a substance which diminishes the weight of the bodies with which it unites, a conclusion altogether

gether inadmissible: "Moreover, continues our author, experiments were afterwards made, which completely refuted Dr. Priestley's opinion. He had himself discovered a method of purifying air from every thing that could be supposed phlogiston; and the air so purified, he called *dephlogisticated* air. Now, if Scheele's experiments be made on *hepar sulphuris*, exposed to this air, the dephlogisticated air is completely absorbed, leaving no residuum."

The reader, who is in any degree conversant in the writings of modern chemists, must, by this time, perceive Lavoisier's theory of combustion beginning to dawn upon him; and though he, who is an absolute stranger to the science, cannot yet discern clearly to what these disquisitions lead, he must surely be more fully convinced even by our abstract, than he could have been by synthetical reasoning, that the atmosphere is not a homogeneous body; and that part, and only a part of it, combines with sulphur during the process of combustion. Farther light is thrown upon that process in our author's account of the preparation of the nitric acid.

Having shewn that nitre is a compound, consisting of an acid and an alkali, and that it is easily decomposed, so as to obtain either of its component parts in a pure state, he details, with his wonted perspicuity, the usual process for obtaining the nitric acid, during which a great quantity of air, or elastic vapour, is extricated. Dr. Scheele taking notice of this, held above the red-hot nitre a bit of charcoal, and observed it to burn with a dazzling flame.

"Recollecting his experiments with *hepar sulphuris*, in which it appeared that only a part of our atmospheric air will support flame and combustion, and now, observing that this vapour from nitre supported it in an eminent degree, it struck his imagination, that this might be the *only* part of atmospheric air fit for this purpose, and *eminently fit*, because unmixed with the rest. It immediately occurred to him to try the effect of this air on *hepar sulphuris*. He expelled it from nitre in a small retort, by a strong red heat, and collected it in a jar. Now, putting a quantity of *hepar sulphuris* into this air, as he had before done, into common air, he found that it was *exactly absorbed*, and this with great expedition. He was now fully convinced that our atmosphere consists of two airs, one of which supports flame, and appeared to him to be a constituent part of fire. He therefore called it *FIRE-AIR*, which his translators have changed into *EMPYREAL AIR*." It is the *DEPHLOGISTICATED AIR* of Priestley, and has been called by other philosophers *VITAL AIR*, because it supports animal life.

"From a collective view of these facts, it would seem that the *same* air which is contained in nitrous acid, is also contained in the sulphuric. Further, as the sulphuric acid appears to differ from sulphur in nothing but the combination with this air, it seems to derive its acidity from it: for we find, that nothing more is necessary for converting sulphur into sulphuric acid, but the absorption of vital air in inflammation, and that it will absorb it completely. Analogy should lead us, in like manner, to suppose that the nitric acid derives its acidity from the same source—from vital air,—and consists of vital air united to a certain basis, which may be considered as the characteristic radical of nitrous acid, as sulphur is of vitriolic.

"These considerations, joined to many others of the same kind, have induced M. Lavoisier to consider vital air as the cause of acidity, and to call

It oxygen gas. We shall find the proofs of this general property of vital air multiplying on all hands as we advance. There is no acid substance from which we cannot obtain much pure vital air; and the weight of the air obtained is equal to that lost by the acid. All compounds indeed are not acid, or sour to the taste; but all have chemical properties analogous to those of the undoubted acids. I, therefore, admit the propriety of the name *oxygenous gas*, and shall use it without hesitation in the rest of this course."

We have now advanced far in that analytical process, through which Dr. Black, step by step, conducts his reader to a full view of Lavoisier's theory of combustion. Before he enters upon the analysis of inflammable substances; where only he could find an opportunity, without deviating from his plan, of exhibiting that theory with all its bearings, he finds it expedient to analyse the EARTHS. These he divides into genera and species. The genera are five, viz.: 1. The ALKALINE, or *absorbent* earths; 2. The PLASTIC earths, commonly called *argillaceous* or *clayey*; 3. The HARD earths, or stones; 4. The FUSIBLE; and, 5. The FLEXIBLE earths. There are, however, several earths or earthy substances, now well known to every chemist, for an account of which the reader will look in vain through Dr. Black's divisions and subdivisions of these bodies; and, indeed, the perusal of this part of his work afforded us much less satisfaction, or satisfaction more allayed, than that of any other.

It is introduced to the reader's attention with a cursory account of some fashionable theories of the earth, which, to say the least of it, is superfluous, especially as the author does not pass upon those theories that degree of censure, which would certainly have become a man of his rank and character in the republic of letters. He says, indeed, that "they are all conjectures, and liable to great objections;" but he might have called them *impious* conjectures, and not more impious than presumptuous and absurd. Had he perused that part of Bentley's sermons at Boyle's lectures, which relates to the constitution of the universe, (and as it is well known to have been revised, if it was not written by Newton, the first philosopher of the age might peruse it with advantage), he would have discovered, that in the opinion of him, whom he is proud to call his master, the fabrication of worlds by the present laws of nature, without the *immediate agency* of mind, is an attempt as inconsistent with the spirit of true philosophy, as it is with the first principles of true religion. "The very idea of a theory of the earth, as we have elsewhere* observed, is ridiculous; and had Buffon, or Dr. Hutton, gravely described all the events which have taken place these thousand years in the planet Saturn," we should have as confidently expected truth from that description, as from their *philosophical* accounts, "how the heavens and the earth rose out of chaos."

Even of the various kinds of earthy substances, which properly

* See our 5th Vol. p. 491, — 592.

come under the examination of the chemist, the account which is here given is often meagre. It is such as we should have looked for in a course of lectures on natural history, rather than in a system of chemical science; and were we to abstract from it the analysis of the *alkaline* earths,—*lime* and *magnesia*,—the remainder would surely be unworthy of Dr. Black. That analysis, however, would alone be sufficient to place any man high in the ranks of science; for, as the editor truly observes, it is one of the first models of philosophical investigation that have appeared since the optics of Newton. It was by this analysis, that, when yet a young man, our author discovered the gas, to which he gave the name of fixed air; and the discovery is confessedly his own, no foreign chemist, as far as we know, having ever endeavoured to snatch it from him. It is “too long a story,” as he modestly expresses himself, to be here inserted entire; and it would suffer greatly by any abridgment. At the conclusion of it, he says,

“Here a new, and perhaps boundless, field seemed to open before me. We know not how many different airs may be thus contained in our atmosphere, nor what may be their separate properties. This particular kind has evidently very curious and important uses. It renders mild and salutary the most acrid and obstructive substances that we know. I fully intended to make this air, and some other elastic fluids which frequently occur, the subject of serious study. But my attention was then forcibly turned to other objects. A load of new official duties was then laid on me, which divided my attention among a great variety of objects.”

The subject was taken up by other chemists, such as Dr. Macbride, Dr. Priestley, the Honourable Mr. Cavendish, and Lavoisier with his associates, who, on the basis of Dr. Black's two great discoveries, built the modern system of *pneumatic chemistry*. Having observed that all inflammable substances, when burnt in air, produce a great quantity of this gas, and diminish the quantity of the air in which they burn; and reflecting, that *charcoal* is the only principle common to all such substances, Lavoisier assumed charcoal for the radical or characteristic ingredient of this acid gas.

“But, as common charcoal, from whatever substance we obtain it, contains an earthy unflammable part, M. Lavoisier desires it to be understood, that it is the pure inflammable part only that he considers as the radical of fixed air; and to distinguish this from any compound, he uses the word *CARBONE*. He considers fixed air, therefore, as a compound of *oxygen* and *carbone*, in the same manner as the vitriolic acid is considered by him as compounded of oxygen and sulphur. And, as he calls this the *sulphuric acid*, he calls fixed air the *CARBONIC ACID*. He has made some very ingenious experiments, which seem to demonstrate this composition. I therefore readily adopt his denomination of carbonic acid as extremely proper, indicating the nature of the substance.”

* “Dr. Black was at this time elected professor of medicine and chemistry in the university of Glasgow. Editor.”

Dr.

Dr. Black having analysed the earthy substances, and thrown out many hints useful to the manufacturers of glass, porcelain, and factitious gems, proceeds to the analysis of the inflammable bodies.

"By the *inflammation* of a body, is meant a rapid destruction and change, which it suffers when exposed to the action of heat and air at the same time; which change is attended with the emission of a great quantity of heat and light, and ends in a total loss or privation of the quality of inflammability. When the general effects of heat were formerly explained to you, some notice was taken of the phenomena of inflammation, and of the general nature of this class of bodies. And the opinions which formerly prevailed, as well as those which now prevail concerning the nature of it, were briefly stated, and have since been more fully explained to you occasionally.

"After I had discovered the particular nature of the carbonic acid, and had shewn that some of it is produced by the action of air and burning fuel on one another, and also by the breathing of animals, I supposed that it was formed by the union of common air with a quantity of the phlogiston of the chemists, the existence of which was not doubted at that time. And I supposed that atmospherical air had (has) a strong tendency to unite with this principle, and to separate it on many occasions from other bodies. This opinion was adopted by Dr. Priestley and others, who, by more accurate experiments, discovered the distinction between carbonic acid gas and azotic gas."

Our author gives here a short view of theories of inflammation, ex-cogitated by Crawford and Scheele, which, though we have not room to insert it, we recommend to the attentive perusal of our readers. He then says,

"I must now make you acquainted with some other opinions which have been more lately imagined, and which are of a quite opposite and contrary nature to all those I have yet explained. The principal author of the first of these new opinions, is M. Lavoisier. He remarks, that although it has been hitherto supposed by the chemists, that a subtle kind of matter is separated from bodies during their inflammation, no person has been able to exhibit this common substance by itself, or to shew that the body, which was supposed to sustain this loss of matter, suffered any diminution of its weight. Just the reverse appears. Among the numerous experiments which have been made of late upon different kinds of aerial fluids, several have been made by M. Lavoisier, in which the inflammable bodies were exposed to the action of *measured quantities* of air, in close vessels. They were burnt in part, and nothing was lost or gained by the whole apparatus. This was weighed with most scrupulous accuracy before and after the inflammation. But the inflammable body was found to have gained a quantity of weight proportioned to the quantity that had been burnt. Moreover, the air was found to be diminished both in bulk and in weight. That a quantity had been absorbed by the burning body, or had somehow disappeared, was evinced by opening the vessels under water. The water rushed in, and occupied the room of the absorbed air. The specific gravity of the remainder being examined and compared with the diminution of room, it appeared that the air remaining also weighed less than the air before inflammation; and lastly, it was found that the loss of weight in the air was exactly equal to the augmentation of weight in the remains of the inflammable body."

From these facts Lavoisier inferred, that, during combustion, the inflammable body, so far from losing any thing, receives a considerable addition of matter, which is now strongly combined with it, and, during that combination, produces a total change in its nature and qualities, making it appear a substance of a quite different kind from what it was before.

"The matter thus combined with the inflammable body is supposed to be the basis or ponderable part of vital air. This air, Lavoisier considers as a compound of this matter and the matter of heat, or *calorique*, which *calorique* is so combined with the other matter, as to give it the form of an elastic fluid, not condensable by cold, like the vapour of water, but requiring the application of some *proper* substance, for which it has a stronger attraction than for *calorique*. An inflammable body is a proper substance; but a certain high temperature is necessary for enabling them to act on each other. The basis of vital air then combines with the inflammable body, and the *calorique* is allowed to escape, in the same manner that fixed air is allowed to escape, when a mild alkali combines with an acid."

Our author then gives the proofs which convinced Lavoisier and his associates, that it is really the basis of *oxygen*, or the acidifying principle, which combines with inflammable bodies during the process of combustion; and adds, that,

"As to the heat and light which are emitted from these bodies during their inflammation, or as M. Lavoisier views it, during their combination with the basis of vital air, he supposes that it is extricated chiefly, or rather solely, from this air, which, in its aerial state, contains it in great quantity, in consequence both of what is necessary, as latent heat, for its aerial form, and also because in that form it has a very great capacity for heat, requiring much of it to elevate its temperature any number of degrees*."

Dr. Black states candidly the reluctance with which he embraced this theory, and the arguments which gradually conquered that reluctance so far as to make him acknowledge, that

"The difficulties and objections to this theory are now become so few and of so little weight, and the experiments which support it are so numerous, direct, and conclusive, that it is gaining the ascendancy over all the others, and becoming the most general opinion among the chemists." It has indeed, for many years, been received by almost every chemist of any name, Dr. Priestley alone excepted, though it is universally admitted, that there are phenomena attending combustion, for which it by no means satisfactorily accounts.

At its first appearance, as Dr. Robison observes, "there were some points that presented great difficulties, which, however, were got over by means of Mr. Cavendish's discovery of the composition of water." That discovery was communicated by Dr. (now Sir Charles) Blagden

* This is supposing the matter of light and heat to be the same; but these substances are now known to be different, and Lavoisier's theory gives no satisfactory account of the extrication of light.

to Lavoisier, who, with great address and ingenuity, applied it to his theory; and, by inverting the experiment, and resolving water into its constituent parts, gave to his principles an influence almost unbounded. Still he was very desirous of obtaining the full approbation of Dr. Black, on whose doctrine of latent heat he was perfectly aware that his own theory of combustion rested; and learning that the Doctor thought well of his theory, he wrote to him, July 14, 1790, as follows;

“ J'apprends avec une joie inexprimable que vous voulez bien attacher quelque mérite aux idées que j'ai professé le premier contre la doctrine du phlogistique. Plus confiant dans vos idées que dans les miennes propres, accoutumé à vous regarder comme mon maître, j'étois en défiance, contre moi même (*credat Judeus Apella*) tant que je me suis écarté, sans votre aveu, de la route que vous avez si glorieusement suivie. Votre approbation, Monsieur, dissipe mes inquiétudes, et me donne un nouveau courage. Je ne serai content jusqu'à ce que les circonstances me permettent de vous aller porter moi même le témoignage de mon admiration, et de me ranger au nombre des vos disciples. La révolution qui s'opère en France devant naturellement rendre inutile une partie de ceux attachés à l'ancien administration, il est possible que je jouisse du plaisir de la liberté, et le premier usage que j'en ferai sera de voyager, et surtout en Angleterre, et à Edinbourg, pour vous y voir, pour vous entendre, et profiter de vos leçons et de vos conseils.”

“ Dr. Black wrote (to) him a very plain, candid, and unadorned letter in answer, expressing his acquiescence in his system. M. Lavoisier answers this, by praising in the highest terms, the elegance of the style, the profoundness of the philosophy, &c. &c.; and begs leave to insert the letter in the *Annales de Chymie*. Dr. Black, who had been in very poor spirits when he wrote that letter, and was much dissatisfied with its feebleness, was disgusted with what he now conceived to be artful flattery, and refused to grant the request. Yet his letter appeared in that work before his refusal could reach Paris.

“ This wheedling, in order to screw out of Dr. Black an acquiescence, on which he put a high value for the influence which it would have on the minds of others, was surely unworthy of Lavoisier. Dr. Black was not only disgusted with the flattery, but seriously offended with its insincerity; and with a sort of insult on his common sense, by the supposition that he could be so wheedled, by a man whose publications never expressed the smallest deference for his opinions. For, by this time, Dr. Black had read M. Lavoisier's *Elements of Chemistry*, and the various dissertations by him and M. De la Place, published in the *memoirs of the academy*. His name is not once mentioned even in the dissertations on the measures of heat, where his doctrine of latent heat is delivered as the result of M. Lavoisier's own meditations. But still, notwithstanding the contempt which Dr. Black expressed for the folly of a man who had tried, by sullen and insincere flattery, to obtain what he had given him unasked, by teaching all his doctrines, he considered the death of Lavoisier as a great loss to the science*. He expected much

* “ This ornament of France fell a sacrifice to the ambition of the very men whom he associated with himself in his labours and honours. They were all persons in office, or national representatives, and, in that character, gave their consent (to say the least of it) to his sentence of death. But he was rich, and loyal,—they were—and—.”

from his penetration and sound sense; and he considered him as the only person who could keep his followers right, by checking their precipitant manner of proceeding."

The following narrative, which Dr. Robison gives from Professor Lichtenberg of Gottingen, as it exhibits, in a striking point of view, the genius of the French, and is happily contrasted with that of Englishmen, will amuse such of our readers as may be fatigued with these chemical details and disquisitions.

"When the association of French chemists had finished their experiments on the composition and decomposition of water, (from which, as we have seen, they could justly claim no merit,) which filled up all the gaps of their system, they had a solemn meeting in Paris, in which Madame Lavoisier, in the habit of a priestess, burned on an altar Stahl's *Chemie dogmaticæ et experimentalis fundamenta*, solemn music playing a requiem!! Professor Lichtenberg remarks, that if Newton had been capable of such a childish triumph over the vortices of Des Cartes, he could never be supposed the man who wrote the *Principia*. I might add, says Professor Robison, that if Newton or Black had so exulted over Des Cartes and Meyer, their countrymen would have concluded that they were out of their senses. But at Paris, every thing becomes a mode, and must be *fêté*. Dr. Black's nice sense of propriety made the intriguing conduct and arrogant assumption of all merit by the French chemists extremely offensive to him, and has probably made him so minutely careful to place in full view all the labours and discoveries of the British and Swedish chemists, particularly those of Cavendish and Scheele, which supplied the great facts on which the ingenious doctrine of Lavoisier is established."

(To be concluded in our next.)

The History of the Wars which arose out of the French Revolution; in which is prefixed a Review of the Causes of that Event. By Alexander Stephens, of the Honourable Society of the Middle Temple, Esq. 4to. 2 vols. 3l. 3s. Phillips. 1803.

THE author of the work before us appears deeply impressed with a sense of the magnitude of the theme; and, in the preface, presents a view of his conception of the subject. In his preface also, he expatiates on the information with which he has been furnished. Nowhere, he tells us, has he applied in vain, even those with whom he has not agreed in opinion, have furnished him with hints, observations, and remarks. "Chiefs" (he says) "who have fought and gained the battles of their country, have not disdained to read and correct my account of them." We give our author credit for his candour in acknowledging the extent and multiplicity of his sources; since he thereby admits, that he had at least an opportunity of acquiring materials, consequently that it rested with himself, whether he selected the most important, or disposed them to the best advantage.

The introduction contains an account of the revolutions in Europe
from

from the time of the Romans to the present age: it traces the conquests and institutions of Rome, from the formation of the city to the changes that were made by the northern conquerors. It gives an account of the feudal system, and repeats the common observations which for the last half century have been hacknied on that topic; thence comes to the history of France, which our author begins from the times of Clovis, and deduces to the reign of her late monarch. "The opening reign of Louis XVI. augured well; but, under his grandfather, the seeds of revolution were sown, and the foreign policy of the king tended to defeat the benefits that were likely to arise from his domestic administration." He makes the usual observations on the consequences of the war between Great Britain and her colonies, and the part which France acted in the contest. He follows the derangement of the finances to the convocation of the notables; the disgrace of Calonne; the administration of Brienne; and the contests with the parliaments to the recal of Neckar; and the convocation of the States General.

Before the author proceeds to the acts and measures of the assembled states, he traces the progress of revolutionary sentiments in France, and accounts for the spirit and doctrines which this unusual convocation called into action. The causes of the revolution, enumerated by Mr. Stephens, are, the natural progress of the human mind; the extension of letters and philosophy, and individual writers; and he particularises the principal authors, whose efforts tended to revolutionise the minds of the French. In the preceding part of the introduction, the author advanced no assertion or remark that can properly be questioned; what he has said is, generally, obviously true, and, indeed, a mere repetition of what thousands have written; but, when he comes to the authors who promoted the revolutionary spirit, we can by no means concur in his estimate. Speaking of Rousseau, he says, "although fond of brilliant paradoxes, and romantic theories, *his pen was uniformly devoted to the cause of virtue*, and his writings contributed not a little to regulate the spirit of the times in which he lived." From this singular remark, we are induced to ask Mr. Stephens, Has he read the writings of Rousseau, when he represents them as uniformly friendly to virtue? From his opinion of Rousseau, we are not surprised at the praises he bestows on *Voltaire*, whom he styles *the steady and enlightened friend of humanity*. We Anti-jacobins happen to have a notion, that the most steady and enlightened friend of humanity whom the world has known, was the Saviour of mankind; so impressed, we cannot admit the avowed reviler of Jesus, and of the Christian religion, to be *the steady and enlightened friend of humanity*. This is a sentiment that our author must allow it is natural and consistent for us Christians to entertain; at the same time, we readily admit, that if we were infidels, it would be as natural for us to celebrate the humanity of *Voltaire*. Two other *enlightened* disseminators of the revolutionary spirit were *Diderot* and *D'Alembert*. Our author

might have added a third, *Weisbaupt*, who had as much of the new light as any men in France. He thinks it would have been happy for the nation, if the men of letters had been allowed to retain the direction of the revolutionary spirit; and, to *prove* the benefit that would have accrued from them, he *asserts*, that although a spirit of intolerance and calumny hath gone forth, *yet it is a fact, and truth requires it should be every where proclaimed*, that the philosophers, mathematicians, and men of letters, were neither the instigators nor perpetrators, but uniformly the victims, of crimes; and that in no one of the horrors of the revolutionary conflict, have any of these embroiled their hands! If it were a fact, that men of letters were not concerned in revolutionary barbarities, it would certainly deserve to be proclaimed, but unfortunately the assertion is notoriously false, as may be recollected merely from reviewing the conduct of the chief literary agents, the members of the Gironde faction, such as Brissot, Petion, and others. Our author proceeds to other causes of the French revolution, as they are enumerated in the usual routine, and recites the common place charges against the queen, princes, and court: repeats what has been a thousand times said, but never once proved against the nobility and clergy. All this shews the inclination of the writer, but adds nothing to his arguments; and, besides futility of reasoning, manifests a want of invention and ingenuity, in merely re-echoing the tritest declamation. He mentions the alleged grievances of the people, which he seems to think could not be redressed without a revolution. We are now conveyed to the meeting of the States General, and its proceedings. Most of this part of the narrative we believe is true; and we also believe it is true, that under Queen Anne was a general there called the Duke of Marlborough, who gained the battle of Blenheim: we should not think ourselves indebted to the historical efforts of a person who should profess to write a new book, which should inform us that the Duke of Marlborough defeated the French, and captured Marshal Tallard in 1704; but to such an informant we should be equally obliged as to him, who labours to instruct us, that in May 1789 the national assembly met; that the orders did not agree about their modes of sitting; that on the 14th of July the Bastile was captured. All this we and every other reader knew very well before, yet the repetition of these noted topics takes up twenty-two pages. The following section transcribes in the text, the noted declaration of rights, and proceeds with the abolition of the feudal system, and other rapid changes, to the removal of the king to Paris. Our author is far from painting with due strength the outrages of the mob at Versailles, and the insults offered to the royal personages. We already see that he is a great friend to the popular party, much more so than an impartial historian could be to any party. Even when he represents the third estate as constituting itself a national assembly, he simply states the proceeding, without exhibiting its nature and character. It was actually an usurpation by delegates, of a power which

which had not been conferred by constituents, and was nothing less than a revolution effected by a particular junto, without consulting the people: the said junto assuming the legislative-power, without any instructions from their constituents. The historian pursues his introductory sketch through the abolition of rank, and confiscation of property, to the completion of the new constitution, and the confederation of the 14th of July. As he advances, he becomes more and more unfavourable to Louis XVI. and describes the events of 1791, as a partizan of revolution, rather than as an impartial historian. The view of the second, or legislative assembly, opens with the state of parties, and the characters of the members. Robespierre he exhibits as *discovering*, though not *MANIFESTING*, that ferocious disposition which afterwards produced such horrid butcheries. He also characterises Danton and Marat, among the jacobins; Brissot and Condorcet, among the Girondists; Dumourier, Roland, and others, less important than these.

The internal proceedings of France he now follows to their effects on foreign powers; and, to impress them the more strongly, presents a state of the respective nations. Hitherto our author has shewn himself the friend of the French revolution; but severely reprobates the excesses by which it was accompanied, and seems to have adopted similar sentiments on the subject, with those which were supported by Messrs. Fox and Sheridan in the British House of Commons. The alliance of Prussia and Austria he regards as a confederacy against France, and considers the treaty of Pilnitz as a conspiracy for dismembering the French empire. "If," says he, "*we are to give credit to assertions*, the dismemberment of that kingdom was actually determined upon." To this there can be but one answer; in a contested point we are *NOT to give credit to assertions*, UNLESS THEY BE SUPPORTED by PROOFS. The only documents which he refers to, are the alleged state-papers, the authenticity of which has been fully confuted in the Anti-jacobin newspaper, or Weekly Examiner, published in 1798; and the treaties asserted to have been concluded at Pavia and Pilnitz, are now well known to be rank forgeries, and that no such conventions were ever formed. Following this exploded theory, which the series of facts and documents so completely controverts, our historian endeavours to represent Prussia and Austria as the aggressors.

The introduction occupies nearly one-fourth part of the first volume, the latter portion of which treats of the reign of Louis XVI. We do not think its object foreign to the design of the work; but, to its execution, we have two objections, first, it is the work of a revolutionary partizan, and not of an unprejudiced and philosophical historian, taking a view of previous subjects, which tend to elucidate his history; secondly, we think it very deficient in literary range, and power of communication. We cannot discover any knowledge or views that are not to be met with in the New Annual Register, and other

other periodical publications. There is a pomposity of diction which renders common-place narrative and remark still more insignificant. Thus, as we learn that the author is by no means a masterly generalizer, and that if his merit, if he have any, must depend upon some other foundation than the intermixture of fact and philosophy which he has attempted in his introduction.

The history commences with the hostilities of 1792. The two first chapters contain the preliminary part of the campaign, the invasion of the Austrian Low Countries, the disgraceful retreat of the French; in the alleged causes of which, our author implicitly adopts the assertions of the republicans that were afterwards made charges against the King, and admitted without any proof. After this sample of impartial narrative, he proceeds to the complaints at Paris, and the situation of the king. He makes the usual remarks on the manifesto of the Duke of Brunswick, and considers it as beneficial to the French revolutionists, by driving the parties that were before discordant to unite for common defence against a foreign enemy. The proceedings of the 10th of August he details with minuteness, but without presenting the result and character. He appears to have assumed the theory which republicans supported, but never proved that Louis had a correspondence with the German princes. Here we by no means assert, that in his compulsory confinement, the king would have been blameable, in corresponding with any power or individual that might have been able to effect the delivery of himself and his family; but we affirm, that there never was any proof of the allegation, and that every proceeding on such a charge, was without justifiable grounds. Our author mentions the massacres of September, with expressions of becoming horror; nevertheless, he considers the jacobinical spirit in which they originated, as the preserver of what he calls French independence, by which we see he means successful resistance to the friends of monarchy, and their foreign coadjutors. The narrative now carries us to the progress of the combined armies, and presents military operations with a minute particularity of detail, that extends to prolixity often, without giving a clear impression of the force, situation, and position of the respective armies. The transactions in Champagne occupy seventy-four pages; and we think an historian competent to the task of recording military movements and events, so as to impress their relation of cause and effect on a reader, might comprise every essential part of that narrative into four pages, and we are very confident that Hume's account of the campaign in which the battles of Cressly or Poitiers were fought, in three pages, conveys a much greater portion of military information and instruction than the seventy-four pages of Mr. Stephens. A great part of this narrative is compiled from the memoirs of Dumourier, which can be new to no reader who has attended to the events of the late war. Two more chapters finish the campaign.

Our historian now proceeds to the rupture between England and
France,

France, and describes the prosperity of Britain during the peace, with a view to prove that war was impolitic. He gives a short account of the effect of the French revolution on British minds; praises Doctor Price; censures Burke; and mistakes the proceedings respecting Thomas Paine!

"Price," he says, "a divine, alike respectable for his talents and his integrity, having preached a sermon, asserting the justice of the English revolution at the latter end of the seventeenth century, and anticipating much happiness from that which had so recently occurred in France, some persons were pleased to take umbrage at his opinions."

We have repeatedly observed, that Mr. Stephens is deficient in novelty, here, however, we must give him credit for a discovery that is new to us, and, we believe, to our readers, "that Dr. Price was censured for *asserting the justice of the English revolution in 1688.*"—We always understood, and we understand still, that Price was reproached for exulting at the downfall of monarchy, aristocracy, and hierarchy, and the establishment of paramount democracy.

"It was," the author proceeds, "reserved for an eloquent statesman, who was supposed to have devoted the whole of his life to the cause of liberty, to attempt a refutation. The elegant work in which he endeavoured with considerable success to gild and varnish the absolute doctrines of a Filman, a Brady, and a Sacheverel, lost him many friends; but, on the other hand, it gained him the hearts of all his former enemies, and not only procured the prospect, and even the promise, of a peerage, but rescued himself and family from the thralldom of a ruined fortune."

We apprehend, from this account, that our author either has not read the writings of Burke upon the French revolution, or has not understood his objects, doctrines, and reasonings. The principles which Burke supported were the principles of a constitutional Whig; Price, not comprehending the principles, nature, and character of the French revolution, augured from it extraordinary happiness;—Mr. Burke, comprehending the nature, character, and principles of the French revolution, augured from it extraordinary misery. We say, that Dr. Price did not comprehend, and Mr. Burke did comprehend, that subject, and our reason for our assertion is, that experience proved the predictions of Dr. Price to be *altogether false*, and experience proved the predictions of Mr. Burke to be **ALTOGETHER TRUE**. Speaking of Paine's Rights of Man, and the consequent persecutions, he is inaccurate both as to facts and dates.

"The Cabinet Council," he says, "eager to consider this daring reply* as the signal of alarm, soon after issued a proclamation against wicked and seditious libels; prosecutions were commenced with a zeal hitherto unknown since the extinction of the "star-chamber."

The fact is, Paine's *Rights of Man* was published in March 1791, and government was so far from regarding it as a signal for alarm, that the proclamation in question was not issued till May 21, 1792. If Mr. Stephens will take the trouble to examine the parliamentary debates of May 25, 1792, he may find that the first part (and the last part was the *reply*), was regarded by government merely as a tissue of speculative absurdity; but that the second, which made its appearance several months after the first, was practical inculcation, and exhorted the people to subvert the constitution. So far from being eager to prosecute Paine, government, even after these inflammatory exhortations, did not take the subject into consideration: it was when the exhortation actually took effect, and great numbers of ignorant or half-informed people were become the votaries of innovation, that the proclamation was issued, and the prosecution commenced. When we put together the several members of our historian's narrative on this subject, and regard it as a series of reasoning, the following is the amount. Price praised the English and French revolutions. Burke attempted to refute him by varnishing slavish doctrines. The court paid Burke for gilding such opinions, and prosecuted Paine for vindicating liberty. All this we admit has been said a thousand times before, but it is the declamation of party pamphlets or debates, and not the dignified tone of cool and impartial history. The repetition of the common place charge of apostacy against Mr. Pitt, is the language of a democratic pamphleteer, and not of an historian. In one set of circumstances Mr. Pitt proposed one kind of reform, and in another opposed another kind of reform. Our author appears to have very vague and inaccurate ideas on the subject of reform, and shews himself a very incompetent judge of either the supporters of the constitution, or of the projectors of innovation. In following the discussion between Britain and France, he affirms the British were the aggressors, but he advances no argument which the votaries of revolutionary France have not advanced again and again and again; and which, resting on no solid basis, have been overthrown as often as they were raised: on this subject, a perusal of state papers, and other documents, is decisive. In points of history, mere repetition of assertion or opinion goes for nothing; but the series of facts, as it is to be found in state-papers, and other authentic documents, and in the measures of the respective governments, has now put it beyond controversy that the French were the aggressors.

Our author proceeds to military operations, wherein we attend him with somewhat less dissatisfaction than in those repetitions of disaffection, which he presents under the head of political discussions. As a military historian we are far from thinking him able; nevertheless, he is less exceptionable in that respect than as a political historian. One objection we have already made to his military details: they scarcely know any bounds in prolixity. A narrative is far from conveying important information in proportion to its diffuseness. The campaign of 1793 is spun out over an hundred and eight pages, contains a vast variety

lety of marches, counter-marches, and other operations, but we learn no more than every man must before have known who read the *Gazettes*. Our author seems to want the power of selecting the most prominent objects, and giving to them their full effect. From him we find such and such battles were fought, but do not perceive on what points the event turned; the battle, for instance, at Vicoigne, was determined by the personal prowess of the British soldiers when they came to the close charge of bayonets: this operation our author describes very faintly. In the battle of Famars he is sufficiently minute on movements, but does not clearly point out the hinge. Concerning Valenciennes, we learn nothing from Mr. Stephens, but, that on a certain day it was invested, and so many days after it was captured; neither do we find any remark on a very important fact respecting that capture—that it was taken possession of in the name of the Emperor, a measure which, whether right or wrong, had certainly a very powerful influence on the stability of the confederacy and the events of the war. Having brought the campaign in the Netherlands to the capture of this fortress, he next directs his attention to the internal affairs of France; he conducts these proceedings to the overthrow of the Girondists, the establishment of Robespierre, and the insurrection through France, with the means employed for their overthrow; on the one hand he, with just abhorrence, reprobates the sanguinary atrocities of internal proceedings; on the other, he presents, in a striking light, the energy which characterized their efforts against foreign enemies, the rise *en masse*, and the immense military force which that measure produced. Our author now carries us back to the confederates in the Netherlands. The division of the armies, the battle of Lincelles, and the siege of Dunkirk, are accurately narrated, and also the subsequent events, till the close of the campaign in the Netherlands; which finishes the third book. The fourth comprehends the capture and recapture of Toulon, operations on the Rhine, in La Vendee, Spain, and Italy.

The campaign of 1794 is the subject of a narrative similar to the narrative of the campaign of 1793. As far as we recollect our author mentions every event or operation of any importance, but without any novelty of either information or general view. We do not find that he places in a striking light noted facts and systems. We see nothing of the military historian in bringing the armies into the field, exhibiting their respective plans, and the causes which promoted or obstructed success. To a historian who has studied the changing principles, details, and systems of military policy, the schemes and conduct of Pichegru, would have appeared a grand epoch in military history, and a revolution in the art of war, but Mr. Stephens merely represents opposing armies as proceeding against each other in the usual mode, and does not point out those errors and defects in the allies which so greatly seconded the talents of Pichegru. We do not from him perceive the impolicy of separating the combined armies, nor the skill and ability with which the French generals availed themselves of those
fatal

fatal movements. The heroism of the British, which never appeared more striking than in that campaign of ultimate disaster, is far from having a suitable description from Mr. Stephens. One of the most distinguished movements of this year was the march of Lord Moira. This celebrated operation is simply mentioned by Mr. Stephens.— Following the advancing and retreating armies to Holland, he closes his account of the campaign of the Low Countries, with the surrender of the United Provinces. He afterwards gives a cursory view of the war on the Rhine, in Spain, and in Italy; thence he attends the operations of the British fleet, and gives a narrative, much more prolix than forcible, of the glorious victory of Lord Howe, to which we cannot refuse the merit of *authenticity*, as it is chiefly copied from the *London Gazette*.

Though our approbation of this writer's military history is not without some exceptions, yet Mr. Stephens we like much better as a soldier than a politician. In commencing his account of 1795, he thinks it incumbent on himself to try what in the marginal note he calls a character of ministers, but we do not find Mr. Pitt in the number, and, from the specimens that are inserted, we are not sorry for the omission. To the first volume, which ends here, there are annexed about forty pages of appendix. Among other documents are the noted treaties of Pavia and Pilnitz, which have been so long exploded as forgeries. Fifteen pages are devoted to documents, which, though new in history, we believe, may be authentic, being an account of signals and operations aboard Lord Howe's fleet, (from the 28th of May), at eight o'clock in the morning, to the first of June, at fifty minutes past six in the evening, and appear to be copied from a *log-book*.

Our author very properly allows to the indecisive campaign of 1795 a smaller portion of narrative than to the two preceding years. He gives the usual account of the chief events. The year 1796 introduces us to Buonaparté, and attends him in his career of success.— The French leader Mr. Stephens extols by a profusion of epithets and rhetorical figures, and is certainly very willing to represent him as a kind of prodigy of nature; but, after we strip the narrative of inflated language and pompous declamation, we cannot discover, through our historian, what kind of man this Buonaparté is. Our readers will observe that we are not here censuring the historian for trying to make this unprincipled adventurer appear a phenomenon of heroism and wisdom, but for not making him appear any thing. If an able painter proposed to represent the Devil as the angel Raphael, we should see the features, expression, proportion, and air of the angel Raphael, but if he were to set about it without marking either lineament or form, we should immediately conclude he was not an able but a very bungling painter. We have accompanied Mr. Stephens in his attendance on Buonaparté, in his various battles and sieges, but we cannot from Mr. Stephens find out how he came to be so successful. We Anti-jacobins shall not readily be charged with partiality

ciality to the Corsican, but we think we can see the series of cause and effect in the rapidity of his advance, and in the inefficacy of Austrian opposition, very clearly from the common accounts of Buonaparté's progress; but from Mr. Stephens we only can learn that he did make progress. The battle of Lodi, for instance, Buonaparté gained by united rapidity, desperation, and indifference about the lives of his soldiers; these were qualities which constituted a part of a character, and might serve as a key to future conduct. All we learn from this historian is, that the grenadiers charged more vigorously than the Austrians resisted, and thereby carried their point.— In the campaign in Germany the most striking operation was the retreat of Moreau, and in that retreat, the passage through the Valley of He. By Mr. Stephens, we are informed, that he passed through that defile, the name of which (he says) sufficiently expresses the nature of the country, and, perhaps, this may be the reason that he gives no account of that nature. In the narrative we see none of Moreau's difficulties, but after that General has effected his extrication, we are told it was one of the most memorable expeditions recorded in history. After terminating the narratives of the campaigns in Italy and Germany, our author devotes a chapter to the conclusion of the war in La Vendée. We think this chapter might have been as well disposed before the operations in either Germany or Italy. Our reason for preferring such a disposition is first *the order of time*, the Vendean war having been concluded, by Mr. Stephens's own account, in March, and the campaigns in Italy and Germany having been respectively commenced in April and May; and, secondly, what is more important, *THE ORDER OF CAUSE AND EFFECT*; the suppression of insurrection in La Vendée, enabled the directory to furnish a much greater force for foreign expeditions, and powerfully promoted the efforts of Buonaparté. Our historian devotes *eight lines* to the account of Lord Malmesbury's first negotiation, and adopts the theory of Mr. Erskine, that Belgium was the sole obstacle to conciliation. He proceeds to open the campaign of 1797, which he follows to the treaty of Campo Formio. Coming to the naval campaign of that year, we do not find him place before the reader the maritime objects of France, and her dependencies, Spain and Holland: we do not behold the purposes or preparations of either of these powers: however, we are told what battles were fought. We do not exactly, in this history, perceive the effort of genius, and presence of mind, which gained the battle of St. Vincent, but we have a faithful transcript from the Gazette of the names of the ships. The same observation will apply to the battle of Camperdown; we have the terms starboard, larboard, &c. but the breaking of the line is not so clearly described. In a paragraph of four lines our author mentions Lord Malmesbury's second negotiation, and, to atone for the briefness of the notice, he inserts, into the body of the history, the declaration that was published by his Majesty on the rejection of his proposals. The invasion of Switzerland, Mr. S. treats with a proper degree of indignation.

The year 1798 is opened with the projects of the French generals; the motives for the expedition to the East, and the armament that was provided for that enterprize. He pursues, in a minute detail, as prolix, but not so interesting as Denon's, the progress of the fleet from Toulon to Egypt, and the achievements of Buonaparté until the capture of Cairo; the next figure presented is the battle of the Nile, and from Mr. Stephens's account, if we have not a glowing picture of this renowned achievement, we, at last, receive the information that, at the battle of Aboukir, Admiral Nelson gained the victory. Our attention is now directed to the rebellion in Ireland. The United Irishmen, according to our author, were proposing a system of representation on the plan of *Alfred*, but their schemes were discovered before they were ripe, rebellion broke out prematurely, and was crushed. He adopts the exploded falshood that the insurrection was caused by the refusal of Catholic emancipation.

Entering upon the history of 1799, our author displays his knowledge of ancient mythology, by an allusion to the temple of Janus.—We must observe Mr. Stephens has a great liking to *such* classical illustrations. Speaking of the state of the English, he tells us that they were in a condition of political helotism, and if the object of this observation be to shew that the author had read, or heard something about, ancient Sparta, that purpose is answered, but if intended to shew that he understood the condition of the ancient Helots and of the modern English, his purpose is not answered. The Helots were a set of predial slaves, the English are not a set of predial slaves. In the same page with the temple of Janus we have Xerxes introduced, to illustrate the numbers of confederates and of French that were about to take the field. We recollect having frequently read of the immense numbers of Xerxes's army, but first, and especially when at school, *Nepos in vita Themistoclis*, and proud we were when we *first* were able to communicate *such erudition*. But from Xerxes our historian passes to the campaign of 1799, and opens with an account of the French progress in Naples. Thence he joins Buonaparté in his conquests and policy, and gives a very splendid account of the improvements that were effected by the General. The account, however, is not new, as we have read Berthier, Denon, and other panegyrists of Buonaparté. From Egypt our author returns to the wars in Germany and Italy, which are detailed at very great length, according to the author's custom, without leaving a lively or distinct impression, either of particular actions or general consequences.—Many as were the battles of that year we do not find one represented with vigorous powers of military description. The battle of Novi itself is a very faint exhibition; neither are the political causes very clearly developed which caused the departure of the Russians, and the discontinuance of success. The British expedition to Holland next occupies our author, from the embarkation to the convention. He then returns to Egypt, and, in a minute and circumstantial narrative, attends Buonaparté to Acre. We do not know a finer subject for
historical

historical painting than the siege of Acra; but it appears to be a subject above the pencil of the artist before us. From Syria and Egypt we are conducted to India, the reduction of Seringapatam, and the downfall and death of Tippoo Saib.

The history of 1800 is opened by a paragraph which seems to imply that the author regarded the eighteenth century as closed with the preceding year. As his opinion, however, of that subject is very immaterial, instead of enquiring into his chronology we shall follow his narrative. Having cursorily mentioned the appointment of Buonaparté to the consulate, he inserts, in detail, his letter to our Sovereign proposing peace, and afterwards makes quotations from the speeches of several members in the British parliament on that subject. Before he opens the campaign of 1800 he takes a view of affairs in Egypt to the murder of Kleber. The narrative of European transactions has Italy for its chief scene. We have seen much better accounts of the battle of Marengo, but we perfectly agree with the author in imputing the merit of this victory to Desaix. In Germany; the battle of Hohenlinden completed the decision of the contest, and Britain only remained the active enemy of France.

In the history of 1801 our author enters at unusual length into the parliamentary debates, especially on the conduct of the Northern powers, thence attends the expedition to the Baltic, and the accommodation with those powers. The most important branch of the history of this year is the expedition to Egypt. The most arduous enterprise in that service was certainly the landing on the 21st of March. We must again repeat our opinion that the author is no historical painter. With some deviation from chronology, he returns to the change of ministry, and pursues the narrative to the peace. The conclusion of the treaty he follows by a view of the powers of Europe, which is wrought up with great pomp and inflation of language.—The last paragraph but one brings back the heathen gods into play, and tells us that Britain will continue to combat by means of the same arms which have so frequently insured success; and with the *extended trident of Neptune she will, as before, beat down the boasted spear of Minerva.* These are fine sounding words, but we do not understand their meaning. Reverting to the mythology of our boyish years we can find out how Neptune may be said to combat for Britain, but we never heard of any contest between Britain and the Goddess of Wisdom, nor do we know that France and Buonaparté can be regarded as under the protection of that divinity. Not from this passage only, but from many others, we should apprehend that our author, Mr. Stephens, is a very young writer, therefore we can excuse such figures and allusions, remembering we were once young ourselves, and then we were as fond of lugging in Apollo and Vulcan, with the rest of the fraternity, as any others of our age and standing.

From this analysis our readers will be able, we presume, to form a tolerably correct judgment of the work before them. There are a

good many useful materials, and, perhaps, not a few that are not very useful. We think the author has evidently bestowed a great degree of pains, and all seem to agree that there is merit in *good intentions*. Perhaps the production might be better if he had a *safer hold* of the subject: we must say we think him defective in this particular, and that, though he seems to know parts of what was going on, he had not a clear view of the whole, and, without a clear view of the whole subject, it is difficult to convey a clear view of that whole to others. To that imperfect comprehension of the events of the last ten years, we impute the author's failure in that department of history.—Perhaps, if he had understood every part of his story, and the relative proportions of the different parts, the division and distribution of the work might have been more complete than it is. There is also some little want of another kind; reflections frequently occur, and many of them are ushered in as if they were of very great importance. The defect which we lament is, that they are often very trite, and many of them at once trite and ill-founded, being mere repetitions of often exploded absurdity. Mr. Stephens frequently manifests sharpness of remark, and, we should apprehend, is naturally a young man of good capacity; but, on the other hand, we should conceive him not to be disciplined by regular and systematic habits of study and reflection. He certainly has undertaken history at too early a stage of his education. Hume, Robertson, and Gibbon, were all either passed or near forty before they ventured upon instructing the world by historic composition. Mr. Stephens, we presume, has not reached half that age. In this presumption we may be wrong, but we found our opinion first, as we have already intimated, both on the nature and contexture of the materials which are evidently the production of raw inexperience, more than intellectual deficiency. The composition and style also bear the usual marks of youth: the language is flowery and swollen, and abounds, as we have seen, in classical allusions, of the kind which are so extremely agreeable to lads that have been recently occupied in contemplating Ovid's *Metamorphoses*, Tooke's *Pantheon*, and 'the *Polymetis*. The eager zeal of such classical communication is likewise truly juvenile. We find the author has, moreover, made some progress in natural philosophy, and is acquainted with the first elements of mechanical powers, which he brings to bear on cases where none but a young scholar would have thought of the application.—Thus, whereas it has been commonly said, that, in his expedition to Egypt, Buonaparté had a scheme of subduing the East India settlements of Britain: Our author says, "He, (Buonaparté) at length, began to consider Egypt but as the fulcrum whence he might stretch one immense lever across the Arabian Gulph to overturn the empire of Britain in Hindostan." Who but a lad piping hot from lectures on experimental philosophy, *part first*, and eager to shew he had made such progress in his studies as to know the properties of the lever, could ever think of comparing the projected overthrow of British India to the raising of a heavy weight. There is also, in his illustrations,

illustrations, a very profuse quotation both of history and geography. Sometimes, indeed, in ancient history, like Sir Francis in the play, he makes *little mistakes*; for instance, when he says, that the French wished to represent the English as "like the modern Dutch, and ancient Tyrians and Carthagenians, totally unwarlike." We much doubt if the French, at least those of them that happened to know history, ever represented either Tyrians or Carthagenians as unwarlike. Alexander could certify the prowess of the former; Marcellus, Fabius, and many other illustrious Romans, those of the latter, and Lord Duncan could speak to Dutch valour. For these many reasons, regarding the work before us as the production of a very youthful writer, we certainly do not augur ill of his talents when they shall be properly cultivated and matured, and wisely applied, but we advise him to let history alone until he be much farther advanced in years, at least in knowledge, wisdom, taste, and powers of composition.—When that change shall have taken place in Mr. Stephens, then he may, with confidence, betake himself to the writing of history, and may atone for his present failure. In consideration of his youth we are less severe in reprobating certain political sentiments and principles, than if the same had been advanced by a man of knowledge and mature understanding. Indeed every page contains claims to indulgence, which we should be not merely rigid but barbarous if we were entirely to overlook.

Paris as it was and as it is; or, A Sketch of the French Capital; in a Series of Letters, written by an English Traveller, during the years 1801-2. Two Volumes Octavo. Pp. 1100. 1l. 1s. Baldwin. 1803.

IT has evidently been the object of the author of these volumes to fulfil the voluntary promise which he has made in his motto, adopted from Pliny's Epistles, to furnish such variety of matter, that, while some are pleased with one part, and some with another, there may be something to please every body. But whoever expects to find any satisfactory account of, or any depth of remark on, the effects which the-revolution has produced upon the manners, the morals, and the pursuits of the French, will certainly meet with disappointment. On some of the most interesting subjects, indeed, *religion and education*, for instance, the observations are brief and jejune, while, on others of infinitely less importance, such as public buildings and places of amusement, the remarks are extended to an unreasonable and unnecessary length. The author also appears to have laboured under the same disadvantage to which Mr. Carr was exposed; for the nature of his enquiries naturally leading him into the society of persons connected with the government, and, of course, interested in representing every thing in the most favourable point of view, he has, not unfrequently, magnified trifles into matters of importance, and suppressed reflections

reflections which must, we should think, have arisen in his mind, on the contemplation of particular objects; and, almost constantly, thrown a thick varnish of praise over his pictures. In his account of the various repositories for stolen goods, the plunder of different countries, collected, not as the author supposes, from love for the arts, but solely for the promotion of interest, and the gratification of vanity, he represents the various articles which they contain as acquired by the chance of war, the stipulations of treaties, and the rights of conquest; when, it is notorious, they were all obtained, precisely in the same way in which a highwayman obtains a purse from a traveller. They are, in fact, the fruits of rapine, desolation, and slaughter; exercised, in many instances, not on enemies, but on neutral, friendly, and even *allied*, powers. It is, to us, we confess, a matter of surprise, that any one can view these works of art, admirable as they are, without disgust; but it is still more surprising, that, in a written account of them, such disgust should be wholly suppressed, as well as the real means by which they were acquired; means as unprecedented as they were atrocious.

Equally incorrect is the author in his brief comments on the events which placed the present usurper on the throne of the Bourbons.—He ascribes the success of Buonaparté, on that occasion, exclusively to his own merits, and to his own *firmness*; when it is well known, that he never appeared more deficient in both, and that the plan was both arranged and executed by his brother. But, notwithstanding these defects, and some others which it is needless to enumerate, the book will afford both information and amusement, to those who wish to visit Paris for the first time; as they will find in it the cream of almost every other publication which has appeared on the same topics. The author has observed no method in the arrangement of his subjects; it seems to have been his aim to avoid uniformity; indeed, he expressly says, in his introduction;

“ To banish uniformity in my description of the metropolis, I have, as much as possible, varied my subjects. Fashions, sciences, absurdities, anecdotes, education, fêtes, useful arts, places of amusement, music, learned and scientific institutions, inventions, public buildings, industry, agriculture, &c. &c. &c. being all jumbled in my brain, I have thence drawn them, like tickets from a lottery; and it will not, I trust, be deemed presumptuous in me to indulge a hope that, in proportion to the blanks, there will be found no inadequate number of prizes.

Of a work, thus constructed, our readers will be aware, it is not possible to give a regular analysis. All we can do, then, for their satisfaction, will be to select such passages, as either contain some novel information, some interesting facts, or some important reflections; that they may be enabled to form a tolerably correct judgment of the author's mode of treating his diversified subjects, and of the nature of the entertainment which they are to expect from the perusal of his book.

The following account of a new invention is curious.

" *THERMOLAMPES, or Stoves which afford heat and light on an economical plan.* The author of this invention, for which a patent has been obtained, is M. LEBON, an engineer of bridges and highways. The place of exhibition was the ground-floor of one of the large hotels in the *Faulbourg St. Germain*, on which was a suite of rooms, extremely favourable for displaying the effect of this new method of lighting and warming apartments.

" In lieu of fire or candle; on the chimney stood a large crystal globe, in which appeared a bright and clear flame diffusing a very agreeable heat; and on different pieces of furniture were placed candlesticks with metal candles, from the top of each of which issued a steady light, like that of a lamp burning with spirits of wine. These different receptacles were supplied with inflammable gas, by means of tubes communicating with an apparatus underneath. By this contrivance, in short, all the apartments were warmed very comfortably, and illuminated in a brilliant manner.

" On consulting M. LEBON, he communicated to me the following observations: 'You may have remarked,' said he, 'in sitting before a fire, that wood sometimes burns without flame, but with much smoke, and then you experience little heat, sometimes with flame, but with little smoke, and then you find much warmth. You may have remarked too, that ill-made charcoal emits smoke; it is on that account susceptible of flaming again; and the characteristic difference between wood and charcoal is, that the latter has lost, together with its smoke, the principle and aliment of flame, without which you obtain but little heat. Experience next informs us, that this portion of smoke, the aliment of flame, is not an oily vapour condensible by cooling, but a gas, a permanent air, which may be washed, purified, conducted, distributed, and afterwards turned into flame at any distance from the hearth.

" It is almost needless,' continued he, 'to point out the formation of verdigrise, white lead, and a quantity of other operations, in which acetous acid is employed. I shall only remark, that it is this pyroligneous acid which penetrates smoked meat and fish, that it has an effect on leather which it hardens, and that *thermolampes* are likely to render tanning-mills unnecessary, by furnishing the tan without further trouble. But to return to the aeriform principle.

" This aliment of flame is deprived of those humid vapours, so perceptible and so disagreeable to the organs of sight and smell. Purified to a perfect transparency, it floats in the state of cold air, and suffers itself to be directed by the smallest and most fragil pipes. Chimnies of an inch square, made in the thickness of the plâster of ceilings or walls, tubes even of gummed silk would answer this purpose. The end alone of the tube, which, by bringing the inflammable gas into contact with the atmospheric air, allows it to catch fire, and on which the flame reposes, ought to be of metal.

" By a distribution so easy to be established, a single stove may supply the place of all the chimnies of a house. Every where inflammable air is ready to diffuse immediately heat and light of the most glowing or most mild nature, simultaneously or separately, according to your wishes. In the twinkling of an eye, you may conduct the flame from one room to another; an advantage equally convenient and economical, and which can never be obtained with our common stoves and chimnies. No sparks, no charcoal,

no foot, to trouble you; no ashes, no wood, to soil your apartments. By night as well as by day, you can have a fire in your room, without a servant being obliged to look after it. Nothing in the *thermolampes*, not even the smallest portion of inflammable air, can escape combustion; while in our chimnies, torrents evaporate, and even carry off with them the greater part of the heat produced.

"The advantage of being able to purify and proportion, in some measure, the principles of the gas which feeds the flame is," says M. LEBON, "set forth in the clearest manner. But this flame is so subjected to our caprice, that even to tranquilize the imagination, it suffers itself to be confined in a crystal globe, which is never tarnished, and thus presents a filter pervious to light and heat. A part of the tube that conducts the inflammable air, carries off, out of doors, the produce of this combustion, which, nevertheless, according to the experiments of modern chymists, can scarcely be any thing more than an aqueous vapour.

"Who cannot but be fond of having recourse to a flame so subservient? It will dress your victuals, which, as well as your cooks, will not be exposed to the vapour of charcoal; it will warm again those dishes on your table; dry your linen; heat your oven, and the water for your baths or your washing, with every economical advantage that can be wished. No moist or black vapours; no ashes, no breeze, to make a dirt, or oppose the communication of heat; no useless loss of caloric; you may, by shutting an opening, which is no longer necessary for placing the wood in your oven, compress and coerce the torrents of heat that were escaping from it.

"It may easily be conceived, that an inflammable principle so docile and so active may be made to yield the most magnificent illuminations. Streams of fire finely drawn out, the duration, colour, and form of which may be varied at pleasure, the motion of funs and turning columns, must produce an effect no less agreeable than brilliant." Indeed, this effect was exhibited on the garden façade of M. LEBON's residence.

"Wood," concluded he, "yields in condensable vapours two-thirds of its weight; those vapours may therefore be employed to produce the effects of our steam-engines, and it is needless to borrow this succour from foreign water."

The mode of living in Paris, it seems, is totally changed. The present hour of dinner is from five to seven; and the evening amusements are followed, in the fashionable circles, by an entertainment absurdly called a *Thè* (tea), consisting of dancing, cards, the usual refreshments, and a cold supper. But our author condemns these substitutes of the *petit souper* of former times, the mention of which affords him an opportunity of introducing an anecdote of one of our countrymen, which the profligacy of the individual would lead us to suppress, but which the novelty of the thing induces us to transcribe.

"Mr. B—— had made it a rule to gratify his five senses to the highest degree of enjoyment of which they were susceptible. An exquisite table, perfumed apartments, the charms of music and painting; in a word, every thing most enchanting that nature, assisted by art, could produce, successively flattered his sight, his taste, his smell, his hearing, and his feeling.

"In a superb saloon, whither he conducted me," says this gentleman, "were

were six young beauties, dressed in an extraordinary manner, whose persons, at first sight, did not appear unknown to me: it struck me that I had seen their faces more than once, and I was accordingly going to address them, when Mr. B——, smiling at my mistake, explained to me the cause of it. 'I have in my amours,' said he, 'a particular fancy. The choicest beauty of Circassia would have no merit in my eyes, did she not resemble the portrait of some woman celebrated in past ages: and while lovers set great value on a miniature which faithfully exhibits the features of their mistress, I esteem mine only in proportion to their resemblance to ancient portraits.'

"Conformably to this idea," continued Mr. B——, 'I have caused the intendant of my pleasures to travel all over Europe, with select portraits, or engravings, copied from the originals. He has succeeded in his researches, as you see, since you have conceived that you recognized these Jadies on whom you have never before set your eyes, but whose likenesses you may, undoubtedly, have met with. Their dress must have contributed to your mistake: they all wear the attire of the personage they represent; for I wish their whole person to be picturesque. By these means I have travelled back several centuries, and am in possession of beauties whom time had placed at a great distance.'

"Supper was served up. Mr. B—— seated himself between Mary, Queen of Scots, and Anne Bullein. I placed myself opposite to him," concludes the gentleman, "having beside me Ninon de l'Enclos, and Gabrielle d'Estrées. We also had the company of the fair Rosamond and Nell Gwynn; but at the head of the table was a vacant elbow-chair, surmounted by a canopy, and destined for Cleopatra, who was coming from Egypt, and of whose arrival Mr. B—— was in hourly expectation."

Among the spoils of plundered Italy, were several pictures, the chef-d'œuvres of different masters, which had been materially injured, some by time, others by various accidents. A most ingenious mode of restoring these to their primitive vigour and freshness was devised by the National Institute; who resolved to remove the pictures from the old grounds, and to transfer them to a new one. This experiment was made on a celebrated picture of Raphael, a Madonna, stolen from a church at Foligno. The process is singularly curious, and required as much skill and perseverance in the execution as ingenuity in the conception. The following account of this extraordinary art, is extracted from a Report of the National Institute.

"The restoration may be divided into two parts; the one, which is composed of mechanical operations, whose object is to detach the painting from the ground on which it is fixed, in order to transfer it to a fresh one; the other, which consists in cleaning the surface of the painting from every thing that can tarnish it, in restoring the true colouring to the picture, and in repairing the parts destroyed, by tints skilfully blended with the primitive touches. Thence the distinctive division of the mechanical operations, and of the art of painting, which will be the object of the two parts of this report. The former particularly engaged the attention of the commissioners of the *Class of Sciences*; and the latter, which required the habit of handling a scientific pencil, fell to the share of the Commissioners of the *Class of Fine Arts*.

" Although the mechanical labour is subdivided into several operations, it was wholly intrusted to Citizen Hacquins, on whose intelligence, address, and skill, it is our duty to bestow every commendation.

" The picture represents the Virgin Mary, the infant Jesus, St. John, and several other figures of different sizes. It was painted on a pannel of $1\frac{1}{2}$ inches in thickness; a crack extended from its circumference to the left foot of the infant Jesus: it was $4\frac{1}{2}$ lines wide at its upper part, and diminished progressively to the under: from this crack to the right-hand border, the surface formed a curve, whose greatest bend was 2 inches $5\frac{1}{2}$ lines, and from the crack to the other border, another curve, bending 2 inches. The picture was scaling off in several places, and a great number of scales had already detached themselves; the painting was, besides, worm-eaten in many parts.

" It was first necessary to render the surface even: to effect this, a gauze was pasted on the painting, and the picture was turned on its face. After that, Citizen Hacquins made, in the thickness of the wood, several grooves at some distance from each other, and extending from the upper extremity of the bend to the place where the pannel presented a more level surface. Into these grooves he introduced little wooden wedges; he then covered the whole surface with wet cloths, which he took care to re-moisten. The action of the wedges, which swelled by the moisture against the softened pannel, compelled the latter to resume its primitive form: both edges of the crack before mentioned being brought together, the artist had recourse to glue, in order to unite the two separated parts. During the desiccation, he laid oak bars across the picture, for the purpose of keeping the pannel in the form which he wished it to assume.

" The desiccation being effected slowly, the artist applied a second gauze on the first, then successively two thicknesses of grey blotting paper.

" This preparation (which the French artists call *cartonnage*) being dry, he laid the picture with its face downward on a table, to which he carefully confined it; he next proceeded to the separation of the wood on which the painting was fixed.

" The first operation was executed by means of two saws, one of which acted perpendicularly; and the other horizontally: the work of the two saws being terminated, the pannel was found to be reduced to the thickness of $4\frac{1}{2}$ lines. The artist then made use of a plane of a convex form on its breadth: with this instrument he planed the pannel in an oblique direction, in order to take off very short shavings, and to avoid the grain of the wood: by these means he reduced the pannel to two-thirds of a line in thickness. He then took a flat plane with a toothed iron, whose effect is much like that of a rasp which reduces wood into dust: in this manner he contrived to leave the pannel no thicker than a sheet of paper.

" In that state, the wood was successively moistened with clear water, in small compartments, which disposed it to detach itself: then the artist separated it with the rounded point of a knife-blade.

" The picture thus, deprived of all the wood, presented to the eye every symptom of the injury which it had sustained. It had formerly been repaired; and, in order to sauen again the parts which threatened to fall off, recourse had been had to oils and varnishes. But those ingredients passing through the intervals left by such parts of the picture as were reduced to curling scales, had been extended in the impression to the paste, on which

the

the painting rested, and had rendered the real restoration more difficult, without producing the advantageous effect which had thence been expected.

"The same process would not serve for separating the parts of the impression which had been indurated by varnishes, and those where the paste had remained unmixed: it was necessary to moisten the former for some time in small compartments: when they were become sufficiently loosened, the artist separated them with the blade of his knife: the others were more easily separated by moistening them with a flannel, and rubbing them slightly. It required all the address and patience of Citizen Hacquins to leave nothing foreign to the work of the original painter; at length the outline of Raphael was wholly exposed to view, and left by itself.

"In order to restore a little suppleness to the painting, which was too much dried, it was rubbed all over with carded cotton imbibed with oil, and wiped with old muslin: then white lead, ground with oil, was substituted in the room of the impression made by paste, and fixed by means of a soft brush.

"After being left to dry for three months, a gauze was glued on the impression made by oil; and on the latter, a fine canvas.

"When this canvas was dry, the picture was detached from the table, and turned, in order to remove the *cartonnage* from it with water; this operation being effected, the next proceeding was to get rid of the appearance of the inequalities of the surface arising from the curling up of its parts; for that purpose, the artist successively applied on the inequalities, flour-paste diluted. Then having put a greasy paper on the moistened part, he laid a hot iron on the parts curled up, which became level: but it was not till after he had employed the most unequivocal signs to ascertain the suitable degree of heat, that he ventured to come near the painting with the iron.

"It has been seen that the painting disengaged from its impression made by paste, and from every foreign substance, had been fixed on an impression made by oil, and that a level form had been given to the uneven parts of its surface. This master-piece was still to be solidly applied on a new ground; for that, it was necessary to paste paper over it again, detach it from the temporary gauze which had been put on the impression, add a new coat of oxyde of lead and oil, apply to it a gauze rendered very supple, and on the latter, in like manner, done over with a preparation of lead, a raw cloth, woven all in one piece, and impregnated, on its exterior surface, with a resinous substance, which was to confine it to a similar canvas fixed on the stretching-frame. This last operation required that the body of the picture, disengaged from its *cartonnage*, or paper-facing, and furnished with a new ground, should be exactly applied to the cloth done over with resinous substances, at the same time avoiding every thing that might hurt it by a too strong or unequal extension, and yet compelling every part of its vast extent to adhere to the cloth strained on the stretching-frame. It is by all these proceedings that the picture has been incorporated with a ground more durable than the original one, and guarded against the accidents which had produced the injuries. It was then subjected to restoration, which is the object of the second part of this report."

A very small portion, however, of this second part, is here given.

We have proved, on more occasions than one, that we so far agree with those who adopt the convenient maxim, that *science should be of*

no party, as never to have witholden due praise from the labours of scientific men in France, when those labours were directed to an useful, or to an innocent, purpose. But we cannot carry our complaisance so far as to agree with the author of the work before us, that "France owed its salvation to the *savans*, or men of science;" nor can we think with him, that those savans are entitled to the praise of Englishmen, or of the friends of social order in any country, because "to them the republic was indebted for its safety and very existence." If this be really the case, to them also is Europe indebted for the diffusion of principles, subversive of every thing which social man should hold dear and sacred, and for the scenes of slaughter, desolation, cruelty, oppression, and rapine, which have invariably followed in the train of the republican armies, wherever victory has crowned their destructive efforts. But this author seems to think, as far as we can judge from the language which he holds, that the late war was, on the part of France, a war of defence, rendered necessary for the preservation of her liberties and independence; and, on the part of her enemies, a war of aggression and injustice. The very reverse of this has so frequently, and so incontestibly, been proved to have been the fact, that it is really astonishing that any intelligent being can be found to dispute, much less to deny, it. Indeed, throughout these volumes, there is a palpable partiality displayed in favour of revolutionary establishments, and as evident a prejudice against the establishments which prevailed under the monarchy. We incline, however, rather to impute this defect to the bias which the author's mind must naturally have acquired from his association with persons who have taken a part in, and profited by, the revolution, than to any absolutely false principles of his own. Its tendency, however, is mischievous, and should, therefore, never be suffered to pass without correction. The prejudice which we deprecate is particularly visible in the exaggerated praise which he bestows on Paris, representing it as a terrestrial paradise, affording every means of gratification to every taste and to every disposition; and in his remarks on the present state of religion in France, and on the conduct of the non juring clergy, which are replete with inconsistencies, and display a very superficial knowledge of a very important subject. The same observation will apply, with almost equal force, to his censures of monastic institutions, and to his comments on the lives and conduct of the monks. It is perfectly clear, that he has hastily adopted all the sentiments of the revolutionists on these subjects, which involve a variety of important considerations, a perfect acquaintance with which is necessary to the formation of a correct opinion, and much more to enable a writer to speak with decision thereon. We pass over several other inaccuracies of minor importance, where the author has been led astray by his informants; observing only, en passant, that the source of his information is frequently betrayed by the *Gallicisms* which appear in his language, and proceed to his account of some matters of greater consequence, and deeper interest. And, first, of *female education*:

"In

" In France, convents had, at all times, prior to the revolution, enjoyed the exclusive privilege of bringing up young women; and some families had, for a century past, preserved the habit of sending all their daughters to be St. Ursulas, in order to enter afterwards into the world as virtuous wives and tender mothers. The natural result was, that, if the principles of excessive piety which had been communicated to them remained deeply engrained in their heart, they employed the whole day in the duties required by the catholic religion; and the confessor who dictated all these habitual practices, not unfrequently became the director of the temporal concerns of the family, as well as the spiritual. If the young girls, in emerging from the cells of a convent, were disposed to lay aside their religious practices, in order to adopt the customs and pleasures of the world, this sudden transition, from one extreme to the other, made them at once abandon, not only the puerile minutiae, but also the sacred principles of religion. There was no medium. They either became outrageous devotees, and, neglecting the respectable duties of housewives and mistresses of a family, wrapped themselves up in a great hood, and were incessantly on their knees before the altars of the churches; or, on the other hand, rushed into extravagance and dissipation, and, likewise, deserting a family which claimed their care, dishonoured themselves by the licentiousness of their manners.

" At the present time, many women of good abilities and character, deprived of their property by the vicissitudes of the revolution, have established, in Paris and its environs, seminaries, where young girls receive such advice as is most useful to females who are destined to live in the world, and acquirements, which, by employing them agreeably several hours in the day, contribute to the interior happiness of their family, and make them find charms in a domestic life. In short, the superiority of female education in France is decidedly in favour of the present system, whether considered in regard to mental improvement, health, or beauty. With respect to the morals inculcated in these modern French boarding-schools, the best answer to all the prejudices which might be entertained against them is, that the men, who have married women there educated, find that they prove excellent wives, and that their accomplishments serve only to embellish their virtues."

That there were great and solid objections to the education of young women in convents, we are perfectly aware, but that they are greatly exaggerated by our author is certain; indeed, if there were, as he so confidently asserts, " no medium" in the conduct of females so educated, but that they were all either " outrageous devotees," or licentious profligates, who abandoned " the sacred principles of religion." Where were to be found the " many women of good abilities and character," who, having been " deprived of their property by the vicissitudes of the revolution," were, of course, educated under the monarchy, and in convents, who have established those seminaries, which he so highly extols, and which produce so many " excellent wives?"

The French manufactories are represented as having been greatly improved since the revolution; and that improvement is imputed to a very singular cause, viz. to the employment, by upholsterers and others, of impoverished *savans*, who, deprived of all other means of obtaining a subsistence, entered the service of these mechanics; and became,

became, in a manner, the dictators to, and superintendants of, the world of fashion, as far as the articles produced by their respective employers were concerned. From this cause, "articles of furniture, jewellery, and every branch dependent on design, are now remarkable for a purer taste than that which they formerly exhibited."

"Indeed, the characteristic difference of the present state of French industry, and that in which it was before the revolution, is that most of the proprietors of the manufactories have received a scientific education. At that time, many of them were strangers to the principles applicable to the processes of their art; and, in this respect, they lay at the mercy of the routine, ignorance, and caprice of their workmen. At present, the happy effects of instruction, more widely diffused; begin to be felt; and, in proportion as it is extended, it excites a spirit of emulation, which promises no small advantage to French commerce."

Relative to the state of agriculture in France, previous to the revolution, our author draws general inductions from partial premises. For, certainly, though agriculture might be, in some degree, neglected in certain parts of France, it was the object of incessant attention in others; in Normandy and in French Flanders, in particular, the mode of cultivating land was highly judicious, and the crops were most abundant. Agriculture, however, we are told, is generally very much improved, except in the western departments of France, where the greatest distress and misery appear still to prevail. Of the present state of society in Paris, we have the following account:

"In this city are three very distinct kinds of society. But the order I shall adopt in the description of each of them must not, in any way, lead you to prejudge my opinion respecting the rank which they hold among the French themselves. In this respect, I shall abstain from every sort of reflection, and, confining myself to the simple character of a faithful narrator, shall leave to your sagacity to decide the question.

"I shall begin by the society, chiefly composed of the *ci-devans nobles*, several of whom, never having quitted France, have preserved some of their property; and of emigrants, lately returned to their own country, and who have enough remaining to allow them to have a household establishment, but in a very modest style indeed, compared to that which their rank and fortune enabled them to support before the revolution.

You present yourself at the residence of *Madame la Marquise de C——*. In the anti-room, you declare your name and quality to the groom of the chambers. Then, the opening of one or two folding doors announces to the mistress of the house, and to the company, the *quantum* of the ceremonies which are to be paid to the new comer. Keep your eye constantly on the *Marquise*; her behaviour will regulate yours in regard to the individuals who compose her party. In the course of conversation, take special care not to omit the title of the person to whom you address yourself. Such an instance of forgetfulness favours of a man of the new *régime*. Never pronounce the new denominations respecting the divisions of the French territory, the months, the weights, measures, &c. Those words would draw on you an unfavourable interpretation. If you are inclined to hear a discussion on the arts and sciences, or on any new discovery whatever, you seldom

dom find, in these parties, persons who can gratify your taste; though it may meet with many who, as Locke says, "know a little, presume a great deal, and so jump to a conclusion."

"From the plebeians, whose presence the *ci-devant* nobles are so condescending as to endure, much obsequiousness and servility are required; and it is expected that the distance of rank should never be forgotten. But the learned or scientific French revolutionist, who admits no other distance than that between knowledge and ignorance, not choosing to submit to such conditions, seldom presents himself at the house of *Madame la Marquise de* ——. However, you will hear her company speak of the court of France, of the interest which each individual had there, and also a few anecdotes not uninteresting, and which will furnish you with some ideas of the brilliant parties there formed. After this discussion, one will talk to you of his regiment; another, of his hunting establishment, of his chateaux, of his estates, &c. *Chez Madame la Marquise de C*——, you will find no inconsiderable prepossession against every thing that is not of the old order of things, and even some exclusive pretensions to manners which belong to those only who are real gentlemen. Yet, through all these absurdities, you will always see good-breeding prevail in this society, and the disposition which distinguishes a Frenchman from other polished nations, will here break forth and present itself to you in a striking manner.

"I shall next lead you to the house of a *parvenu*, that is, one of those, who, not having made some successful speculations, and possessing a conscience not overnice as to the means of fixing fortune, is enabled to live in the expensive style of the *ci-devant* court-lords and farmers-general. A letter changed in the person's name, not unfrequently a *de* or a *St.* added, sometimes both,) puzzles the curious, who endeavour to discover what was formerly *M. de St. H*——, now in the enjoyment of an annual income of a hundred thousand francs, or 4000*l.* sterling. At his house, more than anywhere else, etiquette is kept up with an extraordinary minuteness; and evil tongues will tell you that it is natural for *M. de St. H*—— to remember and avail himself of the observations which he had it in his power to make in the place he formerly occupied. Under his roof, you will find little of that ease and amiableness which are to be remarked in the other societies of Paris. Each individual is on his guard, and afraid of betraying himself by certain expressions, which the force of habit has not yet allowed him to forget. But if you are fond of good music, if you take a pleasure in balls, and in the company of *femmes galantes* or demireps; and even if first-rate jugglers, entriloquists, and mimics amuse you by their skilful performances, frequent the house of *M. de St. H*——, and every day, or at least every day that he is at home, you will have a new entertainment.

"Between the acts, the company make their remarks, each in his own way, on what they have just seen or heard. Afterwards the conversation turns on the public funds. Little is said, however, on affairs of state, the bankruptcies of the day, and the profit which such or such a speculation might produce. The ladies, after having exhausted the subject of the toilet, amuse by giving, as an apology for their own conduct, the charitable enumeration of the peccadilloes which they fancy they have remarked in other women.

"So little am I disposed for gaming, that I forgot to mention bouillotte, quinze, and also whist and reversi, which are introduced at all these parties. But the two last-mentioned games are reserved for those only who seek in cards nothing

nothing more than a recreation from the occupations of the day. At the others, gain is the sole object of the player; and many persons sit at the gaming-table the whole night, and, in the depth of winter even, never leave it till the 'garish sun' warns them that it is time to withdraw.

"I have now only to introduce you at M. B——'s, counsellor of state. Here you will find the completion of the other two societies, and a very numerous party, which affords to every one a conversation analogous to his taste or his means. Refrain, however, from touching on politics; the French government, still in its infancy, resembles a young plant exposed to the inclemency of the air, and whose growth is directed by skilful hands. This government must remove, and even sometimes destroy every obstacle it meets with, and which may be prejudicial to the form and direction that it thinks proper to give to its branches and various ramifications. Beware above all, of speaking of the revolution. That string is too delicate to be touched in regard to certain individuals of M. B——'s party, perhaps also in regard to himself: for the periods of the calamities which the French have undergone are still quite recent, and the parts that many of these persons may have acted, call to mind recollections too painful, which, for their tranquillity, ought ever to be buried in oblivion. And, in fact, you will always perceive, in the meetings of this class, a harmony, apparent indeed, but which surprises a stranger the more, as, of all the societies in Paris, it presents to him the greatest medley in point of the persons who compose it.

"In this society you will hear very instructive dissertations on the sciences, sound literature, the fine arts, mechanics, and the means of rendering useful the new discoveries, by applying them with economy to the French manufactories, either public or private: for M. B—— considers it as his duty to receive with distinction all the *savans*, and generally all those cultivated men of talent. In this line of conduct, he follows the example set him by the government; and every one is desirous to appear a Mæcenas in the eyes of Augustus. In other respects, the house of M. B—— will afford you the agreeable pastimes which you have found at M. de St. H——'s."

On the subject of *divorce*, and the effects of its frequency in France the author's reflections are just and forcible; but we do not clearly understand how the assertion, that the "*would-be* republicans" of France have *no confessors*, for "every one is left to settle his own account with heaven," is to be reconciled with his previous observation on the restoration of the Roman Catholic religion, and with his declaration, that "there are at this moment, and have been for the last four years, no less than from thirty-five to forty thousand churches where divine service has been regularly performed throughout the different departments of the republic." He speaks with praise too of the *concordat* with the Pope, and defends the *constitutional* clergy against the charge of *innovation*. But if no innovation have taken place, how can the people be without confessors? This certainly requires explanation. He condemns, very properly, the existing laws of divorce as productive of boundless profligacy, and he illustrates his principle by two very notable examples, after declaring that marriage has become a species of traffic, and that he had seen a man who had married no less than six women in a very short space of time.

"A young lady, seduced by a married man, found herself pregnant.— He was of a respectable family: he was rich, and felt the consequences of his event. What was to be done? He goes to one of his friends, whom he knew not to be overburdened with delicacy, and proposes to him to marry this young person, in consideration of a certain sum of money. The friend consents, and the only question is to settle the conditions. They bargain for some time: at last they agree for 10,000 francs (*circa* 410*l.* sterling). The marriage is concluded, the lady is brought to bed, the child dies, and the gentleman sues for a divorce. All this was accomplished in six months. As such opportunities are by no means scarce, he may, in the course of the year, probably, meet with another of the same nature: thus the office of bridegroom is converted into a lucrative situation. The following is another instance of this melancholy truth, but of a different description.

"A man, about thirty-two years of age, well-made, and of a very agreeable countenance, had been married three months to a young woman of uncommon beauty. He was loved, nay almost adored by her. Every one might have concluded that they were the happiest couple in Paris; and, in fact, no cloud had hitherto overshadowed the serenity of their union. One day when the young bride was at table with her husband, indulging herself in expressing the happiness which she enjoyed, a tipsy waiter entered, and delivered to her a paper. She read it. What should it be but a subpoena for divorce! At first she took the thing for a pleasantry; but the husband soon convinced her that nothing was more serious. He assured her that this step would make her fortune, and his own too, if she would consent to the arrangement which he had to propose to her. "You know," said he, "the rich and ugly Madame C——: she has 30,000 francs a year (*circa* 1250*l.* sterling); she will secure to me the half of her property, provided I will marry her. I offer you a third, if, after having willingly consented to our divorce, you will permit me to see you as my female friend." Such a proposal shocked her at the moment; but a week's reflection effected a change in her sentiments; and the business was completed. *O tempora! O mores!*

Where such profligacy prevails it is not surprising that population should decrease. Thus we find that during the year ending in September, 1801, the deaths, in Paris, exceeded the births, by 2274.—The number of divorces in that year was 720, being in proportion to the marriages as two to 11.

The proprietors of newspapers in this country will be surprized at the superior circulation of similar productions in France. The daily sale of the *Moniteur*, we are told, is 20,000; that of the *Journal de Paris*, 16,000; of the *Publiciste*, 14,000; of the *Journal des Debats*, 12,000; of the *Journal des Defenseurs de la Patrie*, 10,000; of the *Cle du Cabinet*, 6000; and of the *Petits Affiches*, 30,000.

We had marked several other passages for notice, some for censure, and some for praise, but we have already extended our remarks beyond the usual bounds, and must therefore bring our account with the author to a close. His book is a medley, as he intended it should be; and contains, as we observed, at first, much useful information for persons who visit Paris for the first time; but though his descriptions are more various than those of Mr. Carr, whose work we reviewed in

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a former number, they are less lively, less spirited, and less interesting. We despair of obtaining any true account of the present state of France, compared with its former state, until that country shall have been visited by some man of sound principles, and correct judgment, who will deliver his sentiments, without bias and without restraint; neither swayed by flattery nor deterred by fear.

Towards the end of the second volume, either finding himself at a loss for materials to fill up the book, or aware how very imperfect any account of Paris must be without some account of the state of the police, and of the press, he extracts no less than *two and thirty* pages from the *Tableau de Paris* of Mercier, published many years ago, translated into English, and in every one's hands. While the fear of having his letters opened is the reason which he assigns for saying little or nothing about the present state of the police, though an account of that (as well as of the state of the press) came directly, and necessarily, within the plan of his work. The excuse is a bad one, for what prevented him from collecting his materials in France, and either transmitting them to England by a private hand, or bringing them himself? As it is he contents himself with observing, generally, in respect of the police, that, "Fouché has; it seems, adopted, in a great measure, the means put in practice before the revolution;" and that "it is to be hoped that *the present government* of France is *too wise* and *too just* to convert an institution of public utility into an instrument of private oppression." Lest our readers should suspect that the author here speaks ironically, we feel it necessary to state, that in no part of his book is he less ironical than in this passage.

Transactions of the Linnæan Society. Volume Sixth. 4to. Pp. 396.
London. White, Fleet-street. 1803.

LINNÆUS, the most ingenious and industrious philosopher that ever cultivated the science of Natural History, had the merit not only of adding more than any former naturalist to the mass of its facts, and of introducing into it, an arrangement more orderly and luminous than it before had the advantage of, but, also, of establishing a School of rising Naturalists, that was to extend its authority, its zeal, and its indefatigable industry over the whole world, and to advance this science, within a comparatively short period, nearer to perfection than even Linnæus himself could, in his moments of most sanguine hope, have expected.

Among the most zealous and ingenious disciples of the school of Linnæus, were several natives of this country. His arrangement and nomenclature were, early, adopted here. The inquiries which he suggested have been prosecuted by none more earnestly, or with better success, than by British naturalists. The attachment to his system throughout all its parts, is more submissive and more devoted, in this country, than even on the continent.

Dr.

Dr. SMITH had the liberality and good fortune to become, some time after the death of Linnæus, the purchaser of his rich collection of specimens of the subjects of natural history. He transferred it from Upsal to London. His house became, by his personal merit, and by his possession of such a cabinet, a place of frequent meeting for the eminent naturalists in this metropolis. The institution of a Society to cultivate Natural History, which should bear the name of him whose steps its members professed to follow, was, in consequence of those incidents, proposed. It was accomplished; and the first meetings of the society took place in the year 1788. The views of the institution have been strenuously and successfully pursued, ever since. Its existence has diffused, throughout the British empire, a new zeal for the study of natural history. Many naturalists have risen to great public eminence in the science, while they studied as members of that body. Many valuable collections have been formed, in consequence of the excitements which the existence of this society has presented to its members. Beside those of Dr. Smith, the founder of the institution, several valuable works, such as those of Shaw, Marsham, Kirby, Donovan, Markwick, &c. have distinguished the Linnean Society, as containing some of the most skilful and assiduous explorers of nature, and some of the best writers on natural history, now in Europe. The "Transactions of the Society," published from time to time, and now filling a series of six volumes in quarto, the last of which lies before us, are acknowledged to exhibit an assemblage of materials the most valuable that can be deposited in the library of a naturalist.

This sixth volume contains four and twenty papers on subjects of natural history, read at different meetings of the society—certain Extracts from the Minute-Book, mentioning several facts communicated from correspondents—a Catalogue of late additions to the Society's Library—a List of the donors by whom the books in the library were presented—and one and thirty copperplate engravings, illustrative of facts stated in the different essays.

The first paper, a translation by Dr. Young, from the German of Dr. Lichtenstein, proposes and establishes, upon clear and satisfactory distinctions, a subdivision of the *Mantis*, a genus of insects of the order of *Hemiptera* of the system of Linnæus,—into the two new genera of *Mantis* and *Phasma*. Dr Lichtenstein owns, that he took his first thought of this new subdivision from a work by a Dutch entomologist of the name of Stoll. The *Mantis* has filiform antennæ, a nodding, heart-shaped head with jaws and palpi, two large prominent eyes on the sides, two clear stemmata between the roots of the antennæ, a narrow thorax slightly carinated on the back, at the margin compressed, six legs, one with falciform hands and a thumb, the others unarmed, tarsi of only five joints, its hemelytra, or imperfectly cartilaginous wing-covers, folded cross-wise, as long as the wings under them, and extending over almost the whole abdomen. The *Phasma*, hitherto confounded with the *Mantis*, has its antennæ setaceous.

ceous, its head large and oval, with moveable jaws, and four palpi in the mouth, its eyes on the forehead, small and reticulated, three clear stemmata between the eyes, the body linear, and almost cylindrical, six legs for running, tarsi of five joints, the hemelytra skinny, and very short. Dr. Lichtenstein, after discriminating between the *Manis* and the *Phasma*, by those, and other marks of distinction, examines, in succession, the species of each of the two genera, ascertains the synonyma, describes, at large, the species which have been but newly discovered, and concludes with an enumeration of those which he knows only from imperfect descriptions and cannot refer to their proper genera. Of the *Phasma* he enumerates and describes five and twenty different species; of the *Manis*, three and forty species.

In the second paper or essay, Mr. Olof Swartz investigates, throughout all its species, the peculiar characters of the *Ehrharta* genus of grasses. This genus was first discovered, somewhat more than twenty years since, by Professor Thunberg, in one of his journeys near the Cape of Good Hope. He gave it the name of *Ehrharta*, in honour of F. Ehrhart, botanist to the King of Great Britain, at Hanover. It was formally described and delineated by the discoverer, in a paper published in the Memoirs of the Royal Academy of Sweden, for the year 1779. It was adopted, without hesitation, as a new genus, by the Swedish naturalists at Upsal. A second species of this new genus, was, that same year, described by L. Richard, in Rozier's *Journal de Physique*, under the name of *Trochera Striata*. Another new species which had been found at the Cape of Good Hope, by M. Sonnerat, was, some years afterwards, described by Dr. Smith, in his *Plantarum Icones hactenus ineditæ*; and in a subsequent part of that work, he added to the same genus, two other new species. Doctor Swartz, having, since, had opportunity to examine the plants preserved in the collection of Professor Thunberg, has found, among those, several other species, possessing all the characteristics of the genus, *Ehrharta*. From these several sources, are drawn the materials of the history exhibited, in this paper, of the nine known species of this beautiful genus of the *Hexandria Digynia*. Dr. Swartz has the merit of introducing into this, as unquestionably their proper genus, some species which were before placed under the genera of *Melica* and *Aira*. We regret, that we cannot here descend into the detail of his definitions and descriptions.

In the third paper, Mr. Luke Howard, from an examination of the *Pollen* of five different plants, with the microscope, infers, "that each grain of *pollen* in the anther, is an organic body; that the property of irritability exists, in a very eminent degree, in the grains of *pollen*; and that alcohol is the proper stimulus by which this irritability may be excited." The plants of which he examined the *pollen*, were the *Corylus Avellana*, *Erica carnea*, *Rosida odorata*, *Cactus flogeiformis*, and *Carex acuta*. He suggests, as subjects of future enquiry — "1. In what part of vegetables, the *pollen* is to be found? 2. In what respects the *pollen*, secreted on the anther, differs from that which

rich is contained in the root, seed, or sap? 3. Whether there any portion of *pollen* in the germ or embryo of the seed before it is pregnated? 4. What is, in certain circumstances, the action of liquor from the nectarium, upon the *pollen*? 5. What are the varieties of the different species of *pollen*, in form and structure?"

The next memoir, written by the late Mr. William Curtis, communicates his personal observations on that remarkable and most numerous genus of Hemipterous insects, the *Aphis*. It is the generic character of the *Aphis*, to have the rostrum or proboscis inflected, the vagina with five articulations and a single seta, the antennæ serrated and longer than the thorax, four erect wings or no wings, feet formed for walking, the abdomen generally armed with two horns.—Almost every remarkable species of plants has a species of *Aphides* peculiar to itself. In Britain we have 46 well known species of this genus. The English name for the *Aphis* is, commonly, *The Plant louse*. The young are produced from the parent, in summer and autumn, alive and naked, but, during the winter, rather in ova.—The births in summer, are all females: the males begin to be brought forth in autumn, and instantly after birth, propagate their kind. The energy of a single impregnation is wonderfully continued without renewal, perhaps even to the thirtieth generation. So prolific is this sect, that, from one individual, in five successions of descent, the total number of the progeny is not less than five thousand nine hundred and four millions nine hundred thousand. They feed entirely on the tenderest parts of vegetables; swarming especially on the underleaves of the leaves, penetrating to the very heart of the plant, or boring its roots. Some, as the *Aphis Salicis*, even fasten on the bark of ligneous plants. Hops, beans, potatoes, corn, melons, and especially rare plants in stoves, green houses, and frames, are much preyed on by these insects, often to the entire, or to a great partial, destruction of the crop for a season. That which is called *blight* is the reticular decay produced on plants by the *Aphides* feeding on their soft tender growth. They multiply extraordinarily in mild winters: a winter of unusual severity, their numbers are considerably diminished. The *Aphis* pierces into plants with its rostrum or proboscis, and imbibes, for its own nourishment, those juices on which the life of the plant depends. It is remarkable, that the excrement of the *Aphides* is truly liquid sugar. It constitutes that *honey-dew* which is often found on blighted plants. The only effectual means of destroying the *Aphis*, is by the smoke of tobacco. After immersion in water, for a considerable time, the insect easily revives when it is brought into fresh air. Its natural enemies are, the *Coccinella* or Lady-bug, which takes no other food, the *Ichneumon Aphidum*, the *Musca didivora*, the Larva of the *Hemerobius*, the Earwig, and some of the smaller soft-billed birds. Sometimes the *Aphides* are, by accident, from any thing gregarious in their nature or habits, carried in multitudes together, before the wind, from one place to another.—The common green *Aphis* is exceedingly destructive. The *Aphis Salicis*

licis is the largest of the English species. Wasps, and several other flying insects, greedily devour the excrement of the *Apis*: but, it is rejected by bees. These are the chief general facts contained in Mr. Curtis's memoir.

The next paper consists of remarks, by Dr. Smith, on the vegetable genera of *Paderota*, *Wulfenia*, and *Hemimeris*. Its object is to shew, that the denomination of *Paderota* may be entirely spared; and that all the plants which have been, at any time, enumerated under any of those three generic names, may be properly reduced to three species of the *Wulfenia*, a genus of the *Diandria Monogynia*, and two species of the *Hemimeris*, belonging to the class of *Didynamia Angiospermia*.

In the sixth of these papers, Mr. Salisbury, from a perfect specimen, gives, in the Latin language, a full and accurate description of the beautiful vegetable species, *Selandra*. He refers it to the same order with the *Crescentia* and *Brunfelsia*; and explains the characters by which it is distinguished from the *Datura*, and from all the genuine *Solanea*. By a description so minute and faithful he rectifies several mistakes of other botanists. It is a beautiful plant of the order *Monandria Pentagynia*. It is a native of the island of Jamaica, where it has the name of the peach-coloured trumpet-flower. It flowers in the months of January and February; and its fruit is ripe in August. It is parasitical; climbing, in its growth, up the trunks of trees, and the rifts of rocks. Mr. Salisbury complains that its characters have been somewhat misrepresented by its best former describer O. Swartz, and that it has been, with much too hasty dogmatism, confounded with the *Datura*, by Lamarck.

The next paper is a letter from Sir H. C. Englefield, describing the remarkable appearance of certain strata of nodules of flint interposed among calcareous strata, in a chalk-pit, near the village of Carisbrook, in the Isle of Wight. The calcareous strata are in a position inclined 67° to the horizon. The flinty strata make each an angle of 45° degrees, by their declination from the plane of the calcareous. The several nodules in the different strata of flints, retain their forms and the juxtaposition of their parts, but not the cohesion. Any of the nodules crumbles, to the touch, into a fine siliceous powder. It is the same with almost every nodule, throughout all the flinty strata; except that some of the flints, instead of being in a powder, are burst into larger fragments. The chalk surrounding the flints is, on the other hand, uncommonly solid. Upon these appearances, Sir H. C. Englefield, suggests, that, by the convulsion which produced the present channel between the Isle of Wight and the coast of Hampshire, the strata of chalk may have been depressed from a horizontal position to that in which they now lie; that, in the event of their depression, the calcareous strata may have had a tendency to slide on one another; and that, by this motion or strain, and so enormous a weight, the flints may have been, in an instant, pulverised. This ingenious conjecture is proposed with great modesty.

Next comes an essay by Dr. J. E. Smith, on the arborecent species in the first section of the genus *Salix*, as it is represented in his *Flora britannica*. Of these he enumerates and fully describes ten different species. He acknowledges, that, in tracing the history of these species, more fully and distinctly than any former botanist, he has been much assisted by Professor Hoffman's *Historia Salicum*, the *Herbarium* of Mr. Lightfoot, and by communications from his friends, Messrs. Browe and Abbot.

In the ninth paper, Mr. Dawson Turner describes four new species of *Fucus*; the *Fucus ruscifolius*, the *Fucus crenulatus*, the *Fucus laevellus*, and the *Fucus Wiggihii*. The two first, and the last of these species, are natives of the beach at Yarmouth. The *Fucus crenulatus* is found on the coasts of Portugal, and on the shore at Dover. These four species, though possessing unquestionable specific differences, were, till now, represented by botanists, merely as varieties of certain old species.

An elaborate Latin description of the *Callicocca Ipecacuanha*, by Don Felix Ayellar Brotero, is the next article. This plant is a native of Brazil, where it is called, by some of the inhabitants, *Ipecacuanha*, by others *Poaio do Matto*, by others, and by the Portuguese, *Cipo*.—The description is minute, and seems to be accurate.

The two communications immediately subsequent are both on the *Curculio Trifolii* or Clover-Weevil, and were written by Mr. Markwick, Mr. Marsham, and Mr. Lehman of Gottingen. This insect makes its first appearance, as a *Larva*, between the calyces of the *Trifolium pratense*. It penetrates the seeds, of which it consumes three or four, in its growth to the *chrysalis* state. In the place of the last seed eaten by the *Larva*, remains the *chrysalis*, till, at the end of a few days, it is ready to come forth the perfect insect or *Imago*.—Having assumed this form, it takes a short meal, and then seeks a concealment for the winter, in the small holes of fences, or in the bark of trees. In winter, the wren, the red-breast, the junco, and other birds of the titmouse kind, prey with great eagerness upon these insects, so that few of them survive till spring. Those which escape then pair; and the impregnated females deposit their eggs on the heads of clover. This little insect is incredibly prolific. It is exceedingly destructive to clover seeds. A field which afforded to Mr. Markwick 70 lb. of seed in a season in which there were in it few or none of these clover-weevils, was, next year, infested with them, and then yielded no seed at all that could be put to use. In 1798, Mr. Markwick had, from $4\frac{1}{2}$ acres of clover, $16\frac{1}{2}$ bushels of seed, which was sold for 41l. 17s. 6d. In 1800, the same $4\frac{1}{2}$ acres, being filled with weevils, produced but $7\frac{1}{2}$ bushels of seed, which was worth only 18l. 15s. The loss on the crop of $4\frac{1}{2}$ acres was, by this insect, 23l. 2s. 6d. in one year.

The learned Dr. Curt Sprengel, describes, in the next article, two genera of plants which he, now, cultivates in the Botanic Garden at Halle. The one, the *Bratera Persica*, belongs to the fourteenth class

in the Linnæan system: the other, the *Mustelia Eupatoria*, is referred to the nineteenth class.

The fourteenth essay is, by Mr. William Wood, on the hinges of British bivalve shells. Of these, it enumerates 33 species, under 13 different genera; minutely describes the diversities in the hinges; adds several interesting particulars in the economy of the living shells; and fishes to which they respectively belong.

The next article, is a catalogue of the more rare plants found in the neighbourhood of Dover, by Mr. L. W. Dillwyn. It is copious, and corrects mistakes by some former botanists, respecting the localities of certain plants.

Ten uncommon species of insects, natives of New Holland, are, in the sixteenth article, elaborately described by Dr. Schreibers of Vienna, from specimens in the museum of M. Francillon.

The *Manura Superba*, a beautiful bird of New South Wales, remarkable, especially in the male sex, for a long shewy tail of sixteen feathers, is next described by Major General Davies, from specimens in his own possession.

Dr. Joseph Correa de Serra gives a good description of the *Doryanthes*, a new genus of plants from New Holland, which belongs to the order *Menandria Hexagynia*, and is next akin to the *Agave*.

The nineteenth article is an elaborate treatise, by Mr. P. Huber, of Lausanne, on the Humble-Bee, the *Bombinatrix* of Linnæus, the *Bourdon* of the French. Of these, 34 species had been imperfectly distinguished and described by former naturalists. Mr. Kirby, in his excellent *Monographia Apum Angliæ*, makes us acquainted with many more. Mr. Huber here enumerates and particularly describes only eight species; intending not to give a systematic catalogue, but only to shew, how the descriptions of these animals ought to be framed.—He distinguishes, in each species, a male, a female, and a working bee, without sexual organs. He observes, that the colours of the humble-bee, and its hairs, are subject to changes by age, which have betrayed naturalists into mistakes respecting the numbers of the species. He proceeds, next, to the most important part of his treatise, and relates, in detail, what he has observed to be the economy of the Humble-Bee.

These insects fix their habitations at the depth of one or two feet under ground. To these they enter by a passage which is, in some instances, pretty long and winding. The abode is a vaulted cavity, of which the width exceeds the height. Its floor is spread with leaves; and the wax-work is neatly deposited upon leaves. Sometimes, the females are found in situations nearer the surface; but their abode in such places seems to be by accident not natural. They lay their eggs in waxen cells. A small worm or larva is produced from each egg, spins a small ball of silk, is transformed to a nymphæ, and, in due time, starts up an humble-bee, and joins the rest.

The nymphæ are for some time dormant, involved each within its ball of silk, and lying altogether in collections of these balls, piled

one over another, and covered, at the top, with wax. In the months of July, August, and September, the young females awake from the torpid nymphal state. Each female becomes the founder of a new colony, and the family which live with her are all her offspring.

In the hives of these bees are found three matters—pollen, honey, and wax. Mr. Huber found, by a series of pleasing experiments; that the pollen serves as food to the bees, but not as a material for the composition of wax; that the wax is formed from the saccharine part of the honey which the bees use for food; that it issues out between the scaly annuli of their bodies, immediately after they take the honey; that they then scrape it away with their feet, and afterwards use it in the structure of cells to contain honey, and to receive the eggs of the female; that the female furnishes more wax than the neutral working bee; and that the male bee makes, also, a proportion of wax.

In the month of June, the hive is found to contain only the impregnated female, the working bees which she has already produced, and some stores which they have collected. With the assistance of the others, she makes cells of wax, for the reception of new eggs.—She puts, in each cell, a layer of pollen, to nourish the larva when it shall come to life. Then, she drops her eggs.

The deposition of the eggs is, to the female, a task of no small care and fatigue. She proportions the cell, so that its orifice may receive exactly the extremity of her body. She then fixes her sting in the wax within the cell; and, with considerable effort, drops seven eggs, and then retires after closing up the cell.

Within four or five days a white larva or worm comes out of the egg. It feeds, for a time, on the pollen deposited in the cell. When that begins to fail; the working-bees attend to the wants of the larvæ, and supply them from their own mouths, with a mixture of pollen and honey. The larvæ grow in size, as they advance to the state of nymphæ. Their cells become too small, and are burst by their increasing bulk. The working bees then find it necessary to fill up the rents with new wax. Thus are the whole cells enlarged, in a due proportion to the growth of their inhabitants. They begin their passage into the nymphal state, by spinning, each for itself, a cover of fine white silk. The working-bees take away the wax of the cells, and put it to other uses. The nymphæ, after remaining for a certain time, torpid within its ball of silk; acquires the organization of a perfect humble-bee, tears an outlet for itself through the silk, and flies abroad, in search of food.

The deserted balls of silk are afterwards repaired by the working-bees, altered somewhat in form, and used as pots to hold the honey and pollen which they lay up for future food. The males and workers usually perish when the cold months come in. The young females prepare themselves a new recess, communicating with that of the whole hive, and there pass their time in a torpid state, till they are

awakened to new activity, by the genial heat of spring. Each of these females then becomes the parent of a new hive, and after she has finished her whole duties as a mother and the founder of a colony, dies, when she is about one year old. The impregnation of the females takes place when they and the males have but just arisen out of the torpid nymphal state. It is not till after a second period of sleep, that they are ready to bring forth with full prolific powers. Such are the principal facts which Mr. Huber learned from a long series of observations, made upon humble-bees working under bell-glasses, and from an examination of their abodes under ground.

The next paper is by Dr. Smith. It names and describes four New Holland plants, belonging to the natural order of the *Myrti*; the *Leptospermum Grandifolium*, the *Leptospermum Imbricatum*, the *Metaleuca Squarrosa*, and the *Eucalyptus Marginata*.

A second letter from Sir H. C. Englefield, relates several facts concerning the layers of nodules of flint, mixed with the calcareous strata in the Isle of Wight, which correspond with those mentioned in his former communication, and confirm the theory which he then suggested.

Thomas Flurly Forster, Esq. gives, in the twenty-second paper, a good description of the *Viola Concolor*, a new species, a native of North America. It is cultivated in the garden at Kew.

The *Cycas Revoluta*, a plant, a native of Japan, bore fruit for the first time in England, in the year 1799, in the garden of the Honourable and Right Reverend the Bishop of Winchester, at Farnham Castle in Surrey. Dr. Smith and Mr. Sowerby went, at his Lordship's request, to examine the fruit. It is here described by Dr. Smith.

The last paper is an elaborate descriptive enumeration of the species of the *Erica*, by Mr. R. A. Salisbury.—By one of the few notices, introduced as extracts from the minute-book, we learn, that the late Dr. Pulteney bequeathed his museum of natural history, with 200*l.* stock 3 per cent. consol. to this institution.

We shall only add, and we cannot bestow on such a collection higher praise, that there is not one among these papers, which does not communicate somewhat before unknown, or, at least, unrecorded, to enlarge the science of Natural History.

Introduction to four new Maps, or the four Quarters of the World, in their true Proportion and Position; dedicated by Permission to the Right Hon. Sir Joseph Banks, Bart. K. B. one of his Majesty's Most Honourable Privy Council, President of the Royal Society, &c. &c. &c. By Charles Grant, Viscount de Vaux, Author of the History of the Mauritius, &c. Tabart. 1802.

THE name of the Viscount de Vaux is already very favourably known to the readers of the Antijacobin: we had occasion two years ago to express our approbation of his history of the Mauritius; and

and besides our satisfaction with his literary production, he is entitled to our good wishes as a conscientious and loyal emigrant, who prefers earning a subsistence by his labours in a foreign land, to the recovery of his estate, by meanly truckling to the horrid domination which now overwhelms his native country.

The object of the work which he now introduces to the public, is to make such a change in the present geographical arrangements, as to constitute an exact division of the world. It is obvious that the existing distribution is geometrically incorrect, and, in regard to measurement, very open to improvement. What has been called the four quarters of the world, received their names in a much earlier stage of discovery; and lands that have been recently found out, cannot with geometrical propriety be referred to any of the present divisions. In considering this introduction we shall first give the substance of the author's own ideas and arguments, and afterwards conclude with some remarks.

According to his projected change, he thinks the division of the globe, first, will be better proportioned, and more equal. Secondly, it will follow the chronological order of gradual population and discovery, and be more conformable to history. Thirdly, it will be in a preferable geographical order. New Holland, and the many other recent discoveries, constitute a portion of the world, which our author thinks should have a name, and a proper designation on the surface of the globe, as it belongs not to any of the former divisions, as it is more extensive than Europe, and it comprises really a full quarter of the globe. Shall it, together with its surrounding seas, be called the *fifth quarter* of the globe? This would be ridiculous. It would be no less so to increase, *at such a degree*, the disproportion, already established, by adding all these new discoveries to one of the ancient quarters of the world, with which it has neither local nor historical connection. Our author proceeds to make some remarks on the ancient divisions and names, and shews that the former arose from a very imperfect knowledge of the earth, and that the names were in a great degree accidental and arbitrary. To accommodate the distribution of the world to measurement, chronology, history, and physical geography, he proposes his new division, and has to suit that proposition constructed four maps. The following are the outlines of his scheme.

First, since, according to the book of Genesis, the most ancient of histories, the first man appeared in *Asia*, that division of the world is certainly to be considered as the *first quarter*. Second, as to the second, *Europe*, although *Africa* disputes antiquity with it, because the north of the latter, *Egypt* and *Carthage*, has equal pretensions in that respect with *Greece*, and the countries of the *Celts* and *Scythian*, yet the pretensions of *Africa* must yield when civilization is taken into the question; then *Europe* and *Africa*, together, should form the *second quarter* of the world. Third, *America* is, without doubt, the *third quarter*. Fourth, and the *great discoveries* in the

South

South Sea, the *fourth*. In representing the four quarters of the world our author informs us, that he has executed his plan on various principles and scales. "First, he says, I have drawn the large maps on a scale of three feet diameter, in four hemispheres, as those which accompany this introduction; containing consequently 180 degrees of latitude and longitude. This projection has an advantage that former maps do not possess, in shewing round each quarter some part of the three others, which are repeated on purpose, to represent their respective situations; but the three relative ones in each map are shaded, in order to demonstrate that they are only there as accessaries to the principal one." The second is cylindrical, the third quadrangular, the fourth spherical, and the fifth on a column. To these maps is added a sixth, on a scale of six inches diameter, four of which representing the four quarters of the world, according to the projected division, are inserted in the introduction before us.

The project of the Viscount de Vaux certainly merits the praise of scientific acuteness, and also of ingenuity; and it were much to be wished that the adoption of such alterations were practicable, consistently with those associations and names which custom has long sanctioned, and which perhaps, inaccurate as they are, may sufficiently suit moral and political convenience. To unite geometrical accuracy with the other purposes for which mankind attend to the divisions of the world, and the respective names, is a very meritorious end, and the means perhaps as well suited as any that could be devised. But it unfortunately happens that men have a prejudice in favour of a system to which they have been accustomed, merely because they have been accustomed to it. We are so much used to the divisions of Europe, Asia, Africa, and America, that it will be difficult for scientific improvement to eradicate the effects of habit. It also unfortunately happens that a great number of those who attend to geography, study it chiefly for commercial and political reasons, with too little consideration of science. The present arrangement such may conceive enable them to find the way to the places with which they wish an intercourse of either merchandize or negotiation, and not enlarging their views to geological philosophy, that is all they desire; but as there are men of wider views, we trust the encouragement which such may afford the work, will prove adequate to the ability and exertions of the author.

Subjoined to this Introduction is a description of the new Uranographia, a production of the same author, which appears to be well adapted for communicating the knowledge of the heavenly bodies. Towards the close of this pamphlet there is a biographical memoir of the Viscount de Vaux, with a considerable number of original letters that passed between him and various correspondents of high rank and distinction. The subscribers to his maps are chiefly persons of the first eminence, and we trust that the contributors will be numerous as well as select. From proposals inserted at the end of the present work, we find that the Viscountess de Vaux, (an English lady,)

lady,) and the Marquise de Lomerie, are opening a boarding school for young ladies, on a plan of private education. We honour such industry, the necessity of which is incurred by adherence to the best principles; and we believe every Anti-jacobin reader will regard those two noble ladies, occupied in instructing youth, as much more honourably employed than if they were bowing at the shrine of upstart greatness, and rendering homage to the widow of a money broker, the cast off prostitute of a regicide director, and the received wife of the Corsican usurper.

POLITICS.

The Correspondence between HIS MAJESTY, the PRINCE OF WALES, the DUKE OF YORK, and Mr. Addington, on the Offer of Military Service, made by his Royal Highness the PRINCE OF WALES. 8vo. Pp. 32. Miller. 1803.

DURING the whole course of our critical labours, we have never had any publication submitted to our judgment, on which we have found less scope for its exercise, or greater difficulties, in the formation and delivery of our sentiments, than on the small collection of letters now before us. It would be the height of presumption in us to decide between *father and son*, that father our *present*, that son destined to be our *future*, SOVEREIGN. Our sense of loyalty, the duty of allegiance, the respect which we owe to every branch of the illustrious family on the throne; a respect which we never shall violate, even in appearance, unless the superior duties which religion and morals impose, should require it; all combine to deter us from examining this correspondence with a critical eye. Thus much, however, without a violation of any duty, without even the smallest breach of propriety, we may be allowed to say, that whatever his Majesty's reasons might be, for refusing to comply with the request of the Prince, they were no doubt substantial and good, for close observation and long experience have convinced us that our Sovereign is, morally speaking, as little disposed to do any wrong, as, constitutionally speaking, he is incapable of doing any wrong. On the other hand, it is certain that the Prince is placed in a very awkward situation; and that the truly patriotic spirit which pervades his letters, and the just sense which he expresses of the duty of Princes, in these revolutionary times, are entitled to the praise and gratitude of that country, over which he is designed, by Providence, to reign.

The Parallel between England and Carthage, and between France and Rome, examined. By a Citizen of Dublin. 8vo. Pp. 48. 1s. 6d. Murray. 1803.

WITH great eloquence and ability, in a style at once chaste and animated, and in a close and connected chain of reasoning and of facts, the author proves this presumptuous parallel of our vain boasting foes, to be a *parallel unparallelled*, or, rather, no parallel at all! With a masterly hand, he exhibits a brief but satisfactory view of the causes which influenced the downfall of Carthage, and clearly proves that no such causes exist in this country. He also shews the truth of what we have often asserted, that modern

modern France, while she apes all the vices of ancient Rome, is a perfect stranger to her virtues. In her vices, then, alone, and in her conduct to Great Britain, and to other states, is the resemblance between the two republics to be traced. This writer's arguments would suffer by abridgment, and therefore we must refer our readers to the book itself, which will amply repay the trouble of perusal. One short passage we shall extract. "Since the period of her revolution, she, (France) has advanced in the march of treachery with accelerated motion. By one single decree of the National Assembly, she broke down all those ties by which she was allied to the nations of Europe. She promised to the disaffected in every country, whether they were rational or unwise, the assistance of France against those governments to which she was then allied by treaty." One observation only we shall offer on this subject. That decree was recognized, as a law of the republic, by the treaty of Amiens, and to this moment remains un repealed !!!

Cursory Remarks on the State of Parties, &c. By a Near Observer. Eighth Edition, 8vo. Milliken, Dublin. 1803.

THE pains which have been taken by his Majesty's ministers to extend the circulation of this *Parasitical* pamphlet, have already carried it through eight editions in the different parts of the united empire. Of its merits, or rather, demerits, we have fully declared our opinion, substantiated by solid proofs; and though we have accused the writer of *wilful and deliberate falshood*, he has not had the courage to notice our charge, nor the honesty to correct his statement. Such conduct must effectually blast his character, as a writer, in the estimation of every honest and honourable man. And how any person, having any regard for religious or moral principle, can reconcile to his own conscience his efforts to disseminate *falshood* in any shape, and for any purpose, we confess ourselves wholly at a loss to imagine! To the present Irish edition is prefixed a *Preface*, which contains a strong mixture of truth and misrepresentation. Its object is to justify Mr. Marsden at the expence of General Fox, in respect of the insurrection in July last; and if the facts here stated be correct, (and they agree with our own private information on the subject,) that justification is complete. The author asserts that there was a sufficient force in Dublin either to prevent or to quell in an instant that insurrection, if it had been called out;—but it was not called out. Respecting the *unconditional* promise of Mr. Pitt and his friends, to support Mr. Addington, the writer of the *Preface* adopts the *falshood* of the author of the pamphlet; and though he offer some just remarks on the secession of the late ministers, his abuse of them is alike illiberal and unjust.

Fitz-Albion's Letters to the Right Hon. William Pitt, and the Right Hon. Henry Addington, on the Subject of the Ministerial Pamphlet, entitled, Cursory Remarks on the State of Parties, by a Near Observer, first published in the True Briton, and now re-published, revised, and corrected, with the Addition of Notes, &c. 8vo. Pp. 128. Miller. 1803.

"LE jour d'un nouveau regne est le jour des ingrats," is the very appropriate motto of these letters, which, we concur with the editor in thinking, as he expresses himself, in his well written *advertisement*, it is "an act of justice to the writer to rescue from the common fate of newspaper lucubrations."

lucubrations." With the sentiments of that *advertisement* we most heartily agree; the praise of Mr. Pitt is a mere tribute of justice; and the letters themselves contain a series of well-digested facts and incontrovertible arguments, utterly destructive of the flimsy sophistry, and contemptible reasoning of the *Near Observer*. The notes too, contain many pertinent and judicious observations. Those relating to Mr. TIERNEY, that *consistent* gentleman, who has been transferred from the *chairs* of the Patriotic Societies for *radical reform* in the borough of Southwark, to the head of *two* corps of *loyal* volunteers, and to the office of *Treasurer of his Majesty's Navy*, and to the *whig* élève of the virtuous *Lord Lansdowne*, the *enlightened* and *disinterested* seaman, who has been removed from the quarter-deck to the head of the Admiralty, are particularly worthy of attention. The note to page 184 we shall transcribe.

"The '*Cursory Remarks*' were not only circulated by the treasury at home, but several copies were also transmitted by couriers to our foreign ministers abroad. When Mr. ADDINGTON was told that this publication had given offence, he observed, shaking his head, and putting on his most solemn countenance, that he thought it contained many things *highly improper*; he added, good man! that he had no idea who the author was. He might have been informed, by inquiring at the treasury, that the author had been in his pay ever since he had held the office of First Minister, and that he had thought the most acceptable service he could render his employers, in return for his wages, was that of pouring forth daily abuse upon Mr. PITT, which he regularly did in the morning newspaper most devoted to Mr. ADDINGTON!!!"

If this be true, how happens it, that any man receives a salary from the treasury, without the knowledge of the first Lord of the Treasury? Such a thing, we confidently assert, never did or could happen under the administration of Mr. PITT.

Substance of a Speech delivered by Lord Viscount Castlereagh, in a Committee of the House of Commons, upon the Army Estimates, on Friday, the 9th of December 1803. 8vo. Pp. 22. 1s. 6. Ginger. 1803.

THE only thing worthy of notice in this speech, is his Lordship's statement of the present military force of the country, which, if it be correct, is a very satisfactory statement indeed. The gross force of the united kingdom is stated to amount to 700,000 men; regulars and militia 180,000; volunteers 410,000; sea fencibles 25,000; and other troops not specified 85,000. Of these, 495,000 are provided with arms; and 80,000 pikes have been distributed among the remainder. With such a force as this, we have very little indeed to dread from any attacks of the enemy, if we be but true to ourselves.

POETRY.

The Voyage Home from the Cape of Good Hope, with other Poems relating to the Cape, and Notes. By H. W. Tytler, M. D. 4to. Pp. 74. 5s. Hatchard, London; Bell and Bradefute, Edinburgh. 1803.

THESE poems aspire to no higher praise than what belongs to smoothness of versification, and accuracy of description. In easy verse the bard describes the events of his voyage, and the objects which attracted his notice.

notice. The smaller poems consist of some elegiac stanzas, to the memory of a very young lady, which have no particular merit; an *epigram* of sixteen lines, without a *point*, which might as well be called an ode, or any thing else; and twenty *extempore* verses, on leaving Stoke. The book is dedicated to one of the most benevolent characters in the united kingdom, John Penn, Esq.

Narrative Poems. By J. D'Iraeli. 4to. Pp. 56. Murray. 1803.

THE first of these poems, which seems to be intended as a poetical preface, is entitled "*An Ode: The Poet to his Favourite Critic;*" which ode, not having the capacity to understand, we shall not have the presumption to criticise. The poems are three in number: "*The Carder and the Carrier;*" "*Coming;*" and, "*A Tale addressed to a Sybarite.*" The two first of these have great merit, but the second is the best. The story of the first is simply this: A young carrier falls in love with a young carder, who returns his passion; an assignation is made in the retired part of a public garden, (the scene is in Florence,) where the lovers accordingly meet; the youth admiring the beautiful teeth of his mistress,

— while his sparkling eyes wild fancy warms,
Asks, What fine art that ivory beauty forms?

"She said, (while modesty her cheek suffused,)
For simple charms, may simple arts be used;
Cares for her teeth a maiden's thoughts engage;
Each morn I press them with a leaf of sage.

"Beside the laughing boy, a sage-plant grew,
That in luxuriant growth its foliage threw;
He tried the verdant leaf with art to strain;
The verdant leaf but yields a darker stain.
She caught the leaves, and with a gesture bland,
Played o'er his teeth her soft and sportive hand."

But this sage-leaf proved to be a plant pregnant with such subtle poison, as to occasion almost instant death. The youth expired in the arms of his mistress, whose shrieks drew the company from the other parts of the garden to the spot where she was; she was accused of having killed the youth herself; but, regardless of the charge, and intent only on the fatal object before her, she eagerly seized some leaves of the same plant, which she ate, and, applying her lips to those of her dead lover, expired. The story is well told, and, in many parts of it, energy unites with harmony, to give peculiar effect to the lines. Those we have quoted, be it observed, are the worst in the poem.

The story of *Coming* is well known. That part of it which the bard has selected for the theme of his poem, is the best calculated for the display of poetical skill; and it is certainly the most correct, and, at the same time, the most animated production of his muse. The opening description of the monastery of La Trappe, (where the scene lies,) is highly characteristic and poetical.

"'Twas where LA TRAPPE had raised its savage seat,
Of grief and piety the last retreat;
And dark the rocks, and dark the forest lay,
And shrill the wind blew o'er the abbey grey,

House of remorse, of penitence and care,
Its inmate grief, its architect despair!
" The shepherd from the stony pasture flies,
No music warbles in those silent skies ;
Where in the wilderness the cypress waves;
The pale-eyed votaries hover round their graves ;
Silence and solitude perpetual reign,
Around the hermit-family of pain.

* * * * *

" Here bade COMINGE the world for ever close;
Soothing his spirit with the dread repose,
He called it peace ! While in the midnight prayer,
The bed of ashes, and the cloth of hair,
Vainly his soul oblivion's charms would prove !
Alas ! there's no oblivion in his love !
Around the altar's shade the exile trod ;
The soul that lost its mistress, sought its God."

We have read, in a collection of French heroic poems, a well-written epistle from the Abbé de Rançè, the founder of La Trappe, which we think worthy Mr. D'Iraéli's attention. In such an English dress as his muse could give it, it could not fail to be interesting. The last tale, addressed to a Sybarite, is desultory, and, in point of composition and of interest, very far below its companions. There are some marks of carelessness and inattention, even in the best of these poems, which, in so experienced a writer, are wholly inexcusable. We allude particularly to a few bad rhymes, and to the use of words, in situations where, to preserve the metre of the verse, it is necessary to lay the stress on the wrong syllable.

Britannicus to Buonaparté, an Heroic Epistle; with notes. By Henry Tresham, Esq. R. A. 4to. Pp. 44. 4s. Hatchard. 1803.

" The liberty of the press," says Mr. Tresham, in his advertisement, " is justly dear to every BRITISH subject." An humble attempt to support that liberty constitutes the base of this performance; and, to say the truth, the superstructure which the poet has raised is not unworthy such a foundation. He sings the mighty achievements of the mighty consul, and remonstrates with him, on the impropriety of descending so far beneath the character of the dictator of kings, and the sovereign regulator of the fate of empires, as to interfere with the pursuits of every humble periodical writer.

" And what is PELTIER ? Fated to endure
The heart-struck pangs no suasive skill can cure:
From soft endearments, sweet affiance torn,
Down the full tide of regal ruin borne;
His drain'd exchequer yields no vast supplies,
Suborns no statists, marshals no allies,
Nor fleets, nor elements obey his nod,
PELTIER is neither NELSON nor a God!
The brindled monarch of the frightened plains,
The distant shout of impotence disdains;
The towering eagle stoops not from the sky,
Arm'd with Jove's thunder, to destroy a fly;

Then

Then why should great BRIAREUS, where he stands,
Grasping at empire with ten thousand hands,
Snatch precious moments from aspiring toil,
To dull the flame of one poor poet's oil?

But, in a subsequent part, the poet answers this question himself, and tells the Consul *why*, for, speaking of the *press*, he says,

"Yes—'tis a magic none but fools despise:"

As, therefore, he does not consider the Consul as a *fool*, he cannot be *surprized* at his wish to silence the *press*.

"Yet, truth's avenging delegate on high,
Guiding the dread artillery of the sky,
Shall blast the Caitiff, stigmatize his name,
Mark him for endless obloquy and shame,
Who dared, and dares, in plenitude of might,
Prohibit man to speak, or think, or write,
And, from the pinnacle of reason hurl'd,
Reville the FREEDOM that upholds the world."

The appearance of this spirited epistle corroborates our assertion respecting the benefit which the *press* has derived from the war, for the author tells us, that "Circumstances prevented its completion and publicity, at a period when to have recriminated on the reviler of a FREE PRESS, the potent, though not the avowed, persecutor of Mr. PELTIER, would have been attended with some risk:" consequently if "the hollow-armed truce," so strangely misnamed a *peace*, had continued, this poem would have been suppressed.

Armine and Elvira, a Legendary Tale. The ninth Edition, with other Poems.

By Edmund Cartwright, M. A. Inscribed to her Grace the Duchess of Devonshire. 12mo. Pp. 132. Murray. 1803.

THE beautiful little poem of *Armine and Elvira* has been long known to the public, and not more known than admired; and it is to bestow no small praise on the other poems in this volume to say, that they are not unworthy to appear in its company. Among them is a translation of a Swedish Ode, by the Chevalier Edelcrantz; which, as no unfavourable specimen of the genius of the northern bards, we shall lay before our readers, who are, in all probability, wholly unacquainted with Swedish poetry.

"YOUTH and AGE: An Ode from the Swedish of Chevalier Edelcrantz.

"Minion of happiness! to day
'Tis yours in life's smooth path to stray,
While youth and health, twin sisters, bring
The bloomy progeny of spring,
A chaplet for your brow to weave,
While hope, that smiles but to deceive,
With sportive pinion fans the air,
Nor lets you see the growing care.
The senses on your dazzled sight
Unlock the fountains of delight,

Deluge your heart with floods of joy,
 Suspecting not that they shall cloy.
 Soon as the morning drinks the dew,
 And flings around her roseate hue,
 For you the groves their sweets prepare,
 And new-blown roses scent the air;
 For you the groves their music breathe,
 And form for you the festive wreath;
 The flowing goblet to entwine,
 Where of the rich Burgundian vine
 The juice nectarious, sparkling bright,
 Invites you with its ruby light.
 Now jocund mirth and song abound,
 And tales of heroes now go round,
 Those heroes of the Swedish name,
 Whose deeds revived their country's fame;
 Whole blood, profusely flowing, dyed
 With streams of glory Finland's tide.
 " Now love your bounding heart engages,
 In every vein the tempest rages;
 Reason in chains of dalliance bound,
 Each sense in sweet delirium drown'd;
 Clasp'd in the elysium of her arms,
 You revel on the fair one's charms;
 Not dream, while thus entranced you lie,
 The rose of pleasure ere shall die!
 Mistaken youth! with quick decay
 The rose of pleasure dies away!
 An insect of the summer hour,
 You bask upon a transient flower;
 Fast fall its leaves, they perish all,
 And with the falling leaf you fall!
 Mistaken youth! your dreams are o'er,
 And exultation is no more.
 As o'er the slumberer in the vale
 Unnotic'd steals the passing gale,
 So unperceived your moments slide,
 Silent on wings of air they glide;
 Days, months, and years, with hurried haste
 Pass on, their very track untraced!
 With equal speed the pleasures too
 Their unremitting flight pursue.
 In vain would you impede their pace,
 And win them back to your embrace;
 Mere unsubstantial forms, alas!
 Now only seen in memory's glass!
 And even there how soon they fade
 As Time's dark wings extend their shade!
 Ah now, what pangs your bosom share!
 See Pain, and Grief, and Want, and Care,
 Anxiety, that gnaws the heart,
 And Self-Reproach's burning smart,

And wild unsatisfied Desire,
 All, all against your peace conspire!
 Time on your locks his snow has spread
 The roses on your cheeks are dead,
 There Sorrow digs, with hand severe,
 A furrow for the falling tear!

" Unthinking sorrowers, cease to mourn!
 Tho' late, Reflection may return,
 Reason again resume her seat,
 Calm Wisdom from her still retreat
 Once more her precepts may impart,
 And Friendship hold you to her heart!
 Its foliage scatter'd by the wind,
 Yet on the tree remains behind
 Autumnal fruit, that shall adorn
 The leafless branches tempest-torn."

If the original of this ode be more beautiful than the translation, it may have very great merit indeed.

We shall extract two of Mr. Cartwright's smaller pieces, viz.—"*A Sonnet on a Libertine Friend*;" and an "*Inscription for a Bust of Francis late Duke of Bedford*."

SONNET.

" AH Friend! no longer with thyself at strife,
 Time, health, and happiness, and fortune waste!
 Form'd for domestic hours and social life,
 Grasp not the bliss that falls upon the taste,

" And dies—vile intercourse of harlots vile!
 Be thine the joys that Reason may approve,
 By Virtue heighten'd; sweet is Virtue's smile!
 Sweet the endearments of connubial love!

" In vain I counsel, vainly I implore—
 The varied banquet still thy partial theme!
 Mistaken Friend! what can the maniac more?
 He, parch'd with thirst, and robb'd of Reason's beam,
 Spurns the pure nectar of the lucid stream,
 To quaff the drainage of the common shore."

There spoke the *Clergyman*; now speaks the *Friend*,

INSCRIPTION.

" By days and years alone, if life we scan,
 BEDFORD, how short was thy contracted span!
 And yet, if measured by thy virtuous deeds,
 Thy span, tho' short, a Patriarch's age exceeds!

" That life was thine which dignifies high birth:
 Its brilliant course proclaim'd thy matchless worth;
 Its crowded space thy energy of mind;
 Its toils and cares thy love of human kind.

" With kindred chiefs enroll'd, thy patriot name
 Shall stand recorded in the lists of fame;
 While future RUSSELS, in the generous strife
 Of virtuous ardour, emulate thy life!"

On this pair of portraits, if they were really meant for a pair, we shall only take the liberty of observing to the painter, that GRATITUDE is an *amiable feeling*; but that TRUTH is an *imperious duty*. The motto of the former may be *De mortuis nil nisi bonum*; but that of the latter is, *De mortuis nil nisi verum*. With this remark we conclude our comments on a volume which cannot fail to impart great pleasure to all lovers of genuine poetry.

The Suicide; with other Poems. By the Rev. Charles Wilested Ethelston, M.A. Rector of Worthenbury. 12mo. Pp. 150. Cadell and Davies. 1803.

THIS volume contains, 1. *The Suicide*; 2. *Howard*; 3. *The Old Man and his ruined Daughter*; 4. *On leaving Maria, Anacreontic*; 5. *The Kiss to Maria, Anacreontic*; 6. *Monody*; 7. *Elegy written under a deep Impression of Melancholy*; 8. *A Pindaric Ode to the Genius of Britain*. The first poem is in blank verse, and, not possessing those peculiar beauties which are essentially necessary to render *two and forty* pages of blank verse interesting to a poetical reader, it appears tedious, notwithstanding the moral is unexceptionably good, and many of the remarks are highly excellent. We cannot but lament that it was not written in rhyme. The second poem, which is a panegyric on *Howard*, generally called *the benevolent*, is written with fire and with feeling. We cannot, however, but think that a better subject might have been chosen for his verse; for, without seeking to detract from the merits of the late Mr. Howard, we cannot but view with a suspicious eye that singular species of philanthropy, which selects for its principal objects the votaries of vice, and which seems more anxious to impart comfort to the dungeon of crime, than to speak peace to the cottage of innocence. It is not necessary here to enter into an investigation of this subject; we mean only to suggest, that to give a wrong direction to the best impulses of the human heart, is frequently to convert a source of good into a mine of evil!

The best of these poems is "*The Old Man and his ruined Daughter*," a pathetic story, which we would willingly transcribe, did not its length forbid it. A vein of melancholy runs through the whole of them, the cause of which is plainly perceptible, and at once extorts sympathy, and commands respect.

Petrarca; a Selection of Sonnets from various Authors. With an Introductory Dissertation on the Origin and Structure of the Sonnet. 12mo. Pp. 228. 7s. 6d. C. and R. Baldwin. 1803.

ALL persons who are fond of this species of composition, will feel highly indebted to Mr. George Henderson, for having brought into the compass of one small, but elegant, volume, nearly 200 of the best Sonnets in our language. The task of selection, amidst such a variety of beauties, would be extremely difficult; we shall therefore make *originality*, not *merit*, our criterion; and transcribe three Sonnets, which are now published for the first time. Two of them are by Mr. Crowe.

" TO PETRARCH.

" Oh! for that shell, whose melancholy found
 Heard in Valtlusa, by the lucid stream
 Of laurel-shaded Sorga, spread the theme,
 Fair Laura and her scorn, to all around,
 High-built Avignon; and the rocky mound
 That banks the impetuous Rhone; and like a stream
 From some rich incense rising, to the extreme
 Of desolate Hesperia, did rebound,
 And gently waked the Muses—So might I
 Studious of song like thee; and ah! too like
 In sad complaint of ill-requied love!
 So might I, hopeless now, have power to strike
 Such notes as lovers' tears should sanctify,
 And cold FIDELÉ's melting sighs approve."

" THE DELUSIONS OF A LOVER'S HOPE.

" Ah! where is hid, if still it may survive
 The canker'd tooth of age and time's despight,
 Ah! where is hid that orb of glass so bright,
 That MERLIN for King RYANCE did contrive
 That wond'rous magic orb, wherein did live,
 Or ever time had brought them into light,
 The form of things unborn; which to the sight
 His high enchanted power would strangely give;
 For HOPE, with counterfeit of this true glass,
 Doth so beguile the lover's easy mind,
 Still turning it to FANCY's idiot eye,
 That REASON's self forgets her Majesty
 To join the gaze; till the fond phantoms pass,
 And grief and stern repentance rise behind."

ANONYMOUS.

" High meed of honourable toil, fair fame!
 The guide and guardian of the noble mind,
 Still round the warrior's dusty temples bind
 The laureat wreath, and light the lambent flame;
 If letter'd merit call, attend the sage,
 The boast of Science, and the friend of truth,
 Feed the warm fancy of poetic youth,
 And write their names on thy immortal page.
 More dear obscurity to me—I love.
 The sober silent shade; the hermit cell,
 Where by calm solitude is pain beguil'd;
 And the lone tenant of the hallow'd grove,
 Soothing the fond, weak heart, that lov'd too well,
 May mourn SELINA's loss, in accents wild!"

This last is one of the best sonnets in the whole collection. It unites elegance with simplicity; the thoughts are natural, and the expression is harmonious. The book is divided into three parts; 1, Sonnets amatory;

2. Sonnets

2. Sonnets elegiac; 3. Sonnets descriptive; and each part has a plate, both the design and execution of which are entitled to great praise. Prefixed to the volume, are a Dedication to the Duchess of Devonshire, and a Dissertation on the Sonnet, in which the Author has traced its origin and progress, and exhibited the sentiments of the best critics respecting it.

John and Dame; or the Loyal Cottagers. By Mr. Pratt. Fourth Edition. 12mo. Pp. 24. 4d. or 3s. 6d. per dozen. Phillips. 1803.

THIS is a neat little loyal effusion, in the ballad style, and well calculated for general circulation.

Society, a Poem in two parts, with other Poems. By James Kenny. Small 8vo. Pp. 172. Longman and Rees. 1803.

THIS is one of the most "flat and unprofitable" volumes that has for a long time fallen under our cognizance. It is wholly destitute of poetical merit, and exhibits neither incident, sentiment, nor moral. We should at all times experience a greater portion of pleasure in the dreariest cells of solitude, than in the "Society" of such a bard.

DIVINITY.

A Charge delivered to the Clergy of the Diocese of Rochester, at the primary Visitation of Thomas, Lord Bishop of Rochester. 4to. Pp. 24. Payne. 1803.

IT must afford the greatest pleasure to every sincere friend of our religious establishment, to see the attention of our Prelates directed to a danger, which, operating not slowly but rapidly, not secretly only but openly also, threatens, by every species and mode of destruction, to level the venerable fabric with the dust;—our readers must be aware, that we allude to the rapid growth of *schism*, as well *within* the Church as out of it. We quoted, in our last number, some excellent reflections on this subject, from the Charge of the bishop of Oxford; and we have infinite satisfaction in finding our sentiments farther confirmed by the very learned and truly amiable prelate, whose first Charge to the Clergy of his diocese is now before us. After paying a tribute of justice to his learned and zealous predecessor, he takes a brief view of the present state of things, and of the duties which he and his clergy have to perform. He truly observes, that the abominable principles, which were so industriously circulated during the last war, are still afloat. "The same anti-christian spirit, by whose machinations the fabric of so many ancient kingdoms has been dissolved, their altars overthrown, their clergy dispossessed or destroyed; which, together with the annihilation of religion (the object of its peculiar hostility), has effected a dissolution of every bond of society, the extinction of every good principle, every relative duty; which, wherever its baneful influence prevails, has brought misery home to the door of every individual. This spirit is now again at work, and aspires at this moment to crown its desolation, by the destruction of the only nation, whose free spirit, the offspring of its free

government; whose magnanimity, an inheritance which it dearly cherishes; whose resources, the reward of industry and good faith; have hitherto opposed every effectual resistance to its aggression."

After this general view, his Lordship proceeds to consider the present state of religion; in respect of which he laments the existence of two prevalent evils, of a very different nature, though not so remote from each other as superficial observers are apt to imagine;—viz. Infidelity and Enthusiasm. His Lordship's observations on this subject are too much in unison with our sentiments to be omitted here.

"Who is there among us, who has not, at some time been insulted by the sneers of the practical unbeliever? Who knows not that the pestilential writings, which some years since were conveyed with a malignant industry into the shop and the cottage, have not even yet entirely lost their effect? Who is there but can bear testimony to the growing combinations of enthusiasm, and the labour which is exerted to unsettle the minds of the lower classes, and to withdraw them from the sober and salutary instruction of their lawfully appointed minister? I need not observe, that it is at all times your duty to apply yourself to put the former in the right way, and to bring back the latter to their senses: but in this moment of danger, when unanimity and public spirit are so peculiarly required, it is of immense importance that they should be reclaimed. My reasons, which ought not to be dissembled are these: that the one, having no foundation of good principle, are the easy proselytes to every evil design; the other, because they act under a mistaken one, are liable to be carried away, unintentionally, they know not whither. Of the two, I consider the enthusiast to be most exposed to such perversion. The stupid infidel, though unmindful of better objects, yet well knows so to estimate his temporal possessions, that, in proportion to what he has at stake, he will be unwilling to run the risque of what may deprive him of it; but zeal, such as I here allude to, is blind and ungovernable; it follows, without consideration, the direction which is given to it; it pursues a headlong course, unrestrained by any reasonable or prudential motives whatever. I am far from intending to assert, that either of them are actually under such evil influence as I suppose them capable of receiving; I mean only that they, of all men, are most open to such influence; and that our inveterate enemy, in pursuit of that great object which he has now unreservedly disclosed, will not fail, should it be in his power, to attend to persons, who, from their vices or delusions, may be converted into fit instruments of his designs."

Then follow some most admirable admonitions to the clergy respecting their own conduct, on the important points of *dress, manners, amusements, and the mode of performing divine service*. He particularly cautions them against placing too high a value on *sermons* in preference to the *liturgy*; he duly appreciates the former, but he adds, "I do assert, that they are not to be put in competition with, much less exalted above, that more sacred and spiritual part of the church service, which brings the Christian in prayer and supplication into the presence of his God. This position will not be directly denied; but that such preference is in effect given, and not always without solicitation, many of you have perhaps to lament, who have witnessed the wanderings of your people, not to conventicles and the places of professed dissent, but to other churches of the Establishment, where pulpit allurements are held forth gratifying to warm imaginations and to itching ears."

Never

Never surely was advice better timed, for never was the evil here deplored more prevalent than at present, and never was evil so little understood, for it is an error but too common, that so that a man goes to church, it signifies not a straw to *what* church he goes; people, in general, not considering that there is a pastor who is specially entrusted, by the only competent authority, with the care of their souls, and on whom, therefore, it is their bounden duty to attend. On the *gospel-preachers*, as they arrogantly and insolently term themselves, who thus draw the people from the strait line of their duty, the learned Prelate thus forcibly, and yet temperately comments:

"I allude to a description of persons, newly arisen within the pale of the church, who stand forward under the title of Evangelical or Gospel Preachers. In stating to you my sentiments on the subject matter of your discourses from the pulpit, it is impossible to avoid some more particular reference to these men.

"I give them credit for their piety, and their zeal for the revival and maintenance of pure and vital religion; but I must put in my claim for the same return from them towards us. Who is there among us, who has not zealously at heart the furtherance of this primary object of all our labours? Who does not lament, and anxiously study to reform, the indifference, the lukewarmness, the negligence of all spiritual concerns, which, in some instance or other, every day's observation presents to us?

"I believe them too to be sincere; and yet I cannot abstain from wishing to see some other proof of their sincerity, than their assumption of an exclusive distinction, amounting to a breach of unity, almost to dissent from the other members of the church, and their subsequent endeavours to support that distinction, by what I cannot but consider as an imputation on the honesty and conscience of their brethren. From interpretations which they affix to some of the doctrines of the church, as laid down in the thirty-nine articles, they assert, that they alone maintain them in their proper and legitimate sense, and that we, in declining to join them in such sense and interpretation, are guilty of a breach of that solemn obligation to which our subscription binds us. Their assertion, however, is to be controverted, and it has been successfully controverted, by some of our learned brethren, who have felt a just indignation at being denounced by such a judgment. Their charity and candour may also well be questioned, who, on questions of the most curious and difficult and abstruse nature, which for centuries have involved the Christian world in unavailing dispute, on questions proposed expressly in these very articles in terms capable of meeting the sentiments of the parties who at the time were at issue on these contested points, make no allowance for that freedom of opinion which they themselves assume, but decide peremptorily and dogmatically, as if they alone were out of the reach of error, and superior to the frailties and imperfections of the human mind."

It is a common charge preferred against the regular clergy by these enthusiasts and by sectaries of every denomination, that their sermons are nothing more than *moral essays*, and if they do not roundly assert, they at least very plainly insinuate, that morals have nothing to do with religion. The *Bishop of Rochester* however exposes the folly and the danger of this preposterous doctrine.

"My brethren, it is my opinion, that pure and vital religion is not best promoted by entangling the plain intellects of your respective congrega-

tions, in discussions on these nice and controverted questions; they are by no means calculated to disperse the gloom of infidelity, though they may tend to confirm the wayward pretensions of enthusiasm. I exhort you to preach the pure and unadulterated doctrines of the gospel, plainly, soberly, and intelligibly, that men, by the faith and practice of them, may win out their salvation with fear and trembling, in patient hope, and undissimbled repentance; to be careful that, in explaining the nature and extent of the faith which we profess, the benefits of our blessed Redeemer's sacrifice, the comfortable promise of his assisting spirit, the co-operation of his grace with our imperfect endeavours, you use terms which cannot mislead, and much less perplex. I exhort you to urge and press upon their hearts and consciences the great duties of morality, as sanctioned by the gospel, fearless of the opprobrium of being branded for so doing with contemptuous censures. Well may you submit to them, as they have been industriously heaped on some of the brightest luminaries of our church; men who adorned it while living, and though dead still speak profitably to it in their works. Look to the preaching of our blessed Lord himself, to his sermons on the mount, his parables: Who shall say that you do not well, in resorting to this abundant treasure of moral duty? Would they listen to me, I would advise those who censure us, to make more use of them than they do. It would certainly tend to the more substantial edification and amendment of their followers. Above all, I dehort you from encouraging your flocks to trust to experiences, to sensible impressions, to immediate illuminations; they lead to error, they inspire presumptuous confidence, they engender assurances, which I tremble to think that any sinful man, feeble and imperfect as he is, unprofitable after his best services, can dare to entertain. These experiences are made, with the persons whom I now notice, the test of the spiritual progress, and the final election, of their disciples; their worthiness is measured by this standard; and I therefore cannot but observe upon the cautious and studied obscurity under which an apologist of theirs has thought fit, among other reserves, to veil this leading feature of the system. After the most accurate, and I will say the most candid, attention which I have been able to bestow on this part of his work, I have always left it with an impression that much was disguised and untold, and I never could bring the professions which I met with, into any agreement with the practice which I know to be founded upon them."

We now leave these "True Churchmen," as they presumptuously and most insolently call themselves, to reflect seriously on this solemn opinion of a most sound and most learned Prelate;—and the "*Christian Observer*" to digest, as well as he can, this proper correction of his great and renowned champion.

In the subsequent part of his charge, the Bishop points out the extreme importance of clerical residence; explains to his Clergy the leading features of the New Residence Act, and expresses his determination of enforcing its provisions according to its true meaning and intent. On all these points, and indeed on every point which he has undertaken to discuss, the Bishop has expressed himself with eloquence, perspicuity, and vigour;—and a charge, containing more pure doctrine, more sound principles, and more salutary advice, we never have perused.

A Sermon, delivered in South Lambeth Chapel, Surrey, upon June 19, 1803; being the day upon which he resigned his appointment of Minister of that Chapel. By Laurence Gardner, M. A. late Fellow of St. John's College, Cambridge, and Rector of the Second Portion of Westbury, Salop. 8vo. Pp. 24. Eddowes, Shrewsbury.

THIS is a pious and affectionate farewell to his congregation, from as sound and zealous a minister as any the Christian Church can boast. He adopts, as his text, the words of St. Paul, addressed, on a similar occasion, to the Christians of Lesser Asia; and, in imitation of the Apostle, takes a brief review of the doctrines which he has enforced, and the duties he has inculcated, during his ministry. For the truth of this recapitulation, we, who know him well, can vouch. He suffered no opportunity to escape him of labouring with advantage in the vineyard of Christ; and his efforts were incessantly directed to render his hearers good Christians, good subjects, and good men. After clearly stating his own creed, and the doctrines which he professed to believe, he adds,

“Feeling, as I have constantly done, how much the right and proper interpretation of these doctrines has been perverted, and what encroachments have been made, and are still daily making, by the two most violent and dangerous enemies of the Christian Church, I mean the Socinian and the Calvinistic enthusiasts, I trust I have not been wanting in continually cautioning and guarding you against the fatal errors of those opinions. I consider them by far the most considerable of any now prevalent in this country; and to them, therefore, more especially, I have directed my attention and arguments. I have endeavoured likewise to rescue those passages of Scripture, upon which they chiefly pretend to rest for a support of their opinions, from those false glosses and that perverted interpretation they are continually fastening upon them. And whenever proper occasions and opportunities have occurred, I have not neglected to point out, and to combat those other erroneous doctrines which other sectarists have endeavoured to obtrude upon the Church. So that in anxious and earnest intention at least, I have laboured to preserve the *faith*, pure and inviolate, *which was once delivered to the saints*, and with all the energy in my power to recommend it to your acceptance and adoption.”

The closing exhortations and imprecations are conceived and expressed in the true spirit of Christian fervour and brotherly love. The heart evidently dictated what the pen wrote, and the tongue uttered. The whole discourse is highly impressive, and well adapted to the occasion on which it was delivered.

A Sermon, preached on the Fast-day, October 19, 1803, at the Parish-Church of Atholous Barking, Tower-Street. By the Rev. Henry White, A. M. Curate. Published by desire of the Congregation. 4to. Pp. 28. 2s. Hampton, Towerhill.

FROM the 15th verse of the 20th chapter of the second book of Chronicles, the preacher takes occasion to draw a parallel between this country and Judah, between Jehoshaphat and George. This parallel he pursues in an impressive strain of eloquence, and in a manner interesting to the feelings and convincing to the understanding. As a specimen of his style and mode of reasoning on this point, we shall exhibit the following specimen.

“In

"In the first verse of the chapter whence my text is taken, we find a formidable invasion projected and begun against Jehoshaphat's kingdom, by the Moabites and Ammonites, and *others* their allies, who came from the land *beyond the sea*, for the purpose of plundering and dividing the king's territory among them. The injustice of the attack, and the base motives that suggested it, are sufficiently apparent; for excepting that Jehoshaphat and his people were rich and happy, there seems to have been no cause whatever given by him to provoke their aggression. This injustice also was greatly aggravated by the ingratitude of the ten tribes, who, after having, through the means of his assistance, recovered the possession of one of their capital cities, Ramoth-Gilead, not only permitted the invading army to pass through their borders, but strengthened it with their own forces, and united in the scheme of invasion.

"It is impossible * to read this part of the narrative without perceiving the affinity which it bears to our own case, in the unprovoked malignity of a foe, the declared objects of whose destructive ambition are slaughter, violation, and rapine; the first to satisfy his own hitherto disappointed fury; the second to gratify the horrid brutality of the wolves he brings with him; and the last to feed their voracious appetite for plunder, lest they should turn upon their keeper: and may we not trace in the deceitful system pursued by the former allies of Jehoshaphat, the treacherous desertion, the unjustifiable and impolitic hostility of a people who owe so much of their greatness they once enjoyed to our generous aid, and their present wretchedness to their own baseness †; who now seek to plunge their sword in the very bosom that has so often bared itself in their defence, blindly hastening to complete their misery and ingratitude by venturing their lot with him whose desperation has flaked even his power to retain what he has so unjustly seized, upon a single cast. But to those whose measures are taken in pious steadfastness and honourable integrity, it is ever more satisfactory to be the object than the cause of injury, and to meet rather than devise it. May such be our solace, for we know that *God helpeth them to right that suffer wrong. He hath prepared the instruments of death, and ordained his arrows against the persecutors.* With this consoling conviction Jehoshaphat

"* Injustice was ever the same in principle; its pleas always alike indefensible, and its deeds equally abominable. That restless propensity to evil action which man, as heir of Adam's guilt, inherits with his nature, when neither restrained by reason nor diminished by religion, is ever presenting to the world similar instances of depravity of disposition and atrocity of conduct: and hence it is that we are enabled to assimilate this instance of the invasion of Judah 896 years before Christ, with that which is now meditated against us 1803 years after; the oppression in both bears the same character, and the motives for both are equally iniquitous. But in the mean while the pious Christian suffers not himself to forego his trust in God, for in HIM he beholds the eternal JUST ONE, *the same to-day, yesterday, and for ever*, the great I AM of power and righteousness. *In him his soul trusteth, and under the shadow of his wings shall be his refuge, until this tyranny be overpast.*—Ps. lvii. 1.

"† It is unnecessary for me to usurp the politician's province, and demonstrate the truth of this position, so strongly evidenced in the weak and unworthy conduct of our former allies the Dutch."

instantly

instantly made preparations to meet the invaders *. But because he well knew that *no King is saved by the multitude of an host*; and that war, wherever its calamities prevailed, was one of those scourges which the Almighty makes use of to chastise the nations of the earth, he *feared* when he heard the tidings; not that he feared to encounter those who were coming against him, but he feared the judgments of the Lord."

Throughout his discourse Mr. White displays an evident anxiety not to advance a single position without quoting some passage of Scripture in support of it; whence we infer, that his pulpit has sometimes been filled by one of those self-called *evangelical* preachers, who assert that none preach the *Gospel* but themselves †. The practice, however, without any reference to its supposed cause in the present instance, is highly praise-worthy. Several pertinent and sensible notes have been added to the sermon; one of which, exhibiting a contrast between our lawful Sovereign and the usurper of the throne of the Bourbons, we shall extract.

"How striking is the contrast between the actuating motives that distinguish our beloved King's humble supplications for the mercy and aid of his God, and those with which the crafty foe has proudly presumed to claim the countenance of Heaven! How widely does that uniform and fervent piety, which characterises the godly exercises of him whom we love to obey, differ from those desultory starts of outward observance of religious ordinances, with which the tyrant of the French so solemnly deludes that infatuated people into a persuasion that the religion of their fathers is restored! But, can he, who boasts the all-powerful prevalence of his *genius*, his unlimited confidence in favourable chances: can he who denied his Saviour, and afterwards wept (not in penitence for his crime, as did that apostle, whose pretended successor he has robbed of all his temporal heritage, but) in mortified pride at the disappointment of his ambitious schemes: can he,

* * He had a standing army of upwards of a million armed men *ready prepared for war, besides those whom he had put in the fenced cities, throughout all Judah*: this force, however, was weakened by the battle before Ramoth-Gilead, and it is reasonably to be inferred that the invaders presumed upon this circumstance."

† This was one of the churches at which that *itinerant schismatic*, Dr. Hawker of Plymouth, on his *experimental* excursion, during the last summer, was allowed, to the shame of the *Vicar* be it spoken, to exhibit his empirical talents. On this occasion, the Church, to the utter disgrace of the Churchwardens, presented a scene of confusion, tumult, and disorder, very nearly resembling the appearance of a theatre, on the first night of a new performance. The sermon was *extempore*, and such as might naturally be expected from a man who could leave his own flock to visit other flocks, or rather, to run about the country like a mountebank. Such scenes as these, which are disgraceful to the clerical character, and have a strong tendency to render religion an object of ridicule, ought to be prevented by the strong arm of power, if they cannot be stopped by the gentle voice of persuasion. Dr. Hawker and the *Hottenrots* have an equal claim to the gratitude of schismatics; the former, in summer, filled the Churches, and the latter, in winter, the Meeting-houses;—both producing the same effect, the promotion of *enthusiasm*, and the encouragement of *schism*!!!

REV.
who,

who, by a cold edict of political craft, degraded to the despicable level of a liberty that tolerates the grossest violations of every law, human and divine, the necessity for a God: can he, who, to the ambition and artifice of Satan, adds the avarice and treachery of Judas, the hypocrisy of Pilate, the mockery of the High Priests, the sanguinary vengeance of the Jewish murderers of the JUST ONE: can he love our Lord Jesus Christ in sincerity: can he be actuated by that fear of the Lord which leads men to serve him in sincerity and truth? Nature, revelation, and humanity, alike reject the fraud."

This sermon is, throughout, sound in doctrine, and eloquent in language.

An Exhortation to the due observance of the approaching National Fast, in an Address from a Minister to his Parishioners. By Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire. 8vo. Pp. 16. 6d. Spragg. 1803.

IN this strong, sensible, and devout exhortation to his parishioners, Mr. Pearson considers how far religion and politics are related, and to what extent it is allowable to render politics the subject of a discourse from the pulpit. The distinction which he draws in his discussion of the subject is just; and his inference, being founded on scriptural authority, is not to be shaken. In pressing the necessity of enforcing, from the pulpit, the observance of political duties, he observes, "It would be easy to allege the command of the inspired apostle St. Paul, to his beloved Titus; a command, which, through him, was intended to be given to every succeeding pastor of the Christian church: 'Put them in mind,' says he, 'to be subject to principalities, and powers, to obey Magistrates, to be ready to every good work.' After this, will any one say, that it belongs not to the minister of religion to address his hearers on the subject of those duties, which they owe to their king and country? To instruct and animate them, as occasions offer, in the faithful and conscientious discharge of all such duties, whether 'owing to the King as supreme, or unto inferior magistrates, as unto those who are appointed by him for the punishment of evil doers, and for the praise of them that do well.' And to urge them, in the words of the same apostle, 'to render to all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honour, to whom honour.' This would be his authority for doing so, and would fully plead his justification, though all the world should rise up in opposition to it; nay, as St. Paul observes on an occasion of a similar nature, 'woe would be to him, if he did it not.'"

This is so perfectly clear, that we are only astonished that a doubt could ever arise on the subject. But, in enforcing his principle of obedience to temporal powers, we submit to Mr. P. whether in his argument from analogy, at the top of page 8. he does not push it too far. Indeed, we do not perceive the analogy; and we think, that Mr. P. has not displayed his usual skill and ability in the management of the argument. By a series of pertinent and judicious questions, the author enables any individual to judge for himself, how far he has been instrumental in calling down the wrath of the Almighty on his native land; and, we doubt not, that this "Exhortation" was highly beneficial in its effects; at least, if it were not, certain we are, that the fault lay with the parishioners, and not with their priest.

A Sermon, preached in the Parish Church of St. Chad, Shrewsbury, on Friday, September 23, 1803, being the day of the Anniversary Meeting of the Subscribers and Friends to the Salop Infirmary. Published by request. By the Rev. Henry J. Todd, M. A. F. A. S. Chaplain to the Earl of Bridgewater, and Rector of Allhallows, Lombard Street. 8vo. Pp. 40. 1s. Rivingtons. 1803.

MR. TODD here takes a concise, but satisfactory, view of the evidences of Christianity, and, with great judgment, selects those passages of the prophetic writings, which are more immediately applicable to the immediate subject of his discourse. In descanting on the pernicious effects of the prevalence of French principles, Mr. T. shews the soundness of his own. Indeed, both the sentiments and the language of this sermon are highly creditable to him.

Religion and Valour, both necessary for the preservation of the United Kingdom: A Sermon, preached in the Parish Church of Runcorn, Cheshire, July 8, 1803: By the Rev. W. E. Keyt, M. A. Vicar of Runcorn. 8vo. Pp. 28. 6d. Broster and Son, Chester.

FROM the wholesome admonition in his text, "When the host goeth forth against thine enemies, then keep thee from every wicked thing," the preacher takes occasion to enforce the necessity of reformation, in order to give efficacy to exertions of valour. He depicts in strong terms, the profligacy of the age, and mentions some lamentable instances of it in the country in which he lives. There are many notes, illustrative and explanatory, and chiefly of a political nature.

The Duties of loving the Brotherhood, fearing God, and honouring the King, illustrated and enforced in a Sermon, preached before two Friendly Societies. By the Rev. Francis Skurray, M. A. Curate of Horningham, Wilts. 8vo. Pp. 32. Crockers, Frome; Longman and Rees, London. 1803.

IT appears that the cause of printing this sermon, was the dissensions which prevailed in the neighbourhood of the place in which it was preached. If properly attended to, it could scarcely fail to put a stop to all breaches of good neighbourhood, and of brotherly love, as well as to instil right notions respecting the duty of obedience to lawful governors.

"Various," says the preacher, "have been the opinions concerning the origin of government. Certain philosophical (or rather philosophical) statesmen contend, that all civil power is derived from the people. The sacred oracles (to which the Christian minister appeals to guide his inquiries) assure us, that the powers that be are ordained of God, (Rom. xiii. 1.) By me kings reign, and princes decree justice, (Prov. viii. 15.)"

"Considering government, then, as originating from above, we are impelled to 'HONOUR THE KING,' as God's vicegerent on earth, and to submit to his authority, as to the delegated authority of Heaven."

This is the truly Christian view of a question which has been much agitated, but very imperfectly understood. The sentiments, throughout the sermon, are good, the admonitions are forcible and just, and the preacher displays zeal with knowledge.

MISCELLANEOUS.

TO THE EDITOR.

SIR,

THOUGH I have not the honour of being personally known to you, the gratifying approbation your Review has bestowed on two works lately published by me, incites me to address you on a subject for which a part of your journal is open, I mean your Review of Reviewers; and your candour leaves no doubt on my mind, that the strictures I send you with this will receive an early admission.

When I ventured to launch a slender bark upon the ocean of literature, I resolved to freight it every voyage with unadulterated principles of morality, religion, and truth. I determined also to consider it in the light of a mail packet, and accordingly adopted a regulation of those vessels of intelligence and correspondence, which forbids their stopping to encounter an enemy, and enjoins them to make the greatest speed in a direct course to their destination, unless they find it impossible to escape. I once was literally in one of the Government packets, when she was pursued by an enemy: the crew were anxious for an engagement—the commander was resolute to avoid one, yet wisely prepared for a conflict if the vessel was overtaken. The enemy began to gain upon the packet, round which rattlings were raised to prevent boarding. At length, as she drew near, the impossibility of escaping grew evident, the sails were taken in, and the ship adjusted for action. The enemy, on examining our force, did not think proper to make a trial of it, but left the packet with as much celerity as she had overtaken it. Nor could the Captain be prevailed upon to go an inch out of his way after her. I thought this a wise regulation in the packet service, and it appeared to me equally wise in conducting a little moral bark. I have seldom had occasion to put it in practice: the critics, far from declaring war against me, have in general been favourable to my ventures; but the present attack is of such a nature, that not only the crew of my little bark, those lawful passions which I trust the commander has retained with judgment, but the commander himself, my reason, is convinced it is necessary to repel.

On this conviction I have drawn up the enclosed strictures. Had I only found a condemnation of my style, an attempt to injure me in point of literary reputation, never should I have thought of noticing the scribbler that has attacked me; but when I find him misrepresenting my heart and my principles, it is time to shew that he is capable of falsehood, and that he thinks the best proof to his employers of talents for criticism is the malignity of his pen.

The Edinburgh Review, now proceeding from its embryo state, in which, from the unskilfulness of the midwife, called its editor, it is likely to be strangled or to die deformed, belongs, like many other Reviews, to proprietors who do not even pretend to a knowledge of the nature of their property beyond the balance of profit and loss. They have hired an editor, and he and they together hire critics. Review after Review has been set up in this manner for a length of time; I have a history of them; a few live, most have died; but I know not one, your own excepted, of which the

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proprietor has been a scholar and a critic. One of the most sensible things announced by a Review-Editor is that which appears in the advertisement to the Annual Review, where he says, that "it is his part to see no scurrility be admitted, but he will not answer either for the justice or principles of the hired phalanx."

I have good reasons, because reasons of evidence, to suppose, that the wrath of this Aristarchus was kindled at my admitting an argument in favour of the West India Planter, that he is of a certain sect, and one of those great reformers of mankind, who would guillotine or massacre the present generation, negroes excepted, preparatory to a new system of happiness similar to that of Anacharsis Cloots.

My book I know to be obnoxious to him on more accounts than one. The natives of this critic's country, however, are as dear to me as to him; but justice is far dearer than any distinction of nations; and while I hold the pen, it shall never be guided by prejudice, or, to conclude the simile which began this letter with a sea phrase, while I guide the helm of my slender bark, justice shall *con* its course.

I have the honour to be, with great esteem,

SIR,

Camberwell Grove,

Dec. 1803.

Your most obedient servant,

R. C. D.

Mr. Dallas's *Strictures upon the Edinburgh Review*, which this letter introduces, shall certainly appear in the next. EDITOR.

A modest Proposal for a Conciliation of all Parties, political, moral, and religious, on the broad Basis of Liberality of Sentiment. Humbly addressed to both Houses of Parliament.

MY LORDS AND GENTLEMEN,

IT is acknowledged on all hands that we live in wonderful times; in times wonderfully enlightened, wonderfully ingenious, wonderfully improving, yet wonderfully turbulent and troublesome. It is to remove the inconvenience arising from this latter part of our character, and to bring us into a kind of placid golden age, such as has hitherto been only dreamed of by poets and philosophers, that I presume to offer my advice as to the accomplishment of the only point that seems wanting to exalt us above preceding ages.

It will, no doubt, readily be conjectured, by discerning persons, that I have in view the attainment of that desirable repose and tranquillity, which shall prevent our being agitated by any disasters, any misconduct, any errors, any falsehoods, any absurdities, any perverseness, nay, any vices, or crimes, with which society is apt to be molested. The prevention of the evils themselves I presume not to attempt. But if I can suggest an expedient by which they shall be deprived of all power to vex us; surely I shall deserve the thanks of my fellow-countrymen, and of none more than those who guide the helm of state, and watch over the interests of the nation.

Of all the projects that have been, or are likely to be, proposed, for attaining this end, I know of none so promising as that which is founded on *liberality of sentiment*: by which I do not mean that almost exploded notion of *Christian charity*, which aims at unanimity by inculcating a sameness of prin-

principles; but that more flexible and accommodating disposition, which leads us to be satisfied with any bond of union and agreement, however heterogeneous in the materials of which it is composed. An objector of the old school might perhaps intimate, that if you with a machine to be drawn in one steady and uniform direction, you ought to have a cord fabricated of the same materials throughout, and pressing equally in all its parts. But, judging from modern improvements in the art of conciliation and coalition, I am more inclined to recommend a tissue of various materials; which, though the machine may sometimes be drawn by it into very irregular and even contrary directions, will yet please every person who lays hold of it, by the amusing diversity of its colours, and its smoother and more pliable texture.

To drop all metaphor, I would, with great deference, suggest the expediency of banishing all invidious distinctions arising from *principles* of whatever kind. For, what is it that occasions diversity of sentiment and of conduct, but diversity of *principle*? Banish this, and no reason whatever can be assigned, why men should not harmonize together, and be perfectly satisfied with each other, though acting with views and intentions of a diametrically opposite nature.

For instance; when one man indulges himself, without scruple, in habits of adultery or concubinage; and another, through vulgar and old-fashioned prejudices, conforms himself to the rule of the seventh Commandment, and the strict interpretations of that rule in the New Testament;—what is it, but a radical difference in *principle*, which leads these men to regard each other with mutual dissatisfaction? Bring either of them, but especially the latter, (who is likely to be the greater *bigot* of the two) to allow that we have no concern with other men's principles, (which ought always to be regarded as mere matters of *opinion*) and what, I pray, should prevent them from being exceedingly well affected to each other, and living on terms of the most cordial intimacy and friendship? Even the latter, if he be but thus *liberally* disposed, will scorn to interrupt the pursuits of the other, or to express the smallest disapprobation of them; however they may be repugnant to his own notions of decency and duty, or however they may affect his nearest and dearest interests.

So again, in *political* concerns. Suppose one man to have imbibed the revolutionary notion of the sovereignty of the mob; of the rights of subjects to cashier their monarchs; of the equality of the governed and the governors; of the liberty of publishing these opinions, and associating to carry them into effect; together with a thousand other persuasions arising out of these: and suppose, on the other hand; a man to be so unaccountably obstinate, as to believe that the very idea of sovereignty implies a right to rule the mob; that monarchs are not subjects; that to govern, and to be governed, are not terms precisely of the same signification; and that the liberty of teaching and acting upon the opposite doctrines is dangerous to the very existence of society: yet what, (I would beg leave to ask) might not be the consequence, if, notwithstanding this seemingly irreconcilable diversity of sentiment, both parties would only agree to consider the *principles*, on either side, as of *no importance*? Is it not obvious, that a vast deal of animosity, suspicion, and jealousy, would instantly be removed; and that the sweetest concord and harmony would prevail between them? It seems, indeed, probable, that the former, being the more *active citizen* of the two, would labour indefatigably in the pursuit of his object; while the latter

latter might soon be under the necessity of relinquishing, not only his *principles*, (which I suppose him already to consider it as *unliberal* to insist upon) but his property, his rank in society, and perhaps his personal liberty and safety. But what are such light evils, compared with the happiness of being totally unmoved by these consequences, and the satisfaction of promoting liberality of sentiment? Nay, even if there should be strong indications of the approaching downfall of the Sovereign and the State, how narrow-minded must the monarch himself be, and how *unliberal* and *unphilosophical* his friends and adherents; if they do not sacrifice, both, with complacency, rather than break in upon that delightful system of tranquility, which is here supposed to prevail!

Next, as to *religious* principles. Diversity of religions has long since been held, by wits and freethinkers, to be exceedingly pleasing to the Deity himself; whom they seem supposed capable of being amused, as children are, with any gewgaws or trumpery that are presented to him. I do not meddle with this ingenious supposition. But with respect to our personal comfort and convenience, I would only remark, what a blessed thing it must be, to persuade ourselves that all sorts of opinions and tenets are equally safe and sound, equally true, equally wise, equally conducive to our temporal and eternal welfare! Suppose, then, a man to be thoroughly persuaded of the truth of all the articles of the Christian faith; while another reviles them as a heap of absurdity and nonsense. Let both parties only consider this as an unimportant difference in sentiment, upon doubtful points, and not hold it necessary to maintain their opinions, as principles of action; and why may they not entertain just as much esteem for each other, as if they were both of one and the same mind? Neither let it be urged, that history and experience admonish us of the danger of infidelity, heresy, and schism, which have almost invariably generated revolutions, disorders, and commotions, in the world. For, what can be more evident, than that if the adherents to Christian doctrine and Christian discipline would but quietly yield to all the wishes of their opponents, every thing would go on smoothly? Perhaps, indeed, our churches might be demolished, our clergy plundered, and every man who reverences religion might be obliged to conceal, or to renounce, his faith. But having already (upon the proposed plan) renounced it as a matter of *principle*, I do not see how any man could consistently hesitate to acquiesce in the consequences; and that, without a murmur of dissatisfaction.

I have given but a small sample of the blessings that may be expected from proceeding on this admirable system of candour and moderation. The catalogue might easily be enlarged. But it is time to point out how the system may be carried into effect, in the most speedy and satisfactory manner.

It is acknowledged by all adepts in these matters, that reformation must be brought about gradually and with circumspection. To bring the work to perfection, the very agents who carry it on should hardly know what they are doing; but should be led imperceptibly to the completion of their labours.

How easy, then, is it, by inculcating moderation and candour, and by descanting continually on the merit of *good intentions*, without any regard to knowledge or principles; to induce a persuasion, that nothing is so amiable or praise-worthy as to leave every man in the unmolested possession of his opinions, and to suffer him to act upon them, without any restraint; what-

ever may be their tendency! This being accomplished, it is advancing but a very few steps farther, to demolish all the rude barriers that separate orthodoxy from heterodoxy, loyalty from disaffection, and decency from indecency. Some caution, perhaps, may be necessary in the intermediate progress to this state of perfection: but put the business into proper hands (such as, I am persuaded, it will not be difficult to select in these happy days) and rest assured, that a few years, at farthest, will accomplish all that the most sanguine votaries to liberality of sentiment can possibly desire.

I am well aware, however, of this opposition which may be made to this enchanting scheme, by some intolerant and perverse bigots. There is still, without doubt, a remnant of incorrigible adherents to truth and order, who will always be lifting up their voices like trumpets, to warn men against confounding the principles of right and wrong. But I should by no means despair of getting the better of these obstinate beings, if we do but persevere in representing them, on all occasions, as the most odious creatures, born to make men uncomfortable and disagreeable, and as absolute nuisances to society, from their perpetual endeavours to resist the very natural propensity of mankind to follow their own imaginations, and to think and do just what they please. Nobody can doubt, that there must be a general inclination to make such men abhorred and despised: and if the liberal-minded men, the men of good intentions, the men who take credit to themselves, and give credit to others, for being every thing that is amiable and excellent, without knowing or regarding what it is that constitutes truth, virtue, or religion;—if these men, I say, will but go on in their exertions to make all men satisfied with one another, and indifferent as to any consequences that may arise; can there be one moment's doubt of the perfect success of the plan I have ventured to propose?

Indeed, were I to indulge in that spirit of anticipation, that delicious foretaste of enjoyment, which almost all theorists consider as the privilege and the reward of their labours; I might here draw a picture of felicity, such as even the modern advocates for the perfectibility of mankind have hardly ventured to conceive. For, who knows, but the time may come, when all distinctions in religion, in politics, and in morals, may be so entirely obliterated and forgotten, that even the very names of piety, loyalty, and virtue, may be rendered unintelligible without reference to some obsolete edition of Johnson's Dictionary? Who knows, but that, before the present generation passes away, we may see the most seditious demagogue in Parliament, placed at the head of the royal councils; the insolvent manager of a theatre, become the prime financier of the state; the representative of the Middlesex mob, commander in chief of the volunteers; the bawling conventicleer in St. George's Fields, primate and metropolitan; Dr. Priestley, prolocutor of the convocation; Thomas Paine, secretary of state; and the whole privy council, composed of a choice assortment of Jews, Turks, Infidels, Heretics, and Schismatics, all fraternizing together with mingled astonishment and delight?

But I forbear—I must suppress my emotions on viewing this fascinating picture, and indulge my farther expectations in silent rapture.

When I reflect, however, upon the many favourable symptoms that have of late appeared in the public mind, and more especially upon the disposition that has occasionally been manifested by some distinguished characters both in church and state; I cannot but look forward (with what satisfaction

it is impossible to describe) to the time when these visions may be realized to a very considerable extent, and full experiment made of their blessed effects. Among its other admirable characteristics, this may, indeed, be called an *experimental age*; since experiments of the newest and most extraordinary kind are daily making upon all subjects, and by all sorts of people. Why not, then, (when matters are a little more ripened) make at once a bold experiment, to hasten the accomplishment of the object in contemplation. Tell the world, that truth is nothing but fancy and opinion: tell them, that (though the contrary positions be as true as that two and two make four) yet it matters not, if a man believes that kings are subjects, and subjects kings; that adultery is a virtue, and chastity a vice; that there is no difference between a church and a conventicle, a priest and a layman; that all men are equally good and acceptable in the sight of God, and therefore equally to be encouraged and approved by one another: tell them, that, upon all these points, we are entirely to rely upon men's *good intentions*, and extend to them equal complacency and goodwill: and, depend upon it, little will be wanting to compleat the design.

I have only, therefore, in conclusion, to suggest to the high and dignified personages to whom this sketch is submitted, the expediency of immediately setting about this important work. Nor can I doubt of its success, if it be prosecuted with "a happy mixture of conciliation and firmness;" of *conciliation, which yields every thing*; and of *firmness, which is not afraid of consequences*. May I be allowed, however, to hint one expedient, which occurs to me as being very simple and likely to be effectual? We have had various societies instituted, for Reformation of Manners and Principles, for enforcing his Majesty's Proclamation, for the Suppression of Vice, and for the Promoting of Christian Knowledge; all of which I apprehend, have rather tended to obstruct, than promote, the object here pointed out. But what might not be done, by a SOCIETY FOR THE SUPPRESSION OF PRINCIPLES, AND FOR PROMOTING LIBERALITY OF SENTIMENT; conducted upon a large scale, and embracing all the variety of topics which have above been briefly suggested? Surely this deserves consideration. Instantly call in the aid of Methodists, Anabaptists, Independents, Presbyterians, Arians, Socinians, &c. &c. with a few such Churchmen as Mr. O***, and Sir R. H. and you may proceed to the organisation of this agreeably diversified body, without a doubt of its success.

As my name could add no weight to what I have here offered, I beg leave to subscribe myself, in reference to my respect for *good intentions* and *liberality of sentiments*,

A MIGHTY GOOD SORT OF A MAN,
or (as they call me in Cornwall) A CRUEL GOOD MAN.

THE FAST-DAY PRAYER.

TO THE EDITORS.

GENTLEMEN,

THOUGH, in perusing your review of the bishop of Oxford's *charge*, inserted in your last number, I entirely agreed with you in the commendation, which you bestowed upon it, I felt much concern at an observation or two, which had inadvertently escaped you, and which, I am persuaded, on re-consideration, you will think it right to retract. Re-

ferring to a passage in one of the prayers appointed for the late Fast-day, in which mention is made of "points of doubtful opinion," you say, "we are not in the least surprized, that many of our clergy should have omitted that strange passage." It was not from you, Gentlemen, that I expected to hear any thing like a justification of those clergymen, if any such there are, who, on any occasion, and more especially on such an occasion as that in question, manifest a spirit of disobedience to the lawful commands of their lawful superiors. I doubt not that you will perceive, on a calm review of the subject, that this observation is in direct opposition to those sentiments of obedience to authority, which, in general, you are so strenuous in inculcating. It will always be against probability, that such forms should be provided, as will be approved of by *all* the clergy in the kingdom; and, if every clergyman is at liberty to omit the part, of which he disapproves, what will become of that uniformity of public worship, which it is one great end of an establishment to secure? I cannot believe, that you would willingly be instrumental in promoting a principle so utterly inconsistent with that, on which our Church has directed the use of a Liturgy; or that, being aware of the consequence, you would give countenance to those zealots, who, under pretence of correcting the errors of the prescribed form, or of supplying its deficiencies, take occasion, in order more effectually to propagate their private opinions, to introduce them into the public prayers. I do not think it necessary, on the present occasion, to enter into a defence of the passages objected to; otherwise, I could easily show, that "differences upon points of doubtful opinion" may naturally be expected to arise among those, "who agree in the essentials of our most holy faith, and who look for pardon through the merits and intercession of the Saviour;" and that, notwithstanding these differences, it is desirable, and an object worthy of our most earnest prayer, if we prefer not the *means* to the *end*, that they should be "united in the bonds of Christian charity, and love one another."

I am Gentlemen,

Your very obedient servant,

Remington, Dec. 7, 1803.

E. PEARSON.

Our very respectable Correspondent is assured, that, on the calmest and most deliberate reflection, we are not disposed to retract the observations of which he complains. We shall never be found the advocates of disobedience to lawful superiors; nor can the observations in question fairly justify any such charge. Mr. Pearson, however, has omitted that part of the passage which appeared to us, the most open to objection; and the omission of which, indeed, would have rendered the other parts almost unobjectionable. But it has become unnecessary for us to enter into any further explanation, since we have received another letter on the same subject, which, though the writer of it differs, as will be seen, from us in opinion, will serve as the best answer to Mr. Pearson.

TO THE EDITOR.

SIR,

FROM the animadversions published in your last number upon the concluding petition to one of the prayers on the form appointed for the late Fast, I perceive that, fully competent as you are to discriminate with accuracy on most occasions, you have, at length, met with your master-piece,

piece in this artfully constructed sentence, and have fallen into the same mistake, respecting its true import and interpretation, with a large portion of your countrymen who pretend not, as you do, to critical discernment, but merely to plain unsophisticated understandings. I know that our sectarists both within and without the church have taken advantage of the mode of expression which has been adopted, and I verily believe that there is not a preacher of either of these descriptions who has not very largely commented upon it in some one or other of his pulpit harangues, representing it as a solemn recognition of the indifference of all forms of worship, and therefore as a concession, on the part of those most concerned to defend the form established, that establishments are indefensible. I know, moreover, that the newspapers, those full-fed channels of evil communications, have been vying with each other which should give the most quick and extensive circulation to the same malicious report; those who fabricate the mischief with which their columns are overcharged having had recourse to the artifice of an affected eulogy on the liberality of sentiment displayed by the Right Reverend Compilers, that thus "tickling where they wound", they may excite no suspicion of the wickedness of their intentions, till the accomplishment of the purpose developes their design. But the construction of such interpreters as these is of no authority whatever in determining the true import of the passage—for they are in the daily practice of mistaking wilfully the Church's words, all that they imagine being to do her evil.—I am not sufficiently skilled, Sir, in the niceties of language to make clearly out to you the affirmative side of the question in controversy between us; or satisfaction upon this point I must refer you to those with whom the expressions did originate, who, doubtless, are prepared to solve every difficulty, and to make the phrases they have adopted appear orthodox and consistent. But I can fully substantiate my negation, and prove, I am persuaded, to your own conviction, that you must be in error, for you will not, know, maintain a position which involves in its consequences this very serious charge against the Bench of Bishops, that they have published, in the most solemn manner in which it could be published to the world, a libel upon our Liturgy, directly contradicting what is therein most explicitly affirmed. This, Sir, is a thought which I am sure you would not for one moment entertain, for how is it possible that they who are so scrupulous in requiring subscription to this form of sound words from every person admitted into or promoted in the ministry, should themselves impeach the soundness of any of its doctrines, or ex cathedra, utter any sentiment which may bring them into dispute, yet this they have done if it be their meaning, in the passage under review, that "the forms of external worship" are either "essentials of our most holy faith", or "points of doubtful opinion".—In proof of this I shall refer you to that passage in our Litany where we are taught to pray that it would please God to keep and strengthen the King, in the *true worshipping* of him; from which petition it is plain that all doubt upon this subject is banished from our church's mind, as she there asserts not only that there is a true and a false worshipping of God, but that hers is that true worship, it being the form which the King observes, and in which she prays he may be "*kept and strengthened*," and her making this a subject of prayer is of itself a proof how essential she considers it, for her divine finality may be searched from one end to the other, and there will not be found so much as an ejaculation respecting matters indifferent or "points of doubtful opinion." No. She knows too well the value of those precious

moments which are spent in the House of God to waste them in asking essentials, but adhering closely to her pattern, the prayer that our Lord himself hath taught us, she confines all her supplications to "those things which are *needful*"; she desires of God only his best gifts, and relies upon his promise, that seeking these all other things shall be added unto her without any solicitation. But to urge no farther the consequence derived to this affirmation "that there is a true worshipping of God," from the situation in which our Reformers have thought proper to place it, viz. in the most solemn of all the services, of which the Liturgy consists, the very nature of the thing affirmed most incontrovertibly demonstrates that it must be of the very essence of the faith, for to affirm of any form of worship that it is the "true worshipping of God," is in effect to say, that he who is the *Truth* hath himself appointed it, and to be appointed of God, and not to be essential, are terms directly contradictory of each other. I might go on, Sir, to adduce that neglected article of our Creed, respecting the Holy *Catholic* and *Apostolic* Church, as another proof that the form of external worship is a fundamental of Christianity, and proposed to us as such in our excellent Liturgy, for the term "*Catholic*" referring to *time* as well as place, distinguishes the true Church from schismatical assemblies, the communion of saints, from "the gathering together of the froward," and the term *Apostolic* furnishes us with another mark of distinction between these two societies, its import being in effect the same as the Cyprianic maxim, "*Ubi Episcopus ibi Ecclesia*" but expressed in a single word. The congregation then in which, and the persons by whose ministry, God is to be worshipped, are here pointed out, and whenever we repeat this article of the Creed we publish it as our belief, not that "Forms of External Worship" are no "essentials of our most Holy Faith", but that our continuance in the Apostolic "Doctrine" is of no avail unless we "continue also in the Fellowship of the Apostles" the faith not being kept whole and entire if either the one or the other of them be disregarded.

From the Liturgy, Sir, I might refer you to the articles, and by taking a comparative view of the 19th and 23d, illustrated as they are by the introductory questions to the second part of the office for Private Baptism, and the Preface to the Ordination Service, I could bring together such a weight of evidence in corroboration of what has hitherto been adduced, as would extort assent to my position from the most sturdy antagonist. But I confined myself at setting out to our Liturgy, and I know that I am reasoning with a person by no means difficult of conviction, and therefore am persuaded that I should be only unnecessarily prolix were I to lengthen out my remonstrance by entering into a fresh field of enquiry. Let me then request of you to take into your serious consideration what has been already urged, and then I doubt not you will see reason to amend your interpretation of the passage in our last Form of Prayer, which has given you so much offence, and to affix to it some other explanation, which may harmonize with the idea of "Forms of External Worship," being essentials of our holy faith, and not points of doubtful opinion, since it must now be plain to you that thus are they set forth in our Liturgy; and that thus, instructed by our Church, we acknowledge solemnly unto God.

I should here conclude my remarks upon this subject, but that you have intimated to us that many of the clergy omitted this "strange passage," as you call it, when they read the prayer of which it forms the concluding sentence; and that you "are not in the least surprised" at their having done so; and certainly

If they ~~advised~~ to it your interpretation, it must have appeared as strange to them as it did to you; and I cannot but say, that I feel as little surprise as you do, that under this mis-persuasion they should give the preference to omission, as the least of the two evils of which they had to choose; for how could they offer up to God what appeared to them contradictory petitions? How could they suffer the profession of their faith and their supplications to disagree? This would have been praying, not in faith but in unbelief; and though the voices of our whole church would thus have been indeed in union with each other, yet the persons in question would have been in discord with themselves, and, being so, would have rendered the solemn service of the day not only a vain, but an impious, oblation. Such considerations as these would doubtless determine those to whom the difficulty occurred, and who deliberated upon it, to disobey an earthly superior, rather than desire of God what they had in effect deprecated just before. But I can go farther, Sir, in their defence, and maintain that they were not guilty of disobedience; for they listened to their Bishop's more authentic voice, in preference to words spoken by him with much less deliberation and solemnity, they yielded to him *canonical obedience*—the obedience specified in their ordination vows—they trod in the steps of those great men, Archbishop Sancroft and his six suffragans, obeying each his diocesan's law in preference to his proclamation. But I am persuaded, Sir, the clergy will never again be reduced to so painful a dilemma;—but, if the passage be retained, on any future occasion, that an explanation will be given to it by authority, determining what it means: for, indeed, it has made the unbelievers triumph, and the faithful hang down their heads; it has proved a stumbling block to many faithful servants of God, and it has given occasion to the enemies of the Lord to blaspheme.

Your most obedient servant,

ORTHODOXUS.

EDINBURGH REVIEW.

TO THE EDITOR.

SIR,

October 22, 1803.

AMONG your "Reviewers Reviewed," I do not recollect having seen the recently-raised Edinburgh corps brought before your readers; who, nevertheless, seem as well trained and exercised in the use of a certain small, but deadly, weapon, to annoy the King's liege subjects, as some other gentry in much older companies. I will not remark how admirably calculated are men of this temper for bush-fighting, or for the use of the stiletto: but one hint I will give them, that in the departments of democracy and jacobinism, their assistance, in occasioning a still birth to the lovely and well-favoured offspring of loyalty, is not needed: *that* murderous office is already pre-occupied by those who want no one necessary qualification to discharge it zealously and effectually. Whether these persons have the honour of being lineally descended from the famous, or rather infamous, king of Egypt, who commanded the Hebrew midwives to kill, as soon as born, every Israelitish male-child that might, if suffered to live, serve his brethren, I leave them to trace their pedigrees to determine. They seem, however, to inherit no ~~small~~ portion of his spirit towards the new-born publications in this country, which are calculated to keep us out of the clutches of the French. I will not instance their elaborate pleadings for the character of the present despot

of that insatuated people, respecting his butchery in cold blood of the Turkish prisoners, and the poisoning of his own sick soldiers in Egypt. Nothing short of "a bribe to blind their eyes withal," or a general returning fee, could make them plead for that monster of human iniquity, with the logic and energy they display, in one of their last numbers, on that subject. I had experienced several *suspicious* before, that under the Scottish plaid of these literati was concealed the cloven-foot of jacobinical dissatisfaction: and their scepticism concerning the *guilt* of this enemy of human happiness, induced me to revert to those passages which awakened such suspicions in former numbers. Passing over, however, all intermediate ones, I shall for the present content myself with an examination of Article XIII in their first number, published in October 1802; which article contains a critique on "Reflections at the Conclusion of the War, &c. by John Bowles, Esq."

That this communication to you may not be supposed to come from some partial friend of that gentleman, I conceive it necessary to declare that I have not the honour (for an honour indeed I should think it) of the slightest knowledge of him. Common justice to his public character, and a love for my country, as ardent I believe as glows in any Briton's heart, alone stimulate me to put my countrymen upon their guard against the principles of this review; to warn them to take heed how they regard this *northern*, as the polar, star, by which to steer their political bark through the troubled sea of popular contention.

The article in question commences thus: "If this peace* be, as Mr. Bowles asserts, the death-warrant of the liberty and power of Great Britain, we will venture to assert, that it is also the death-warrant of Mr. Bowles's literary reputation; and that the people of this island, if they verify his predictions, and cease to read his books, whatever they may lose in political greatness, will evince no small improvement in critical acumen." What follows concerning two celebrated quack-doctors, is too coarse and unmeaning to be transcribed. The only observation I think it necessary to make upon the words quoted, is this: *Whose* "critical acumen evinced" most perfection relative to the fallacy or soundness of the late peace, Mr. Bowles's, or these erudite reviewers?

"The gall'd jade," on which they seem to ride by turns, then "winces" and kicks through two dirty paragraphs, remarkable for nothing but the anger they shew, because the good people of Great Britain and Ireland are awakened by Mr. Bowles to a proper sense of their danger from the said fallacious peace. I beg pardon; the former paragraph of the two is remarkable (to use a few of their own words) for what "no man of real genius will ever condescend" to use; such alliteration as the following: "*Vulgar violence; eternal repetition of rabble-rousing words.*" The latter paragraph concludes thus: (and, bearing in mind the *result* of the peace, let the reader *apply* the passage as his sober judgment shall direct him, to Mr. Bowles, or his sapient critics,) "There are some men who continue to astonish and please the world, even in the support of a bad cause: they are mighty in their fallacies, and beautiful in their errors. Mr. Bowles sees only one half of the precedent, and thinks, in order to be famous, that he has nothing to do but to be in the wrong." *Was he in the wrong?* And who, pray, was purblind, he or his accuser?

* The late peace.

There then follows a great deal "of critical acumen," which only tends to "evince" what spirit these illuminati are of, till they profess to come to the 60th page of Mr. B's pamphlet, when they make themselves very merry with a case he quotes, of a *declared jacobin*, "who was tried for damning all kings and all governments upon earth." After pretending "thoroughly to detest and despise" such characters, they say "we were highly amused with this proof, *ab ebris sutoribus*, of the prostration of Europe; the last hour of human felicity; the perdition of man, discovered in the crapulous eruptions of a drunken cobbler."

A matter equally serious,—that of a good man "most solemnly vowing, before Almighty God, to devote himself, to the end of his days, to the maintenance of that throne," upon which is now seated one of the best of monarchs, is also treated with unseemly ridicule; as is also this good man's assertion, that "his choicest comforts have been embittered by an anxiety for the safety of that throne during the dangers to which it has been exposed." Fearful, however, at last, that they have not damned this distinguished writer quite dead, they foolishly wish to prevail upon him to "write no more on political subjects." And who sees not their motive? because, were he, and such as he, to remain silent; were the people not put upon their guard, and kept alert by the energy of "*vulgar violence, and an eternal repetition of rabble-rousing words*," they would soon become careless and insensible of the horrible danger which such bastard Britons as these are preparing for them.

Yours, Sir, &c.

DETECTOR.

Our Correspondent will have perceived, ere this, that the Edinburgh Review has not escaped our notice.

EDITOR.

PREDESTINATION.

TO THE EDITOR.

SIR,

THE controversy which has lately been raised on the subject of the seventeenth article has afforded me much uneasiness. After Bishop Burnet's elaborate and masterly statement of the moderation of our church on the article of Predestination, I could not have supposed, that the article could offer any offence either to the believer in absolute or conditional Predestination. Though I cannot conceive any view more perfect, more charitable, and more worthy of the *Independent Church of England* (as Voltaire very properly calls her in *Le Siècle de Louis XIV.* ch. 36), or more modest with respect to the height and unsurmountable difficulties of the question, than the view in which that consummate theologian placed her doctrine; yet I feel disposed to offer my opinion to the public as concisely as may be, with a view to excite more modesty, charity, and attachment, to what I conceive the all-perfect measure of a Christian, the Articles of the Church of England. *First*, Predestination is the doctrine of scripture, and of the article. *Secondly*, Predestination, according to fore-knowledge is the doctrine of scripture; but the article does not state this point. *Thirdly*, All individuals are considered by scripture as predestinated. The article does not state the doctrine of reprobation, and it condemns the application of it by the wicked to themselves. *Fourthly*, The practical use which scripture and the article make of this doctrine is to comfort and humble the godly, and to encourage them in the way of holiness (See *Reformatio legum*

legum in Winchester on the 17th article), and to exalt the Creator and Saviour. *Fifthly*, The abuse of this doctrine, which scripture and the article counteract, is charging God with being the author of sin, and with taking pleasure in the death of the wicked; and both further teach us not to judge of Predestination, *descendendo* but *ascendendo*; i. e. that none are to apply the decrees to themselves, but they that walk religiously in *good works*.

J. M. BUTT.

CONJECTURE ON THE COMPLETION OF A PROPHECY.
TO THE EDITOR.

SIR,

The final triumph of Christianity over her enemies is announced in various texts of Scripture. "The kingdoms of this world are become the Kingdom of our Lord. All kings shall fall down before Him, all nations shall do Him service. The stone cut out of the mountain without hands will become itself a great mountain and fill the whole earth."

The Revelation of St. John presents us with a prophetic history to the end of the world. The fifth vial is thought to be descriptive of the days in which we live. The angel of the Lord is now pouring out the vial of the wrath of God (*ἐν τῷ ὁσπέρῳ τῷ ὀργῆς*) upon the throne of the Roman Catholic Princes,* their kingdoms are full of war and darkness, whilst the people gnaw † their tongues for pain, blaspheme the God of Heaven, and repent not of their deeds."

Since then there is the greatest reason ‡ to believe that we are living under the fifth, the period of time appertaining to the sixth vial cannot be far distant. In this latter prophecy it is said, that "the waters of the great river Euphrates shall be dried up, so that the way of the Kings of the East may be prepared." I conjecture, Sir, that the "Kings of the East," denote the Governors and Directors of our East India Company, who, even before their late increase of power and territory, were many years ago emphatically styled, not simply—"Merchants of a Trading Company, but—Kings of a Mighty Empire." It will probably be considered by many, as a matter of little or no consequence, whether I am right or wrong in my conjecture: this, however, appears sufficiently evident, viz. that they are "Kings of a great Empire," and, consequently, they must be anxious to diffuse the blessings of Christianity amongst the nations subject to their authority. The Universities of this land are the seat of sound learning and

* Rev. ch. xvi. ver. 10. If the beast here mentioned denotes the Roman Catholics; the throne of the beast (as I conceive) must signify the throne of the Roman Catholic Princes.

† "Ut solent, qui intolerabili angustia premuntur, qui vindictam meditantur, nec tamen se vindicare possunt,"—HARDY. 1768.

‡ In confirmation of this opinion I shall only remark, that the seven seals, the seven trumpets, and the four first vials are in like manner found to be descriptive of particular periods of history from the first progress of Christianity to the present time in regular succession.

religious education. Is it not, then, natural to suppose that, if an opportunity were afforded, and proper encouragement held forth, many of the young gentlemen would zealously press forward to attain a perfect knowledge of the Eastern languages, and thus (by the grace of God) be enabled to convey the glad tidings of the Gospel to the banks of the Euphrates, and the distant regions of China and Hindostan.

I am, Sir, your's &c.

P. N.

POETRY.

TO THE EDITOR.

SIR,

IN your very interesting publication I met with an elegant and classical Latin epigram; which I have with some pains rendered into English verse, and now send it to you for insertion in your next Magazine, if you think it worthy, and that it may prove acceptable to the English reader.

EPIGRAMMA IN GALLOS. TRANSLATED INTO ENGLISH VERSE.

Frenchmen advance! attempt old Albion's shore,
In ships, and men, since mighty is your pow'r.
But mark me: Hope not ever to return,
Whilst British hearts with noble ardour burn.
Dismay, or fear, brave Britons never know,
Eager to engage, and to destroy the foe.
Can you forget bold Edward, princely boy,
His valiant father's, and his country's joy,
Who, clad in sable armour, rush'd to fight,
And buried thousands in the realms of night?
Can you forget what pages oft record,
The feats of Churchill, Marl'brough's noble lord?
Who from the Gallic plains victorious came,
Adorned with triumphs, and renowned by Fame.
Come! bring thine army: try this mighty blow;
Attempt, O Consul, Britain's overthrow.
But hear my pray'r, ye Gods! May numbers yield
To Anglia's sons, and perish in the field:
And may a good part never live to see
The land they left in hope of victory!

Patriæ Amator.

SUMMARY OF POLITICS.

WE have hitherto forborne to offer our sentiments respecting the change, which has been reported to have taken place in the opinions and conduct of the Russian Cabinet;—because we have constantly thought, that the same obstacle which has hitherto prevented the best-disposed powers of the continent from forming any new confederacy, or from taking any active part in repressing the gigantic ambition, and in checking the unprincipled robberies, of the French Consul, still continues to subsist, and to operate with

with equal force. That the Russian Emperor appreciates the conduct of Buonaparté, that he views that conduct with a jealous eye, and that he considers the situation of Europe as pregnant with danger to every individual state, we have not the smallest doubt. His powers of appreciation, and his eager desire to render his practice conformable with his principles, were strongly evinced on his accession to the Imperial throne. The memorable note which he then caused to be presented to the Corsican Usurper, reminding him of his engagement to restore the exiled sovereign of Sardinia to his throne and power, and assuring him, that such restoration must be considered as the sine qua non of his amity and forbearance, afforded the most unequivocal proof of his principles, his wishes, and his intentions. What was it, then, which prevented him from acting on that occasion, and from putting his threats in execution? *Nothing but the declarations of the British Ambassador at the Court of St. Petersburg.* It was the fixed determination of the British Minister, to conclude a peace with the French Republic, and the improvident haste with which that determination was carried into effect, and the consequent instructions to our ambassadors at foreign courts, that altered the resolution of some powers, checked the rising spirit of others, and pallied the efforts of the whole body politic. Agreeably to such determination, it was consistently enough resolved to discourage, as far as possible, every proposition and every attempt to form a new confederacy against France. We say *consistently enough*, because if Ministers were resolved to make peace, and to preserve it, which they evidently were; and if they thought that such a peace as they meant to make was likely to be permanent, and they certainly did think so, for Mr. Addington declared his conviction of the fact repeatedly in the House of Commons; a contrary line of conduct, in respect of foreign powers, would certainly have afforded just grounds for suspecting the sincerity of their pacific professions; and that they had an undoubted right to act so, under such circumstances, we never have presumed to deny. Our readers will easily perceive, that we are not now considering the wisdom and the policy of the Minister's conduct; nor are they to be told, that a man may act rightly upon wrong principles, or reason consistently upon false data;—but merely the simple historical fact. The fact then being such as we have stated it to be, the next point for consideration is, what was the impression produced by it on the minds of the great powers on the continent? It certainly produced an impression highly favourable to France, and proportionably unfavourable to this country. At all times, at every peace concluded between the two kingdoms, we lost in the cabinet the credit which we had gained in the field. In the arts of negotiation, our enemies were always our superiors. But, in no instance which history records was their superiority so manifest, and so universally recognised, as in the negotiations at *Amiens*, though on no occasion were such mighty interests involved, were objects of such magnitude discussed, as on that. But without entering into this discussion, which would open to us a field infinitely too vast to be explored in a brief summary of political events: without investigating the merits of the treaty of *Amiens*, without even enquiring how far the impression produced by it was right or wrong, or how far the sentiments to which that impression gave birth were just or unjust; it is sufficient for us to know that it *was* produced, and that it *still* exists, in order to justify the conclusion fairly and obviously deducible from it—that the obstacle to a new confederacy against France is the continuance of Mr. Addington in place, as prime minister of the British empire, the guide of her councils, the guardian of her power, and

and the director of her means. This is not said from any personal objection to that gentleman; there are several points in his character which we know how to esteem and respect; and there are situations, we are free to admit, in which his talents and his knowledge might be employed to advantage. But it is said purely from a regard to truth, and from that deep interest which we feel in the honour, the welfare, and the prosperity of our country; a regard and an interest which will ever rise superior to all personal motives, as to all considerations of minor importance. Nor will we suffer it for a moment to be supposed, that the choice of our Sovereign, and the support of his *government*, are considered by us as objects of little consequence. No, we would have that choice free and unfettered, as the constitution intended it should be;—and were any foreign power to presume to say to our Sovereign, ‘Dismiss such a man from your counsels, place such a man at the head of them, and we will instantly become your allies,’ we should hope to see, as no doubt we should see, the degrading proposition rejected with scorn, and treated with becoming disdain. But if his Majesty were to propose any measures of magnitude to the Powers of Europe, such as a new confederacy against France for instance, it would be perfectly competent to such powers to reject the proposition, and to assign, as the ground of their objection, that the persons whom his Majesty had entrusted with the direction of his government were not competent to the execution of such a plan, and did not, from their past conduct, on important occasions, enjoy the confidence of those with whom it was now proposed they should join in the pursuit of one common object. Here there would be no invasion of his Majesty’s prerogative, no interference with his choice, no dictation, no insult. But his Majesty’s paternal goodness would lead him, in such a case, to consider what line of conduct would conduce most to the gratification of his constant wishes, the welfare of his country, and the prosperity of his subjects. We have put this case solely for the purpose of drawing that line of distinction which it was necessary to mark, in order to obviate the possibility of misrepresentation on a subject, on which, of all others, we should least wish to be misrepresented or misconceived.

If we be correct in our statement of the sentiments and of the disposition of foreign powers, and for our correctness we appeal with confidence to those who, with the best means of ascertaining both, have the least inclination or interest to misrepresent either;—If it be desirable to form a new confederacy against France, either for restoring her ancient form of government or for confining her within her ancient limits; and that it is so, none but a Consular slave, or a maniac, will deny;—and if such a confederacy cannot be formed while Mr. Addington retains his present situation;—it behoves that gentleman most seriously to reflect on the vast weight of responsibility which he will voluntarily incur;—if, after ascertaining the facts* which we have assumed

* But, in order to ascertain these facts, Mr. Addington must not have recourse to our present ministers at the different courts of Europe, who are all of his own appointment, (many of them we are sorry to say, fitted for their office neither by education nor by experience,) but should consult those experienced ambassadors and ministers who were resident at the different courts at the time when Mr. Addington came into power, or when the treaty of Amiens was concluded. Neither should he listen, with a view to ascertain the extent of his popularity at home, to the circle of his personal friends, whose

assumed, as we think, on the best grounds, he should forbear to resign, or moil earnestly to entreat his Majesty to form such an able, vigorous, and efficient administration, as the critical state of the times requires, and as an union of the principle, talents, and knowledge (not of *jacobins* and *anti-jacobins*, but) of the late and present ministry would supply. With such an union, we have no doubt, France might yet be taught to rue the day when she dared to defy our power, to threaten our country with ruin, and our constitution with annihilation. Were we in the dignified situation of constitutional counsellors of the crown, and were his Majesty to condescend to ask us how an administration, likely to produce so desirable an effect, could be composed; we should with great deference answer, make Mr. ADDINGTON (created a Peer), Speaker of the House of Lords, an office which has long been considered as necessary, since the duties of the Chancellor are known to be almost incompatible with the duties of the Speaker to that illustrious assembly; at least the duties of the one are known to interfere very materially with the duties of the other: Mr. PITT first Lord of the Treasury and Chancellor of the Exchequer; Lord GRENVILLE, Secretary of State for Foreign Affairs; Mr. YORKE, Secretary of State for the Home Department; Mr. WINDHAM, Secretary of State for the War Department; Earl SPENCER, First Lord of the Admiralty; Lord MELVILLE, President of the Board of Control; Colonel CRAWFORD, Secretary at War; Lord HAWKESBURY, President of the Board of Trade; Mr. CANNING, Treasurer of the Navy; Mr. CHARLES LONG and Mr. W. ELLIOT, joint Pay-

whose continuance in place depends on his continuance in power; nor to those parasitical writers who, at his nod, or at the shake of his purse, are disposed to become ministerial optimists, and to assert that every thing is right which the minister does. If he were to mix, as we do, with different classes of society, and to listen with attention to the opinions of disinterested individuals, he would learn to estimate the consideration in which he is held on the continent, and his popularity at home, at a very low rate indeed.

† Mr. TIERNEY, we are persuaded, could have no objection to an arrangement, which would restore him to the use of that tongue, to the free exercise of which, among his friends of the *Mint*, the *Clink*, and the *Whig Club*, he was principally indebted for the high reputation which he enjoyed, as a *Patriot*, a *Whig*, and a friend to *radical reform*. Though rolling in the wealth of office, and laden with honours as unprecedented, as they were unexpected (he is Colonel of two regiments), this forlorn patriot seems as much out of place, and as ill at ease, on the treasury bench as on the parade. And well he may; for if he do not bring forward his favourite question of Parliamentary Reform (his attachment to which he has avowed since he came into office), he will lose his friends in the Borough; and if he do agitate that question, he will lose his friends at Whitehall. His present situation, poor gentleman, is truly lamentable, and, we feel confident, he will be obliged to us for suggesting the only means of relieving him from his difficulties. If he doubt the fact, let him advise with his brother-orator, now LIEUTENANT-COLONEL of one of his corps, and Treasurer of the county of Surrey, or with any other of the patriotic associates, to whose guidance he has, on various occasions, proclaimed his readiness to submit his conduct. When we look back on the events of the last twelve years, examine the conduct of the different actors on the political stage during that period, and then contemplate the respective situations of JOHN REEVE and GEORGE TIERNEY at this moment, we are lost in astonishment, and are tempted to clasp *ingratitude* among the foremost of our political sins!

Paymasters of the Forces, &c. &c. The DUKE of PORTLAND, Earls of CHATHAM, WESTMORELAND, CHESTERFIELD, Lord AUCKLAND, &c. might retain their present situations; and all the subordinate offices under government be filled agreeably to the wishes of the Premier of the day. Is there a disinterested and impartial man in his Majesty's dominions, who would not feel more confidence himself, or who believes that the great powers of Europe would not feel more confidence, in an administration so composed, than in the present? We are aware of the charge of presumption which will be preferred against us for even venturing to speculate on such an arrangement; but it must not be forgotten, that we have merely put an *hypothetical* case; and that we have only stated what would be our advice, if it were ever asked, which, most certainly, it never will be. We are aware, also, that we shall draw down upon us the indignation of the whole herd of ministerial optimists, of jacobins, and of semi-jacobins; and that we are not likely to have our suggestion approved by any *party-men* of any description. But to such indignation, and such approbation, we are almost equally indifferent. Our political lucubrations are, at least, harmless, and originate in a sincere affection to our Sovereign, and love of our country.

One thing which tends materially to strengthen our opinion, in respect of the disposition of foreign powers, and the cause of it, is the recent conduct, and increased confidence, of the Corsican usurper, who has lately had the impudence to declare, in his official gazette, the *Moniteur**: "You shall not retain Malta; you shall not obtain Lampedosa; and you shall sign a treaty less advantageous to you than that of Amiens!" An administration composed as that, to which we have taken the liberty to allude, would answer to this impudent declaration of the low-born upstart, whose every action tends to verify the old adage, "Set a beggar on horseback, and he'll ride to the devil," (which we beg the complaisant editor of the *Mercur de France*, who formerly wrote, *mirabile dictu!* for our *Review*, to translate for the benefit of his Consular Majesty): "We will keep Malta, in spite of you; we will not accept of Lampedosa; and we will not sign any treaty with you which shall not be more favourable and more advantageous to us, and more pregnant with security to Europe, than that of Amiens!" Such is the language which would have been holden to France, in any former period of our history; and such is the language which any ministers, possessing the genuine spirit of true Britons, would now hold! As to the recent quarrel between the EMPEROR OF GERMANY and the ELECTOR OF BAVARIA, there can be very little doubt, but that it was occasioned by French interference; for it is known, that his Electoral Highness is very well disposed to favour French principles, and French politics. He has been particularly favoured by the French, or rather Corsican, consul, in the scandalous business of the *indemnités*, as they are absurdly called; and we once heard one of the officer's of his Highness's household coolly declare, that he thought it very fair, just, and proper, that as his Highness had been deposed of some of his dominions by the French, he should be *indemnified* out of the dominions of some of the ecclesiastical princes of the empire!!! This is much the same thing, as if a man, whose purse had been taken from him by a highwayman, were to say, "My purse has been stolen, therefore, 'tis but fair that I should indemnify myself out of my neighbour's strong box!!!" We mention the anecdote only to shew the probability of the Elector being in-

* Vide the *Moniteur* of Dec. 8, 1803.

fluenced by France, whose policy it will no doubt be, since she finds the impracticability of supporting the enormous expences of her despotic government, by her ordinary resources, to have recourse to her old means of *foreign plunder*. For this purpose, she will first strive to promote a quarrel between some of the powers of the continent, that she may have a specious pretext for interference; and, if she fail in that *laudable* effort, she will frame a pretext of her own, and begin, without provocation, a continental war. In this attempt, however, she would not succeed, if *Russia* were not seduced into a base acquiescence with her abominable schemes, by the hope of obtaining the promised dignity of KING OF THE ROMANS, through the influence and intrigues of France! What will be the termination of this strange state of the political world, the great Arbiter of all human events, he who can produce order out of chaos, can alone decide!

VOLUNTEERS. We have but one word to offer on this subject: It having been stated by MR. HILEY ADDINGTON, in the House of Commons, that the instance mentioned by MR. WINDHAM of a volunteer corps, governed by a committee, was a *solitary* instance, we feel it incumbent upon us to say, that we know several corps that are so governed. And we could mention one in particular, in which the committee, far from limiting their attention to *pecuniary* concerns, extends it to matters purely *military*; and, on one occasion, the majority of that committee (which majority consisted of *privates*) had the presumption to threaten to summon a member of the corps to appear before a Magistrate, for non-attendance at drills, when they knew that he was absent by leave of the commanding-officer, and were so repeatedly informed by the commanding-officer himself! That we may not be supposed to state an imaginary case, we will name the corps, *The Christ-Church, Middlesex, Loyal Volunteers*. In fact, if this species of democratic government, by a committee of privates, be not speedily abolished, we venture to assert, that the most mischievous consequences will ensue, and that the volunteers, instead of operating as a preservative, will eventually prove the destruction, of their country. As the melioration of the volunteer system, however, is now under the consideration of his Majesty's Ministers, we trust that the evil which we deplore will be speedily remedied. No corps of volunteers should be suffered to be governed by a committee, or to chuse its own officers. Both these regulations are utterly incompatible with the constitution of any military body.

TO CORRESPONDENTS.

"*A Lover of Order*," on private baptism, will certainly appear either in the next Number of our Review, or in the APPENDIX to the present Volume, which will be published on the same day, *February 1*. At the same time, we shall discharge our debts to all other Correspondents, whose communications we have not yet been able to insert.

The *Errata* to this Volume will be printed at the end of the Appendix.

A P P E N D I X

TO VOLUME XVI.

Entomologia Britannica, sistens Insecta Britanniae Indigena, secundum Methodum Linneanum disposita. Auctore Tho. Marsham, Soc. Lin. Lond. &c. &c. Tom. I. Londini. White, Fleet-street. Or, A System of the Natural History of British Insects; in which the Species succeed one another in the Order of Linnæus, &c.

OF the nature of this elegant, accurate, and truly scientific work, we do not know that we can give our readers a just notion by any other means, so easily, as by laying before them the following extracts from the judicious and well-written preface with which it opens.

"Many years since," says Mr. Marsham, "I conceived a design to attempt a Natural History of British Insects, without being duly aware of the magnitude and difficulty of the task. Neither Berkenhout's *Outlines of Natural History*, nor Forster's *Catalogue of British Insects*, raising the number of them to more than one thousand; which two were the only books on this subject that I had then in my hands; this suggested an expectation that I might be able to accomplish such a work as I proposed to myself, within the space of two or three years. I began; but I soon perceived, with concern, that I was in an error respecting the proper extent of my undertaking. The specimens preserved in different collections in London, were numerous beyond all calculation: and whenever I made an excursion into the country, I met with so many new insects, that I could scarce think what to make of them. I saw plainly that the work was of too much difficulty and magnitude to be completed by me, amidst the business in which I was, at that time, involved.

"My attempt had, in the mean time, been made known to some of my friends. By them I was earnestly advised to persevere. And it was recommended to me, to take first the *Coleoptera* only, and from these to proceed to the *Hemiptera*, and so on successively; instead of endeavouring to comprehend all the seven orders in a single volume. Of each order, it was suggested, that I ought to study the history with the utmost care; and to make it as perfect as possible before I should advance to the next. This advice I was willing to follow. I now, therefore, offer to the world, a work which, though still imperfect, has been for a series of years the subject of all the pains I could bestow upon it. Indeed, to complete my design throughout all the orders, is more than I can hope, as new species are discovered almost every day; and I know not yet what additions to Entomology may be made from the northern parts of the island.

"In the arrangement of the materials, I have followed in general the plan of Linnæus. I have constantly had in view to make what improvements I could on his great works, the *Systema Naturæ* and the *Fauna Suecica*.

Believing a perfectly Natural System to be, in the present state of knowledge, unattainable; and thinking that to multiply artificial systems would rather impede than advance the improvement of Natural History; I have declined to attempt any new arrangement of the subjects of Entomology, and have only made what contributions I could to complete that of Linnæus. That diligent explorer of nature, Baron Geer, the ornament of Sweden, has done the same. To the same effect is the authority of M. Villars, who has reduced the different genera of insects in the works of other writers, to the method of Linnæus, and has assigned to each its proper place among the genera recognised by that philosopher. The same thing was attempted by Gmelin, but not with equal success. * * *

"The *Systema Entomologicæ* by Fabricius, and the many other works which that indefatigable author has, within these few years, published, have made me considerably later than I should otherwise have been in bringing out the present treatise. I own, that I cannot to my own satisfaction distinguish the limits between his different genera; nor did I incline to adopt them all. But I was desirous to take in his *Synonyma*, that those who prefer his method might know what insects I describe, and what place each of them would in that method occupy. For similar reasons I have given the *Synonyma* of other authors, except such as are now obsolete. To collect them has cost me more time and pains than I can well express. * * * A few new genera I have ventured to propose: These consist partly of insects taken from the genera of Linnæus, partly of newly discovered insects.

"In the order *Coleoptera*, Linnæus has but thirty-three genera, including the *Ips* and the *Hydrophilus*. To these I have added sixteen new genera.

"Fabricius, in his *Entomologia Systematica*, raises the number of the genera to one hundred and seventeen, excluding the *Forficula*. To these he adds seven others in his *Supplementum*. But the genera are thus multiplied only by a continual subdivision of those which occur in the beginning of the series."

A number of observations on the disadvantages of the new arrangements by Fabricius and Olivier, are here pertinently introduced. Mr. Marsham complains, even with some asperity, that Mr. Paykull, in the Entomological part of his *Fauna Suecica*, has distinguished Fabricius as a greater entomologist than Linnæus; asserts that Linnæus was worth ten thousand of Fabricius; condemns Paykull for giving so many varieties under his species; and even adds that this Swedish naturalist has contributed nothing at all to the improvement of entomology.

The following are the names of the new genera added by Mr. Marsham to those of Linnæus:—*Cistela*, *Corticaria*, *Nitidula*, *Baltaria*, *Opatrum*, *Cryptocephalus*, *Auchenia*, *Grioceris*, *Tillus*, *Scaphidium*, *Clerus*, *Pyrachroa*, *Parnus*, *Heterocerus*, *Blaps*, *Lytta*. Beside these, are added, upon the authority of Linnæus himself, the *Ips* and *Hydrophilus*; which genera his manuscripts have shewn that he would have adopted, if he had lived to give another edition of his General System. The *Cistela* is introduced into this work on the authority of Geoffroy and Forster. The *Auchenia* is taken from an essay

essay of Thunberg's. The *Corticaria* is so called, because all the insects of this genus live in the bark of trees. The *Boletaria* receives this name, because it is found on mushrooms. The other genera named above, have been adopted by Mr. Marshall from the works of Fabricius and Olivier, without deviation from the nomenclature of these authors.

Mr. Marshall mentions, with handsome acknowledgment, that in the composition of this work, he had the benefit of access to the library of the Right Honourable Sir Joseph Banks, and to his collection of insects, which he has arranged agreeably to the system of Fabricius. He has, by the favour of Dr. Smith, had opportunity to examine the collection of insects in the *Museum Linnæanum* in that gentleman's possession, as well as the manuscripts of the great Swedish naturalist, which are there preserved. He acknowledges the assistance of a number of other gentlemen who are eminent for skill in natural history. Many curious and rare specimens were collected for him by Miss Hill of Tawstock in Devonshire. And Dr. Gray of the British Museum, favoured him with opportunity to inspect at leisure the collections of John Reynold Forster and others, which are there deposited.

After the preface follows a list of the authorities which Mr. Marshall has consulted in compiling his work. They are numerous. It here appears that the Swedes, Danes, and Germans, have advanced the study of the Natural History of Insects, much more than the former naturalists of Great Britain.

Next is an exhibition of the names and generic characters of the eight-and-forty genera into which the order of *Coleoptera*, or *Insects with cases to the wings*, is by him subdivided. It is sufficiently known, we presume, to most of our readers, that the characters of the orders are, in the system of Linnæus, taken from the differences of the wings; while the classes of Fabricius have their characteristics from the parts of the mouth, or the organs with which insects take their food.

The *Scarabæus*, the first of the genera, contains in all more than 433 species. Of these Mr. Marshall enumerates and describes not fewer than 80 as having been found in England and Wales.

Of the genus *Lucanus*, he enumerates five species, at the head of which is the stag-fly, *Lucanus Cervus*.

His new genus *Ips*, comprehending various insects before arranged under the genus of *Dermestes*, contains 27 species. The characters of this new genus are, that it has the feelers clubbed at the extremity, and the thickest part nearly solid;—the breast or thorax nearly round, and forming a receptacle for the head;—the body cylindrical;—the upper part of the leg dentated.

The British insects known to Berkenhout and Forster, did not exceed 1000. Not fewer than 1254 are now enumerated and described by Mr. Marshall, under the order of *Coleoptera*, or *Insects with wing-cases*,

alone; an astonishing proof of the industry with which this branch of natural history has been here cultivated since those authors wrote! of the important utility of the undertaking so ably begun in this volume by Mr. Marsham! of his singular industry and ardour in this pursuit, since so many of the new species have been first observed in this country, and scientifically described by himself!

Mr. Marsham appears to have distinguished and defined his genera and species with admirable accuracy and minuteness. In every instance in which we have had opportunity to compare his descriptions with specimens, we have found reason to approve his judgment and fidelity. His quotations and references are in general correct. He has, with great propriety, followed the manuscript authority of Linnæus, in the construction of his new genera. We cannot but judge his prepossessions against the arrangement of Fabricius, to be somewhat too strong. We should have wished that he had given the English synonyma of such species as have common English names. Nor should we have refused to submit to his authority, if he had taken it upon him to impose new English names on those which had not been before named by vulgar observers in this country.

Should the question *Cui bono?* be put upon such a work as this, it may be readily answered. Insects, from their numbers as individuals, and from the infinite diversity of their species, have relations as near and as extensive as those of any other material beings, to the uses of human life. Insects infest our persons in filth and disease; consume our provisions; fill and destroy the timbers of our houses; swarm about us in the air; haunt the waters, and moisture of all sorts, in countless multitudes; often destroy vegetables in their early growth; and furnish also some of the most valuable materials of the arts. Whether to enable us to prevent the mischiefs to which we are liable from them, or to improve the benefits to which they are capable of contributing; it is highly necessary for us to know their names, appearances, and nature. There is, in fact, no branch of natural history from which more true utility may be derived than from Insectology.

We sincerely wish that Mr. Marsham may pursue and complete his *Entomologia Britannica* throughout the seven orders.

Compendio de la Historia de Espana, &c. Or, *A short History of Spain, for the use of Schools and Young Persons.* By Don Thomas D'Yriarte.

THE knowledge of man and of society, so far as it may be learned from books, is to be found much more in those of Civil History, than in any of the other works of literature. History is, therefore, in one form or another, ever among the first materials of instruction offered to young and opening minds. They are to be supplied from it, in great part, with the very elements of common sense. It

is the proper repository of all those facts which best illustrate the general nature of man, explain the factitious passions and artificial manners of social life; mark the particular stamp and colouring of any eminent individual character; account for those things in common speech, and in the formalities of common life, which are not otherwise to be understood, yet without an intelligence of which, a man must remain an infant in society, and a stranger in his native land. The history, first of our native country, then of those neighbouring countries which are, by whatever relations, the most intimately connected with it, then of those nations of antiquity from which our science, arts, and policy have chiefly been derived, is indispenibly necessary to every person that has, in any state or kingdom, a liberal part to act.

In every country, therefore, of modern Europe, literary exertion has been most zealously employed upon national history. It has been traced in its whole series or for particular periods, in full detail or in rapid abridgment, in chronological reference to the successions of time, or in attention rather to the progress and to the unity of events. In proportion as history has been more elucidated, and made more interesting by the powers of writing, the judgment of mankind has become, in moral and civil affairs, more just and enlarged. Nor is it possible for any one that desires literature to be made, in the highest degree, beneficial to human life, not to be pleased with every honest application of genius and research, to cultivate the province of history.

As well on account of the judgment, taste, and spirit with which it is executed, as because its very publication bespeaks an increase of liberal curiosity and intelligence in the country to which it relates, we have taken up and examined this "Abridgment of the History of Spain," with very considerable satisfaction. Though merely an Abstract, and coming with no high pretensions, it is a work which none but the hand of a master could have produced.

The narrative begins with the first entrance of the Celts, the Rhodians, and the Phœnicians, into Spain. Almost instantly it proceeds to the much better known circumstances of the colonization of that country by the Carthaginians. The conquests of the Scipios, and the subjugation of all the native inhabitants of Spain to the power of Rome, are next related very briefly. Without detailing the history of that country while it made a part of the Roman empire, the author proceeds at once to relate its conquest at the beginning of the fifth century by the Suevi, the Vandals, the Selingians, the Alani, and the Goths. Astolphus, the founder of the Gothic monarchy in Spain, was assassinated at Barcelona in the year 416. The Gothic dynasty reigned, with many varieties of fortune, and with diversities in the extent of their dominion, from the beginning of the fifth century till the fatal battle of Guadaletta in the year 711 or 714. Don Rodrigo, then king of the Goths in Spain, lost his life and kingdom in a contest with the Moors. The Moorish principalities of Cordova,

Saragossa, Valentia, Seville, Toledo, and Granada, gradually rose on the ruins of the Gothic power. Don Pelagio, of the family of the Gothic kings, took refuge with some faithful followers among the Asturian mountains, and was in the year 718 proclaimed king of those small remains of unconquered Goths. He defeated the Moors in many battles, and made himself at last master of the city of Leon. He died full of years and of glory in the year 737. His posterity succeeded as kings of Leon, and continued not only to maintain their independence, but to extend their dominion by a series of conquests, till at length, under Ferdinand the First, surnamed the Great, the sovereignty of the whole territory of Old Castile, was added to that of Leon.

Ferdinand, victorious on all sides over the Moors, compelled the kings of Seville, Toledo, and Saragossa, to acknowledge him their Emperor, and to pay him tribute. The Emperor of Germany claimed the kingdoms of Leon and Castile as feudatary to the Roman empire; but the claim was, by the care of Ferdinand, disallowed and withdrawn. The famous Cid Rui Diaz de Vivar, was one of the most formidable enemies to the Moors in Ferdinand's reign. Arragon and Navarre were now separate Christian kingdoms, governed by princes whose descent was originally from the family of the kings of Castile. Toledo was added to the dominions of Castile, and its archbishoprick erected, by Alphonso VI. who succeeded to the throne in the year 1072. The same monarch had the glory of rebuilding and peopling the cities of Salamanca, Avila, Segovia, Osma, and others. The Moors of Africa invading Spain with great armies, were at last defeated by King Alphonso in person, in a great battle fought near Cordova. The kingdom of Valentia was, conquered by his troops under the command of the Cid Rui Diaz. The Cid died in 1099; Alphonso in 1108.

Portugal, a country feudatary to the monarchs of Castile, was in the year 1139 erected into a separate independent kingdom. Its first king was the son of a natural daughter of Alphonso, by Henry, Count of Burgundy. The race of Alphonso continued to reign in Castile, and to enlarge their dominions, till the several kingdoms of Spain were at last united under Ferdinand and Isabella. The events of their reign are, with evident propriety, related more at length than any previous part of the history. The Spanish discovery and conquest of South America are duly commemorated. The narrative of the reign of the Emperor Charles the Fifth, is written with a suitable enlargement of views; and with due propriety connects the history of Spain with the contemporary history of the rest of Europe. The enterprises, the misfortunes, and the despotism of the reign of Philip the Second, fill three chapters of this work. The author traces with equal ability the decline of the energies of the Spanish monarchy, and the effects of the final expulsion of the Moors under Philip the Third. The reigns of the two last princes of the Austrian line, Philip the Fourth, and Charles the Second, are rendered highly interesting

testifying by the skill and liveliness with which the author conducts his rapid sketch of their events. The war which terminated in the Peace of Utrecht, and established the grandson of Louis the Fourteenth of France on the Spanish throne, is here related with fidelity, and in considerable detail. The character of Philip the Fifth is extolled with exaggerated praise, greatly exceeding what he has hitherto obtained in the general history of Europe. The history ended, in the first edition, with the reign of Ferdinand the Sixth. It has been since continued to the death of Charles the Third, in the year 1788.

As a specimen of the author's manner, we translate his account of the reign of Ferdinand the Sixth.

"To Philip the Fifth, succeeded, in the year 1746, his son Ferdinand the Sixth, who, in the year 1729, had married the Princess Donna Barbara of Portugal. He was naturally disposed for peace; and he thought it necessary to the welfare of Spain. In the year 1748 he was a party in the general pacification of Europe by the treaty of Aix-la-Chapelle.

"In the course of the war in Italy, the Spaniards and French had lent assistance to Genoa against the Austrians and Piedmontese. These invaders entered the city of Genoa, and treated its inhabitants with great harshness, on account of their attachment to the House of Bourbon. The people rose in arms, and drove them from the city. They menaced its destruction. But the auxiliary troops of Spain and France compelled them to retire. Except this expedition, the Spanish army was unable, on account of its inferiority in numbers, to achieve any thing considerable. The Empress, now, by the sacrifice of Silesia, at peace with the King of Prussia, had detached to Italy the greater part of those troops which she lately employed against him. But, in the mean time, Louis the Fifteenth in person, or by his generals, particularly by the famous Marshal Saxe, took a number of places in the Low-Countries and the Dutch provinces, and gained the glorious victories of Raucoux, Laufeld, and Fontenoy. The Allied Powers yielded to the fortune of Spain and France: and those bloody hostilities were brought to an end, which had for the space of eight years ravaged some of the fairest provinces of Europe. The Queen of Hungary was acknowledged Empress, and recovered the territories of the duchy of Milan, —Parma, Placentia, and Guastalla, were ceded to Don Philip. The differences between Spain and England, relating to matters of commerce, were mutually adjusted. Ferdinand the Sixth confirmed and cemented the amity between the courts of Madrid and Turin, by giving his daughter the Infanta, Donna Maria, in marriage to Victor Amadeus, then hereditary prince of Sardinia. Spain was no sooner at rest from the troubles and burthens of war, than its Monarch turned his care to re-establish its commerce, to extend its navigation, to encourage manufactures, to open the country by the construction of high-roads and canals, and to advance in every branch the progress of the arts and the improvement of public economy. This care, truly worthy of an enlightened and beneficent monarch, in time of peace, had been too much neglected by the princes of the House of Austria. By Philip the Fifth, even amidst the military operations of his reign, it had been vigilantly exercised, and with success.

"King Ferdinand, pursuing a system of government thus beneficent and wise, and willing to employ his fleets only to protect the trade of his subjects, took no part in the war which broke out in the year 1756 between

the English and the French. The French, in an expedition under the command of Marshal Richlieu, conquered Port Mahon and the whole isle of Minorca, which was, by the peace of Paris in 1763, restored to the British, but was, at the peace of 1783, finally given up to Spain.

" One of the most beneficial transactions of the reign of Ferdinand the Sixth, was the settlement of a concordat with the court of Rome, by which the differences between the Crown and the Papal authority, in regard to the patronage of ecclesiastical benefices, were brought to an end. Of fifty-two Spanish benefices, the patronage was, by that act, still referred to the Holy Sec. The right to present to all other ecclesiastical dignities, prebends, and other livings in the dominions of Spain, was unconditionally resigned to the King.

" We owe to this monarch the institution of the Royal Academy of St. Ferdinand, intended to promote the study of the arts of painting, engraving on plates, sculpture in stone, and architecture. A society, which gave birth to this Academy, had been in the year 1744 honoured with the approbation of Philip the Fifth. The Academy sent to Rome and Paris pupils, at the public expence, in those schools to improve themselves in painting, in engraving on copperplates, in seal-engraving, and in drawing geographical charts. Such was the commencement of a progress in these arts, by which they were to attain to a very flourishing state in the two succeeding reigns. Their success has not been confined within the capital; they are now exercised with genius, skill, and high public encouragement, in all the more considerable cities of Spain.

" The government, under the same reign, sent persons of various professions, with distinct views of enquiry, and of suitable zeal, ability, and information, to travel in foreign countries at the public expence, that they might bring home the knowledge of every foreign practice which could be adopted with advantage for the improvement of science, industry, and public economy, in their native country.

" In the year 1756 King Ferdinand established near Madrid the Royal Botanical Garden, which has been since transferred to the Prado. Queen Maria Barbara likewise founded at Madrid the magnificent monastery of Las Salesas, for the education of young women of quality.

" That princess soon after died. The king fell into a languishing illness of which he also died in the year 1759, without any surviving children. His death was sincerely lamented by subjects to whom he had much endeared himself by his love of peace, and by the paternal care which he had always manifested for their welfare. His august brother, then King of Naples, was called, upon this event, to fill the Spanish throne.

" Charles the Third relinquished the crown of the Two Sicilies to his son Ferdinand. To him he, upon that occasion, committed the same sword which he himself had formerly received from his father. ' Louis the Fourteenth, King of France,' said he, ' gave this sword to my father, your grandfather, Philip the Fifth. From him I received it. I now deliver it to you. Employ it in the defence of religion and of your subjects.'

" The new monarch with his royal consort, Donna Maria Amalia of Saxony, were conveyed on board a squadron of men of war from Naples to Barcelona. Thence they proceeded through Saragossa to Madrid, where they were received with demonstrations of extraordinary joy. These were renewed when Don Carlos, the eldest son of Charles the Third, was proclaimed Prince of the Asturias. From the great and amiable qualities of his

his Highneſs and his conſort, the Princeſs Donna Maria Louiſa of Bourbon, the moſt auſpicious hopes were conceived of public felicity to the Spaniſh nation, under the dominion not only of Charles the Third but of his poſterity."

What are the qualities which conſtitute excellence in a work of this nature? To give to the whole that unity of effect which ariſes from a diſplay of the progreſs and the viciffitudes of policy, civilization, and refinement, in any one country, and among any one people; to abbreviate rather by contracting the ſcale for the entire detail, than by leaving out particular parts; to communicate much thought and many facts in few words, without epigrammatic affectation or obſcurity of ſtyle, without any ſacrifice of ſimplicity, perſpicuity, or enlivening vivacity of manner; ſkilfully to contract the detail where it affords little either of eminent moral example or of power to touch and agitate the paſſions, but to expand it wherever the courſe of the narrative leads through events in which the fortunes, characters, powers, and exertions of men are inſtructively and impreſſively diſplayed; to make the work, without pedantic moralizing, a ſort of ſchool for all the great truths of common ſenſe, and the beſt elements of intellectual ſcience; to keep it pure from all orienation of learning, and from all unexplained technical language, whether of the ſciences or the arts; to give, in every ſentence, truth that has been moſt rigorouſly aſcertained, yet without any affectation of reſearch; to let it be, in ſhort, true beyond the reach of doubt, yet amuſing as an Arabian tale. Theſe qualities, the work of Mr. D'Yriarte in no mean degree poſſeſſes.

It is of conſequence that we ſhould have in Engliſh, faithful, judicious, and elegant abſtracts of the hiſtories of at leaſt all the nations within the ſyſtem of the general policy of Europe. A native hiſtorian may be expected to give more than a ſtranger of the truth of the hiſtory of his own country; and we ſhould therefore deſire to ſee in Engliſh, good abridgments of the hiſtory of every other country with which we have political intercourſe, not compiled in England, but tranſlated from the compoſition of a native hiſtorian of each country. A good tranſlation of this ſmall work of D'Yriarte would afford, in regard to Spain, a fine example of the utility of the idea which we thus propoſe. We recommend the taſk to the conſideration of the proficientſ in Spaniſh literature.

Melchior Striegel; ein Heræiſche Epiſches Gedicht: Fur Freunde der Freyheit und Gleichheit. Herausgegeben Von J. F. Ratſchky.

Melchior Striegel; an Heroic and Epic Poem: For the Friends of Freedom and Equality, &c.

THE Germans, like the Engliſh, have always excelled in the powers of wit and humour. In the Collection of modern Latin Poetry written by Germans in the fifteenth and ſixteenth centuries,

tures, are a greater proportion of pieces of humour, and not a smaller share of wit than in the Latin poetry of any other modern nation. Euric Cordus, a Hessian, wrote perhaps as many Latin epigrams as Martial, and those scarce less lively, vigorous, and original in wit, than the epigrams of the old Romanized Spaniard. The first model of such irony as appears in Swift's "Directions to Servants," and in his "Polite Conversation," is in a poem in several books in Latin elegiac verse by Mr. *Dedekind* of Hamburgh. In the vernacular works of Luther, in his polemical Latin writings, and as any English reader may see in his Table Talk of which we have a good translation, are many traces of genuine humour, strong and coarse. Erasmus owes the greater part of his fame to his writings of wit and humour; and on account of manners and language, as well as of local propinquity, we may in the present case rank the Dutch with the Germans. The first rude exhibitions of the Dutch and German drama abounded in coarse humour. The vulgar literature, such as ballads, story-books, tales of popular tradition, and even the small treatises of economy and moral prudence, which are favourites with the common people among the Germans, are all strikingly marked with touches of humour. The Germans have produced the best translation of *Hudibras*; the happiest imitations and illustrations of the works of Hogarth; and have surpassed the fanciful humour of Sterne in their attempts to follow and rival him. Their painters are not less gifted with humour than their poets. The genius of the whole nation, throughout all the different classes and professions, has a turn this way. Their comedy associates humour in a very large proportion with wild pathetic sentiment. Their comic actors are, in all the practical arts of humour, the best in the world. And in the whole, there are few events, characters, or appearances in Germany, fitted to become the subjects of wit and humour in elegant writing, which the literary genius of the country suffers to escape unimproved to its uses.

It was natural, then, that a revolution in philosophical theory, and in popular opinion, such as that in which JACOBINISM has had its origin, should not be able to shelter its wildnesses, its inconsistencies, its false pretences, its continual sacrifice of a neighbour's interest to jacobinical pretence and enthusiasm, but of the jacobin's principles and pretexts to his own basest interests and most disgraceful sensual enjoyments—should not be able, in Germany, to shelter these from the attacks of that wit and humour to which they presented game so fair and inviting. In Great Britain, Jacobinism has been viewed rather with a lofty and deep-toned indignation, than with feelings which would endure to meet it with the airy sportiveness of ridicule: And only in the instances of the "Confessions of J. B. Couteau,"—the "Poetry of the Anti-Jacobin,"—the publications of the author of *Salma-undi*,—and some few others,—has ridicule been expressly and professedly applied, in this country, as an engine to defeat the arts of the enemies of religion and moral order. In Germany, the wishes
of

men, of princes, of states, were somewhat more divided. Jacobinism was not there viewed, univerfally, with the fame horror which has been, in this country, juftly conceived againft it. The Germans did not contemplate its progrefs with an indignation too lofty and auftere to admit the levity of humorous and witty expofure. Their genius prompted them to laugh at the abfurd, even where it was intermingled with the atrociously wicked: And they would not fupprefs the emotion.

This mock-heroic Poem is one among the beft of thofe productions in German which have had their origin in the defire to employ wit and humour as inftruments in the overthrow of jacobinifm. It traces, in fix cantos, the education, adventures, and atchievements, of the hero MELCHIOR STRIEGEL, (or *Curry Comb*;) from his birth till his glory is crowned in the introduction of the principles of liberty and equality into the village community of MUTTON HOME. Jacobinical revolution, the planting of the tree of liberty, the institution of a government upon the French model, the affumption of the cap of liberty, the meeting of a convention of deputies, their characters and tranfactions, and the honours earned by STRIEGEL as the author of his country's freedom, are the fubjects which the poet, in the lines introductory to the firft canto, propofes to celebrate. Melchior's education is upon the plan of the new pedagogia. He imbibes deeply from a fchoolmafter of a fuitable character, that cant of liberty which a weak mind may eafily catch from the Greek and Roman claffics, and thofe common-place doctrines of philofophifm, to which the French revolutionifts have constantly referred, as the principles of all their follies and their crimes. Returning from fchool to his native village of Mutton-home, STRIEGEL there, with the affiftance of his mafter and a comrade of his own age, named *Krumnabel*, (or *Crook-Bilk*;) preaches liberty and equality, plants a tree of liberty, and procures the institution of a club for political inftruction. The characters of the members of the club fill a part of the fecond canto, and are defcribed and mutually difcriminated with great power and felicity of humour. A battle enfues between the clubifts and thofe who are adverfe to innovation. Its incidents and ifsue illuftrate the talents of the poet, in the fame manner as the adventure of the Bear and Fiddle in Hudibras, evinces the genius of Butler to give full efficacy of ridicule to the defcription of a mock-fight. A number of incidents follow, which mimic, in a manner eminently ludicrous, the train of the events in the early progrefs of the French revolution. The author does not, like Butler, fuffer the action of his poem to languish by launching out, beyond meafure, in witty trains of reasoning. STRIEGEL afpires at laft to the dictatorship. A confpiracy is formed againft him, and fucceeds. He threatens (like Buonaparte in his projected invafion of Britain,) to die, but is *perfuaded* to live: And in reward for all his atchievements in favour of liberty, it is agreed by the citizens of Mutton-home, that he fhall be allowed to choofe for himfelf a place in their pantheon.

The

The design of this piece,—to turn the force of ridicule against the guilty and absurd doctrines of jacobin revolutionism; and its execution, in which wit, humour, and poetical ability so highly predominate; exalt our esteem for the genius of the Germans, and give us peculiar satisfaction, as affording an antidote to the wild jacobinical sentiments which have been foolishly or mischievously propagated by too many of the dramatists and other poets of Germany. Were it not that its humour is founded so much on allusions to localities and minutiae of manners peculiar to Germany, we should have thought it worthy of translation into English. But it is one of those works which may be imitated more advantageously than translated. It was published some time since; and is still popular on the continent.

Julius Cæsar oder Der Sturz der Römischen Republik, Erster Theil.
Magdeburg. Bey G. C. Keil. 8vo. Pp. 201.

GENERAL history, civil and military, is in fact composed of an assemblage of biographical anecdotes and details. It interests us only in proportion as it presents these in greater or smaller abundance, and with more or less of picturesque and sentimental power, without neglecting the order, unity, or scope of its general design. But wherever, in general history, there is a character, in its faculties, in its fortunes, in its influence, on society, so important and peculiar, as to engage and detain curiosity, or to instruct by remarkable example; in all such instances, it becomes the wish of every inquirer to have opportunity to pursue the evolution of the character throughout the train of a separate and particular biographical narrative. Narratives of this sort, when they are written with fullness and accuracy, with skill in the artifices of transition and arrangement, with ability to relate facts in a manner the most engaging and impressive, and with care to intermingle general truths where they naturally arise and yet are not too obvious,—never fail to interest a much greater number of readers, and those more deeply and agreeably, than can almost any other species of literary composition. We acquire much more knowledge of human nature from the perusal of a well-written work of biography, than from any other human production, except such dramas as those of Shakespeare. Instruction in science, and in all the arts of life, is more conveniently and usefully associated with biography than with general history. It is one of the most commendable things in the European literature of the present time, that the talents and industry of the ablest men of this age, are now turned to explain, in ample biographical detail, the particulars of almost every distinguished life, ancient or modern, of which the memory has been tolerably preserved by any records or other monuments, from which materials for a biographical narrative may be gleaned.

Of all the great men of antiquity, JULIUS CÆSAR is he of whose life

life an ample and elaborate biographical account has been of late the ofteneft demanded from men of letters. The materials for ſuch a work are not ſcanty nor of uncertain authenticity. Yet the attempt of a modern biographer, has not been anticipated by any account of that great ſtateſman, warrior, and man of letters, written either by himſelf or by others. The hiſtory of the eloquence, the elegant writing, the wars, and the political revolutions of his age, is capable of eaſy and natural combination with a narrative of the events of his life. The physical and moral condition of mankind in Gaul, Britain, and all the other countries of the Roman world, would, with equal propriety, require to be diſplayed in following Julius Cæſar over the ſcenes of his grand achievements. All the great men, whether Greeks, Romans, or Barbarians, of the age in which Cæſar flouriſhed, would appear as ſecondary figures in a great hiſtory-piece, in which he ſhould be thus the capital object. The life, achievements, and fortunes of Cæſar, were of ſuch a nature, that to a ſkilfully compoſed biographical account of him, might be given almoſt all the unity, dignity, and intereſt, of an epic poem. Even the diſadvantages of that early familiarity with many of the actions of Cæſar which we acquire at ſchool, might be thus overcome: and it would be not at all impoſſible to give to a narrative of the life of one of the moſt popularly famous men in all antiquity, as powerful a hold upon modern curioſity, as if it added the benefit of entire novelty to thoſe other advantages of intereſt which it moſt conſpicuouſly poſſeſſes.

But we cannot affirm that the work, of which the firſt part is now before, is in all reſpects ſuch as to fulfil the wiſhes of the public in regard to a narrative of the Life of Cæſar. It is not ſufficiently artful in its contexture, nor profound and various in information, nor impreſſive by ſentimental energy or by the picturesque diſplay of imagery, nor in truth is it in its tenor duly authenticated by references of quotation.—It is, however, the production of a man of conſiderable knowledge and eloquence. It is ſuch as every claſſical ſcholar may peruſe with pleaſure. And we do not know of any ſeparate account of Cæſar's life in Engliſh that could be advantageouſly mentioned in compariſon with this.

The firſt part, in eighteen ſections, carries the narrative down to the commencement of Cæſar's wars in Gaul. We tranſlate the following extract, as a ſpecimen of the author's reach of thought, and manner of compoſition. It ſpeaks of Cæſar's early education.

“ He had to thank his mother chiefly for the early formation of his mind and character. Nature was unuſually laſh in her gifts to this noble youth. His ſtature was tall; his aſpect manly and pleaſing; his abilities ſuch as to ſurpaſs all ordinary reach of human capacity. Aurelia, not leſs prudent than affectionate, was deſirous to improve in him theſe natural advantages to the utmoſt. She omitted no means by which it was likely that his perſonal appearance might be rendered more engaging; his ſpeech correſt, eaſy, and unaffectedly elegant; the diſpoſitions of his mind kind, beneficent, and temperate. Cæſar could ſcarcely have become that great man he afterwards appeared,

appeared, if he had not received the best of educations from the best of mothers.

"It is not to be denied, that this education so entirely under female tutelage, had likewise the effect of producing some blemishes in his character. His love of cleanliness was so delicate and so excessive, as to seem to the world rather an inordinate and feminine passion for dress and splendour. His passion for the fair sex led him at times into acts and inconveniences injurious to his interest and his fame."

A longer extract is not here necessary. The author aspires to little higher praise than that of compiling from the collections of other modern compilers. He has made no new discoveries. But his style has its merits. And his narrative is not slovenly nor languid.

Les Cinq Promesses. Tableau de la Conduite du Gouvernement Consulaire envers La France, L'Angleterre, L'Italie, L'Allemagne, et surtout envers La Suisse. Par Sir Francis D'Ivernois. 8vo. Pp. 230. Deboffe, Londres. 1802.

The Five Promises. Conduct of the Consular Government toward France, England, Italy, Germany, and especially Switzerland. With an Appendix on the Conduct of the French Consul toward Switzerland, from his First Manifesto, in September 1802, to his Act of Mediation, on the 19th of February 1803. Translated from the original. By Sir Francis D'Ivernois. 8vo. Pp. 302. 7s. Ginger. 1803.

Dernieres Vues de Politique et de Finance, Offertes à la Nation Française. Par M. Necker. 8vo. Pp. 336. Paris. 1802.

THE English edition of Sir Francis D'Ivernois's publication contains a long and interesting appendix on the affairs of Switzerland, not to be found in the French. And we have thought proper to unite Mr. Necker's book to them, because Sir Francis has kindly saved us the trouble of entering into a regular analysis of that notable production, at least of the financial part of it, by reviewing it himself, and exposing its errors and misrepresentations in a manner which perfectly accords with our own sentiments. We therefore propose to avail ourselves of the knight's assistance; and, before we consider his own important work, we shall dismiss that of Mr. Necker.

If there exist one man in Europe, who has stronger motives than any other, for wishing to be forgotten, not merely by his contemporaries, but by posterity, that man, we hesitate not to say, is Mr. Necker. But, though advancing rapidly to the end of his career, he appears so little to have profited by experience, to be so totally insensible of his past errors in politics and finance, and so little aware of the material share which he had in producing the downfall of the French monarchy, that, instead of estranging his thoughts, in the decline of life, from worldly affairs; instead of confessing his past errors, and endeavouring to make such reparation for them as is still in his power, he bequeaths, as a last legacy, his vague and loose speculations on politics and finance, which can lead to no good practical end, and which,

which, without having any thing particularly deserving of reprehension in them, are not recommended by any brilliancy of imagination, marks of genius, strength of intellect, or depth of wisdom. We do not mean to attack the *character* of Mr. Necker; we believe him to have been, and still to be, a man of *good intentions*; but he is one of many instances, that might be cited of the utter inefficacy of *good intentions*, when unaccompanied by knowledge and abilities.

These *last views* of this speculative politician were, as we learn from his preface, originally intended to be a *posthumous* work; but, *second thoughts are best*, and he at last determined to reap the honours of it during his life. Yet, he tells us, that he might probably have been deterred from acting in unison with these best thoughts, "if, blind to the imperious circumstances of the times, I had felt disposed by any one of my opinions, to blame or disapprove, even internally, the two leading features of the present government of France, the existence of one sole authority, and the investment of that authority in the hands of General Bonaparte, (Buonaparté.) But I think, with all Europe, that, after so many errors, so many faults, the institution of a dictatorship, and the choice of the dictator have preserved France from numerous evils, and have, moreover, procured for her a glorious peace, and that internal tranquility which she now enjoys."

This is the whine of a political idiot!—the mere cant of a doting republican. What! Is not Mr. Necker ashamed to own that no one of his opinions leads him to blame or disapprove the present state of things in France? Does he really believe that the choice of a man, who has committed more crimes, and broken more treaties, than any whom history records, is a benefit to France? And that the comparative tranquility which the French enjoy, resulting from a state of abject slavery on the one hand, and of the most abominable oppression on the other, is a blessing to be envied? If these be his real sentiments, he must be the greatest idiot upon earth; and if they be not, he must be the greatest hypocrite. Again, he talks of "the protection of *the necessary man*;" and adds, "we *all* give that name to Buonaparté." What he means by *all*, he does not condescend to explain; but, as he chose to associate *Europe* with him in the one instance, it is not to be wondered at, that he should claim the whole world for his associates in the other. Let it not be supposed, however, that his book is a panegyric upon the consular government, as it now exists: it is no such thing; he has, apparently, only expressed his approbation of its leading features, and praised the despotism and the despot, for the purpose of securing the reception of his *views* in France; and his reasoning all tends to point out radical defects and vices in every other part of the established government. He then considers the advantages of an hereditary and modified monarchy, which, he thinks, is "the government best calculated to secure both order and liberty in a great state." Whether this be intended as a recommendation to the Corsican usurper to proclaim himself emperor of the Gauls, and to declare the imperial dignity hereditary in his own illustrious family, we pretend not to decide;

cide ; but we certainly agree with Mr. Necker in his general position, though we have discovered nothing new or striking in the arguments by which it is supported. Passing then from his political reveries, to his financial speculations, we shall leave Sir Francis D'Ivernois to speak our sentiments of these last.

"France," says Mr. Necker, 'has now a revenue of 500 millions, and the additional centimes (or percentage for departmental and parochial expenses) amount to about 40 millions,' (in all about 22,500,000*l.* Sterling).

"In this, he is certainly right, if he speaks of the budget, or revenue upon paper. But, if he considers that alone as an actual revenue, which the government can receive, and dispose of, I would refer him to the last account of the national receipts, belonging to the year IX, and collected during the twelve months of that year. . He will there see, that the treasury could only realize 402,395,601 francs for the revenue of that year : nor were ministers sufficiently certain of the whole of that sum being incashed, to order the payment of more than seven-eighths of it. Further, by comparing this account with that published by the ex-minister Ramel, and which has the merit of being more clear and more particular, Mr. Necker would have seen, under articles 16, 27, 28, 29, 30, and 31, of the table No. 5, six branches of revenue, which are now entirely extinct, or about to be so, although they have again been set down for 74 millions in the last returns. If the time be near, when this sum must be deducted, it will be difficult to agree with the author, when he lays it down as a fact, that the republic has now a revenue of 540 millions in national receipts, and in additional centimes.

"It is true, that, on the other hand, he has committed an error of an opposite nature, in forgetting to insert, in the actual revenue, the excise duties collected at the gates of the great towns, which bring in about 20 millions; and the tolls on horses and carriages, which produce about 15. Mr. Necker *does not know*, he says, whether this last tax is paid into the *Regie de l'enregistrement* and included in its receipts. But, had he paid more attention to the budgets, from which alone he seems to have drawn his calculations, he might have seen, that the produce of this tax, as well as that collected at the gates of the great towns, and even that on play-house tickets, are always (together with the *centimes additionels*) to be excluded from the receipts termed *national*; so that by means of these three articles, which he would have been founded in adding to his sum total, he might, if he pleased, have swelled it out to 575 millions, (about 24 millions sterling); and then he might, indeed, have exclaimed, as he has done: '*Can any thing in finance be more magnificent?*'

"The better to establish its magnificence, and its solidity, he asserts, that the amount of the anticipations is now more than ever exaggerated, which he attributes to the *ignorance of some, and the enmity of others*. And then, that he may not himself be accused of the like enmity, he adds, 'I do not believe that the anticipations of long date, negotiated on all branches of the revenue, amount to 150 millions,' (about 6 millions and a quarter sterling;) the interest, that is, the discount on which he estimates at only 12 millions.

"But, had he only taken the trouble to look into the accounts of the minister Gaudin, he might have seen in the statement No. 2, that the discounts in the year IX, for anticipating the receipts of that year, amounted to 20,373,144 francs.

"He

"He might also have seen, that these anticipations, during the same year, amounted to 187,439,025 francs, (near 8 millions sterling,) upon the expected receipts of that very year, without including the further and longer anticipations, which may have been obtained during the same year on the expected receipts of the year X; and of which the treasury considered it unnecessary to state the amount in an account referring only to the revenue of the year IX.

"Such a fact as this already partly destroys the boasted *magnificence* of the revenue, for which Mr. Necker expresses so much admiration: for, although Laidin only received 167 millions for the 187 millions of taxes thus discounted, yet he has set them down as the last-mentioned sum in the 402 millions of receipts during the last twelve months. This explains why the treasury could not, in the same space of time, *pay* more than 353 millions.

"It is with much concern, that I am thus obliged to enter into a controversy with Mr. Necker; but it is necessary I should point out two other errors of still greater magnitude.

"To convince those who had paid taxes to the monarchy, that they are not more heavily burdened now than before the revolution, he employs, among others, the following arguments: 'The duties on salt, on liquors, and on tobacco, occasioned much more considerable charges of management, than the taxes now substituted for them. These *additional* expences, which fell upon the people, and from which they are now relieved, may be computed at 12 millions,' (about half a million sterling).

"But, is Mr. Necker aware of the enormous burden of the land-tax, which has been substituted for these duties? Is, or can he be ignorant, that Arnould, and all the other calculators, who have attempted to compute the expences of coercion, which this tax draws after it, have estimated them at 50 millions? If we admit this calculation to have been tolerably accurate, three years ago, before that tax was surreptitiously increased; and when the persons assessed to it obtained long delays to complete their payments, and were allowed to discharge it with *bons de rentes* (a kind of dividend warrants, applicable exclusively to the payment of taxes) and other government paper, which they purchased at a very low rate, what must be the difference now, that it must be paid in hard money, and part of it before harvest time; now, that the receivers general, and under receivers, being rendered responsible for the delay, set in motion, every month, their flying army of *garnisaires*, who formerly made only two campaigns at most in a year? Some of the French tribunes have asserted, that these expences of coercion, which, under the old government, were estimated at only 7 or 8 millions, (about 3 or 400,000l. sterling,) now amount to as much as the whole expences of management did then, on all the taxes, direct and indirect. If this opinion is not exaggerated, it constitutes an *additional* burden on the people, of about 50 millions, (about 2 millions sterling,) which are wholly lost to the treasury.

"So far, however, from contesting with Mr. Necker, that the subjects of the monarchy now pay less than formerly, I think I shall be able to prove to him, that, notwithstanding this enormous increase of the expences of coercion, they pay one-fourth less. But what inference can thence be drawn to support his comparison of the burdens of the people under the two governments, unless we admit that the burden, whether of an individual, or of a nation, should be computed merely from a comparison of the absolute weight borne, and not from a comparison of his, or their, relative

strength at different periods? And even, if we suppose the taxable income of the inhabitants to have diminished only a fourth, still we must be very cautious of thence inferring, that every thing else remains, with regard to them, on its ancient footing, because, perhaps, upon an income of 400 crowns, now reduced to 300, they are taxed only three-fourths of what was taken from them, before this reduction of their income. No, I maintain that, although proportionally the same in appearance, the burden is, in reality, now incomparably heavier; and that, to render it equal, it should be diminished according to a very different scale from that of the diminution of incomes. As Mr. Necker, however, has lost sight of this rule of financial proportion, I shall speak of it more at large elsewhere.

"I shall also supply another omission he has made, and which is equally remarkable. Can it be believed, that, in a work, intitled, *Views of Finance*, in which he displays what he calls the *magnificent revenue* of consular France, he has given no account whatever of her expenditure? Her debt is the only article of which he takes the least notice; and even here he has forgotten to include, not only the floating debt, but the interest on the *provisory* stock already funded, or now funding, and which will soon swell it to 80 millions, instead of 60, as he states it.

"Thus, wonderful as it may appear in a financial work, which concludes with some very ingenious moral reflections on the importance of national credit, and the *means* of restoring it to France, the principal requisite is wanting, namely, a comparative table, such as might satisfy monied men, that her ordinary expenditure will henceforth be abundantly covered by her ordinary receipts.

"If I am not very much mistaken, this mode of restoring public credit, for which I can discover no substitute, is the primary element to which recourse must be had; and, until Mr. Necker can prove, that the consular financiers possess it, he must excuse me, if I cannot join in his admiration at the *magnificence* of their revenue.

"Perhaps there is, throughout all Europe, only one revenue which merits the epithet of *magnificent*: I mean that of Prussia, if it be true, that, after defraying all the expences of the state, considerable sums are annually laid aside. As to that of Bonaparte, let it amount to 400, or 500, or even 600 millions, nothing can be more misplaced, than to decorate it with epithets of admiration or of pity, unless this judgment be founded on a comparison with the national expenditure.

"And, is it Mr. Necker; is it the author of the best work we have on the finances of France, that thus lavishes his encomiums? Oh! let this new work be indeed the *last*, as he has promised it shall be! Those, who have ever been, and still are, convinced of the purity of his intentions, and have taken a pleasure, and felt it a duty, to defend them, have, indeed some right to give him this advice. Was it for him, again to stand forth, in the year X, to suggest to the French nation new republican experiments, and new plans of public loans, in which there should be *somewhat of hazard, by way of lottery*? Was it for him to tell those, who paid taxes to the old government, that they are not more heavily burdened by Bonaparte, than by Louis XVI? In short, was it for him to draw a parallel between the old and new system of finance; a parallel so injurious, that it would alone condemn the monarchy, if, fortunately for it, the pretended *sure results*, on which Mr. Necker grounds it, were not merely extracted from the consular budgets, of which he ought to have been the first to detect, and to blazon the imposition?"

We now bid a lasting adieu to Mr. Necker, at least as an *author*, *hom*, if he were not too far advanced in years, we should have suspected of harbouring a wish to become once more Chancellor of the Exchequer to the French government, whether monarchical or republican, and turn to a work of a very different description, the importance of which will lead us to consider it much at large. We have ever been among those who have regarded the productions of Sir Francis D'Ivernois, as highly important and eminently useful, in throwing a light upon a very dark and intricate subject, and, on that account, as affording great mass of interesting information to his contemporaries, and supplying a large stock of excellent materials for the historian. We are fully aware, that there exist a certain description of politicians, who, judging of causes from effects, and taking a very superficial view of things, have ridiculed the works of this writer, because the French republic has not been ruined by the enormous deficit in her revenue, and by the total inadequacy of that revenue to her expenditure. But it does not suit these persons, or else they want either inclination or ability, to examine the data on which Sir Francis builds his arguments. If they did this, their ridicule would cease. On this subject, however, in our different notices of the former productions of the same writer, we have already sufficiently explained ourselves, and it is therefore needless to dwell any farther upon it at present.

In the "Introduction," written previous to the present war, the author declares the firm conviction of his mind; that the only possible means for remedying the deficit in the revenue of the republic, were a very considerable reduction of the expenditure, or a *renewal of the war*, for the purpose of opening the truly republican resource of *foreign plunder*. Here we cannot avoid reminding our readers of the argument used by us in favour of the continuance of the last war, if only on a *defensive* plan: we contended, that, by such continuance, the enemy, from his inability to pay his army, and to support all the other expenses of his government, must either submit to conclude a peace on *our* terms, or else have recourse to the plunder of foreign states, and so compel, as it were, the neighbouring powers to form, on a principle of self-preservation, a new confederacy against him. And this, we are persuaded, will be the consequence of the present contest. We are pleased to find our own opinions corroborated by a writer who is so perfectly conversant with French affairs, as Sir F. D'Ivernois is. Sir F. places the false statements of the French, in respect of their finances, in a striking point of view. He quotes the following passage from a speech of Himbert, one of the tribunes.

"Interrogate the account of the minister of finance, and you will see, that on the first day of the year X, 473 millions had *actually* been received by the public treasury, and that in the budget this receipt had been estimated at only 453 millions. What surer grounds of calculation, than that which builds the future on the past."

To this Sir Francis answers:

"I shall leave the reader to find a proper epithet for this assertion, when
H h 2 he

he is informed, that having in my turn procured and *interrogated* the accounts, from which the tribune pretended to quote such a fact, I *saw* it then declared, by the minister of finance, p. 15, that the receipts appertaining to the year IX, collected during the space of twelve months, and of which the treasury could dispose, did not amount even to 353 millions*.

"The following is the passage in the minister's accounts, so strangely misrepresented by the only tribune that took the trouble of *interrogating* them.

* "It is there stated, that *the sums actually paid by the treasury, up to the first day of the year X, amounted to 352,903,971 francs*, including the dividends in the public funds. The minister, however, added, that 50 millions ~~must~~ must, at that time, have already been collected by the provincial receivers. But, not to mention the probability, that he did not think it sufficiently certain those receipts had taken place to draw for them, or that, if he did, his draughts were not *paid*, still there would be a great difference between 473 millions and 403, (a difference of near 3 millions sterling). Besides, admitting even that his receipts had really amounted to near 403 millions, he himself acknowledges, that near three-fourths of them had arisen from the *direct taxes*, which had brought 263,600,236 francs into the treasury, and were consequently received in full up to the last complementary day. But it should be known, that a great part of this sum, which is naturally supposed to be *incalbed*, had not been either paid by the public, or advanced by the receivers of the taxes, but by the monied men of Paris, or in the provinces, who had been tempted, by an advantage of from 12 to 15 per cent to discount the paper of the latter, under an engagement from the minister to reimburse them, should the bills come back protested. I would ask, then, whether this can be called an *actual* receipt of the produce of a tax, and whether it can be considered as a sufficient ground for expecting the like sum in future.

"Lastly, it should also be known, that the *rescriptions*, or promissory-notes, from the receiver-general, which the minister gets discounted, appear among the receipts of the year IX, for the full amount of their nominal value, namely, 187,439,025 francs, although somewhat above 20 millions was deducted for *discount*, and, therefore, remained in the hands of those who anticipated these payments. For this reason, the minister has passed these 20 millions to account among the *disbursements*; having fictionally passed them among the receipts, in order to swell the latter to 403 millions. I would, therefore, once more ask, whether this can be called an *actual* receipt?

"The expedient to which the minister resorted thus to receive and expend by anticipation the whole amount of the *direct taxes*, of which his predecessors were never able to receive above one half within the year, will also furnish a reply to an objection, which may be made, that, besides the 403 millions collected for the revenue of the year IX, the treasury also received, during the same interval, considerable sums for the arrears of former years. But now this resource of *arrears* must cease, inasmuch as the only taxes that can be in arrear, have all been anticipated. Nay more, this resource, which has hitherto proved tolerably productive, will, in future, become a *charge* to the treasury, inasmuch as, instead of having any arrears to receive, it will be obliged to refund the amount of all discounted and protested notes.

and pointing out the results. 'When all the receipts of the revenue, belonging to the year IX, shall be completed, the sum total will be 473,508,511 francs net.*

"It must be observed, that it was in Germinal (April 1802,) that is, in the seventh month of the year X, that Gaudin thus stated his expectation of receiving 473 millions for the revenue of the year IX, when the receipts would be completed. But it is also to be observed, that he took care to be lent as to the period of that completion. Nor was this without good reason; for of the 473 millions, which the tribune Himbert represented as already incashed in the treasury seven months before, there is, among others, a sum of 20 millions, to receive which, it must wait for purchasers of national domains not yet put up for sale; and even when these sales are effected, as purchasers are, by law, allowed four or five years to complete their payments.

"This, I conceive, will sufficiently shew, that the tribune Himbert, like all those who preceded him, mistook receipts expected for receipts actually realized, and that in this point of view alone can he say with any propriety, *the future is built upon the past.*

"But let us for a moment suppose, that the 473 millions, which the minister has as yet only produced in expectancy, should, sooner or later, be actually received by the treasury; suppose, that this sum had even arrived here in full by the last day of the year IX, as we are assured it did by the interrogator of the accounts; still we could not draw any inference from the act as to the future, and this on account of a circumstance so important, that the reader ought never to lose sight of it. For this circumstance alone may furnish a clue to extricate us from the labyrinth, in which the French financier endeavours to bewilder us.

"Among the receipts of the two first years of the consulship, and which the financiers of Paris display as a regular and permanent revenue, are a great many branches which are daily ceasing or becoming extinct; such as purity-money*, rent of national domains now sold or on sale, purchase-money of domains sold and to be paid for by instalments, produce of the personal property of emigrants, and of the warlike magazines and stores sold after the peace, war tax, exemptions sold to conscripts, redemption of *rentes vicieuses*, or perpetual rent charges, emission of copper money, and other resources of the like temporary and ruinous nature. It should be known too, that these are so rapidly expiring, that, although they amounted to 155 millions in the year VIII, they are only stated as 57 millions in the revenue of the year IX†. When these entirely cease, as they undoubtedly must, and if the other branches do not increase, or new taxes are not resorted to, the regular and permanent national revenue will scarcely exceed 400 millions."

Sir Francis then notices the imposition respecting the amount of

* *Cautionnement.* A sum of money deposited as a security, and lent to the state on interest, by various officers under government and others, particularly notaries; and after their death, repaid to their representatives by their successors.

† "See a table at the end of a work, recently published by the ex-minister of finances, intitled, '*Des Finances de la République en l'an IX, par J. V. Ramel.*'

the *future expenditure*, and undertakes to prove, that the *peace establishment*, as it actually existed at that time, (1802) required, instead of 500 millions, "a *clear revenue* of 700 millions, or a *gross revenue* of about 800." He shews that, on the subject of the distressed state of the finances, and the consequence to be dreaded therefrom, the leading men in France agree with him. "Even those of the tribunes, who, in public, paint in the highest colours the happy effects which the peace will produce on the finances, are privately convinced, that with the peace will begin their greatest financial difficulties. Scarcely does a private discussion take place among them, but they repeat with terror and alarm what was said by their most enlightened member," (Berenger): "*If genius and fortune have alternately saved the country, it has been by events and by MEANS, on which we can no longer reckon. The extraordinary chances of fortune are exhausted, precisely because we are returning to an ordinary state.*"

On those who infer, from the partial luxury visible in Paris, and from the pompous accounts of *embellishments*, of *new institutions*, of *encouragement to the arts and sciences*, that the revenue of France is in a flourishing state, we take leave strongly to recommend the following observations of this well-informed writer on the subject.

"I know Paris is *embellishing*, and I also know, that many Englishmen, who have visited it, express their astonishment at the number and *splendor* of the theatres. But they will be still more astonished to learn, that these embellishments, as well as the decorations of the opera and national fêtes, are paid for, not by the spectators of the capital, but by the inhabitants of the provinces. If we refer to the last public accounts, we shall find in the chapter *on the services of the interior*, pages 55 and 56, that the consular government appropriated, in the year IX, near two millions to these objects. We shall find too, and this is scarcely less strange, that all the *aids* and *encouragements* granted, during the same year, to agriculture, manufactures, and commerce; encouragements, which the minister of the interior caused to be proclaimed with so much parade in the various gazettes of Europe, did not amount to one-tenth of the sums, which he secretly lavished on the dancers, musicians, and scene-painters of Paris*.

The

* "The following is a comparative account of both:

National fêtes -	779,612	Encouragement to agriculture, including	
National column, and departmental columns -	103,485	frances for salaries at the	
Musical conservatory -	251,586	consultation offices -	104,305
Théâtre des arts (Opera)	516,861	Encouragement to handicraft trades and arts -	56,859
Encouragement to the dramatic art, and to various theatres -	120,000		

Total 1,771,544

Total 161,142

"When stating the sums paid to the various theatres, the minister is frank enough to confess, by a marginal note, that 'this *kind* of encouragement

The author then shews, that the minister has misapplied to these purposes sums specifically appropriated to other most necessary objects, such as the rebuilding of works, repairs of the subterraneous excavations under the metropolis, and of the dykes in the rich plain of Dol, and in other places, all of which have been neglected, in order to encourage the *dramatic art*, in other words, to amuse the good people of Paris !!

"If we read the reports of the prefects of the Hautes-Alpes, and of the Rhone, printed in the year X; from the former we learn, that the aids granted by the old government for the repairs of the dykes, that keep in the torrents, having *ceased*,—this kind of construction is become quite impossible; that losses more or less considerable daily arise; and that he knows villages, which, *within a short time*, have lost half, and others, *the whole of their lands*." the latter informs us, that, in the *distressed state* of his department, the dykes and causeways, like those of Condrieu, Givors, and Anse, being damaged by the waters, will soon be unequal to defend, against their ravages, plains of an excellent soil, and even the houses.' How then is it possible not to feel indignation, when we consider, that these catastrophes might have been, nay, might still be prevented, by appropriating to them one half of the sums that are lavished at Paris on objects of empty shew? Most assuredly we may now agree with Rousseau, who said, that, whenever he beheld any new embellishment of the capital, he was sure of some province being plunged in misery and tears. It is at Paris, that we should study the character of the French, their insatiation for theatrical decoration, pomp, and declamation, their irresistible habit of taking the shadow for the substance, and empty shew for happiness. But to know republican France, as it now is, and compare it with monarchical France, we should visit the provinces, where the new proprietors of national domains still continue eagerly to demolish the magnificent chateaux, which were formerly their proudest ornament. To judge of the excessive oppression of the land tax, we should visit the cottages of the peasantry, who cannot even, by frequently submitting to a privation of the necessities of life, save their pittance from the execution of the *garnisaires*, and in many districts are obliged to abandon to them their little freeholds. It is only in the provinces, that we can judge of the ruinous state of the highways, some of which, if we may believe the engineers, are absolutely effaced and *lost*, or of the bridges, not one, as they inform us, having been built these ten years, though, during that period, a great number have broken down, and all are more or less in ruins. We should visit the many harbours, that are entirely choked up, rivers once navigable, and mountains deprived of their trees, which, keeping the soil together by their roots, prevented the waters from inundating the vallies in torrents, whereas these torrents now cover them with unproductive mud and

ment had not been included in chap. vi. for the year IX, and that the classification of the expenditure for the year X had *rectified that omission* : which means, I conceive, that he had no authority for furnishing these encouragements to the theatres, and that, considering this as an *omission*, he has *rectified* it beforehand, by supplying them with large pecuniary aids, although the treasury would not pay him the whole amount of the funds assigned for his expenditure, of *every kind*."

stones. It is only in the provinces, that we can judge of the destruction of the forests, the distress of the departmental hospitals, the horrid state of the prisons, the extreme misery of the priests, the decay of the manufactories, the high interest of money, the increasing neglect of agriculture, and, what is perhaps still more irremediable, the daily increasing want of all the means of education. Nor can any one, without visiting the interior of France with an observing eye, form a just idea of the sacrifices that are made to the embellishments of Paris. Of this ruinous state of the interior, I propose to give a full account; and as I shall deduce it chiefly from the reports of the prefects, I defy the admirers of France to controvert my authorities; but I also defy her bitterest enemies to contemplate her present state, without being moved with compassion for a nation, whose ruler attempts to console them for present losses and misery by exhorting them to *enjoy the situation of the country, and its future hopes*, by telling them, that other nations *never name them but with respect, with admiration, and that the universe is full of their GLORY!*"

To the assertion, that peace had restored to productive labour those who had been taken from it by the war, Sir F. answers, that the first fruit of peace was the levy of 90,000 fresh conscripts, double the number raised in the year VIII, when preparations were making to over-run the continent: A happy specimen of the *pacific intentions* of the first consul, and of his regard for *economy*! And from this general conscription, no exemption whatever was allowed; it included apprentices, students, professional men, and, in short, persons of every description; and this, notwithstanding the proofs produced at the time, that "the last military conscription had *very much hurt* agriculture" in the department of Gers,—“that, by falling indiscriminately on every man of the age described, it had often carried off every working hand in a family at once, and that a great number of small freeholders had been obliged to *abandon husbandry*, and throw themselves, in their old age, upon public benevolence.”

He next comments on the alleged *economy* of Buonaparté, the return of *affluence and luxury*, and the *activity of the manufactories*.

“And yet men talk of the *great economy*, promised and effected by Buonaparte. *Economy*! The following comparison of facts will enable us to judge of it. In the year VIII, and immediately after his return from St. Cloud, he declared, through the medium of his privy counsellor Desfermon, that the *ordinary national peace establishment* would be fixed at 350 millions. In the year IX, he computed it at 415 millions, and promised it should not exceed that sum. In the year X, after having raised it to 500 millions, he obtained new decrees for the additional expence of the army of reserve; as also for that of the 6000 legionaries, to whom he has since assigned twice the sum decreed. Lastly, and very recently, his first *organic senatus-consultum* substitutes for the tribunes he has suppressed, as many senators and privy counsellors, whose salaries are two-fifths more. Such is the *economy* of Buonaparte!

“But we are told, the *revenue will increase of itself in consequence of peace*. So, at least, said the consul, in his *statement* of the 24th of November 1801. Let those, however, who suffer themselves to be thus misled, refer to the
table

table at the end of the ex-minister Ramel's late publication, where they will see, article by article, that the *indirect* taxes, which had, in the year VII, produced somewhat more than 150 millions *nets*, yielded, in the year VIII, somewhat less than 128 millions, and, in the year IX, did not exceed 110 and a half. They will also see, that the twelve articles, which he classes under the head of *revenue*, and which had, in the year VIII, produced 194,252,764 francs, only yielded 99,690,000 francs in the year IX.

"*The return of affluence and luxury!* Instead of judging of these by the accounts of travellers, who visit the theatres of the capital, let us examine the produce of the sumptuary tax. Ramel says, that it was expected to yield, for the year IX, 2,300,000 francs; and we learn from the last debates, that it only produced 900,000 francs; which seems scarcely credible, if we recollect that this tax includes horses, carriages, and even servants, male and female. What appears almost equally incredible is, that a whole department, the name of which is carefully concealed, certified, that it does not contain one individual, who is in a situation to be assessed to it. So that this branch of the revenue does not, in France, produce as many *livres* *tournois* as pounds sterling in England, where female servants are not included.

"*The activity of the manufactories!* Let us recollect the magnificent promises, which the consul personally made to those of Saint Quentin, when the works at the canal of Picardy were resumed in his presence; let us recollect, too, that the commercial deputy of that city declared, his presence had given every thing new life; that the cambric manufactories would soon throw the English into *despair*, give the most fatal blow to their commerce, and cause that of France to reconquer its ancient rights, its ancient splendour. Let us next refer to the last report of the prefect of L'Aisne, where we read, 'that in 1798 the manufactures at Saint Quentin amounted to 150 a 160,000 pieces; that in the year VIII they amounted to 45 a 50,000 pieces; that they will this year scarcely amount to 30 a 35,000; and that the district of Vervins does not now employ an eighth of the looms formerly worked there.' I shall have occasion also to adduce other particulars equally authentic, and no less melancholy, relative to the continued stagnation of the manufactories of Lyons, since the period when the inhabitants erected to the First Consul a triumphal arch, bearing the following inscription: ON HIS APPEARANCE THE ARTS AWAKENED IN THIS CITY, AND COMMERCE RESUMED ITS ANCIENT SPLENDOUR."

The *Introduction* contains many more important facts and remarks, but we have already extended this article to an unusual length, and must therefore reserve our farther account of this very interesting publication for a future number.

(To be continued.)

Zoglinge meiner Phantasie. Or, Children of my Fancy. Magdeburgh. Printed by G. C. Keil. 8vo. Pp. 239.

THIS small volume contains two novels, *The Effects of Avarice*, and, *Means to prevent Enthusiasm*. From the first of these pieces we translate the following extract:

"My

" My father was called by the people, ' Count,' and I, ' William.' We lived in a deep solitude, surrounded with woods. I remember but two persons that used to visit us: One of them I named ' Uncle Charles.' About four weeks after the last visit of uncle Adolphus, a peasant came to me while I was playing in the garden, and said that I should go into the castle that I might accompany my father to meet uncle Charles, who had written that he should be with us to-day. I ran to the castle, but my father was not there. The peasant passing out on the way by which uncle Charles was expected to come, cried, ' There goes the Count.' A man like my father beckoned me to come. He soon hid himself among some bushes. The peasant enticed me to follow and find him out. The man whom I took for my father, starting from behind a bush, seized me in his arms, and carried me into a coach. I called to the peasant to help me, but he only laughed. I screamed; the man stopped my mouth, and carried me away. We had gone a long way before I ceased crying. My fellow-traveller I had never seen before. He did all that he could to make me quiet. But I wept all the way; and at night did not fall asleep till my senses were quite tired out with crying. How long I slept I know not. It was late in the afternoon of the next day when we renewed our journey; and my conductor then assured me that we should be soon at the end of it. I awoke, next morning, in a fine apartment; but my fellow-traveller was gone.

" The Prince seemed to view me with compassion. I ran confidently to him, clasped my arms round his knee, and cried, blubbering, ' Dear Sir, take me up?' He took me in his arms, kissed me, and pressed me to his bosom. ' Dear Child!' said he, ' I will restore thee to thy parents; and till that time thou shalt stay with me.' I thanked him for his kindness; and continued with him without farther discontent.

" CHAPTER SECOND.

" —My Boyish Years.—"

" The Prince's castle was very magnificent. But magnificence of this sort was what I had been somewhat accustomed to; so I was not surprised. I quickly forgot all concern about my parents; and was so satisfied with the kindness I experienced in my present situation, that I wished for no change. My boyish gaiety, my arch simplicity, and the warmth of my young attachment, soon made me as dear to the Prince as if I had been his own son.

" The bodily exercises which were fitting to my age, confirmed my health, gave agility to my limbs, and braced my whole frame with growing strength. I knew no fear; and my youthful boldness was often enough to have cost me my life, if I had not been carefully attended. Any knowledge that I as yet acquired, came by chance, and as a matter that was not particularly made an object for me: but I possessed for it already the substantial ground-work of a good heart, and an ingenuous disposition. I was naturally disposed to what was virtuous; and some of the worthiest persons in the Prince's court took pleasure in cultivating the seeds of virtue in my heart. Except in his hours of business, the Prince was hardly ever without me.

" Thus passed on my time, quiet and agreeable, till I was in the tenth year of my age. In recompence for so long a separation from my parents,
Madam

Madam Fortuna seemed to have taken me to be her own darling. All things wore to me the rosy colours of joy; and I enjoyed the present, undisturbed by care for the future.

"Strangers were ever, if men of talents and liberal manners, made welcome to this Prince's court. One of these, Mr. Von Gelin, entertained me with many engaging tales, so that I became very fond of him. The more of these he told me, the more desirous was I to hear him. And I became the companion of his walks, as often as he would give me leave.

"One day when I was pressing him for the conclusion of a tale which he had begun some days before, he promised to satisfy my desire as soon as he should have returned from his walk. At the appointed time I went to his room; but he was not then in the house. I waited for him; but he came not; and I grew impatient. A servant came to tell me that Mr. Von Gelin was with Captain Von Lido, and wished me to walk with them. Captain Von Lido I knew; but not the place where he lived. The servant said that he would take me to him. I went into a light carriage; and the servant said that he would drive me. We passed through the town to the very gate. I then asked, in great surprise, if Captain Von Lido did not live in town. 'He had gone with Mr. Von Gelin to his country-house.' The servant drove on. But no country-house was to be seen. The alarming silence which he now maintained, the rapidity with which the carriage moved along, the darkness of the night, and the terrors which hung upon my fancy, reduced my mind to a state of stupid astonishment, in which I might seem to lose all feeling and expression of concern.

"We had entered far into a thick and dark wood, before I revived from that stupor, so much as to remark the appearance of the places around. The morning now dawned, after a short and foggy night. My conductor sat mute beside me. A dusky gloom spread an air of horror over the wood. The sound of the oak-branches shaken by the wind, and the songs of the awakening birds, alone, broke through the death-like stillness in which all nature was buried. Where were now, my boyish foolhardiness, my boldness, sprightliness, and flow of spirits? But who, indeed, would expect these, in a situation such as I was then in. The first rays of the morning sun began to shine faintly among the trees. My companion stopped, bound his horses to a bush, and carried me to some distance from the road side. We came at last to a thicket. He drew his sword, and said with a harsh voice, 'Pray for five minutes!' I was overpowered with sudden terror. The anguish of death struck through my heart. I clasped my hands together, and wished to pray, but could not. I lost all power of thought and speech. I was incapable of any other emotion than a low whining cry. I sank down, exhausted and helpless. My companion seized me roughly by the arm, saying, 'Have done!' and without waiting my answer, aimed his sword to give my death's wound. I sank upon the earth senseless.

"CHAPTER THIRD.

"*Unexpected Deliverance.*

"He lives! he lives! dear father!" These words I heard whispered in a soft voice, as I revived from the unconscious state into which I had sunk. I felt as if awaking out of some frightful dream. I attempted to open my eyes, to prove, as it were, if I were actually awake. I then perceived two blue eyes fixed with looks of kindness on my countenance, and a small white hand

hand clasping my right hand. A hoarser voice said, 'Hush! Make no noise!' When I could look around me, I could perceive that I was in an handsome chamber, with elegant furniture. I lay upon a sofa, before which stood a man of majestic stature. He had a venerable air: His mien bespoke resolution: His looks were expressive of tenderness of heart. 'Where am I?' inquired I, in a low faint voice: 'In good hands,' answered he; 'but, for the present, you must be quiet.' He then left me; but the little girl remained. She then began to talk to me, in a tone of compassion, telling me, that 'she had thought I should never come to life again: but that her father and the physician said, that I should soon recover.' While this good-hearted little girl spoke, all the terrible images of the past crowded back upon my memory. I saw, in fancy, the threatening look, and brandished sword of the assassin; methought I still heard the thunder of his voice: and I was within a little of falling back into the state of insensibility, out of which I had just recovered. Yet, I could not understand what were the means of my deliverance: and all the little girl's information gave me no light respecting it. This uncertainty and confusion of thought relative to the past, the present, and the future, somewhat impaired the joy which it was natural that I should feel in the sense of my deliverance, and in finding myself to be no longer in the hands of my late odious companion.

"The physician coming in, diverted my mind from these disagreeable reflections. He felt my pulse, and then turning to the father of my little female friend: 'The pulse,' said he, 'beats somewhat hard and irregular: I have, however, no doubt Colonel, but a good sound sleep will leave our little patient perfectly well.'

"Come then Jessy," said the Colonel, 'come with me, and leave the poor boy to sleep.' They retired, and I soon fell asleep."

In the progress of this small novel, William, the hero of the tale, finds the Colonel to be his uncle, the brother of his mother; he is brought up in his house; passes through some other interesting adventures; learns that all his difficulties and misfortunes proceeded from the wicked contrivance of two other uncles, the brothers of his father, who wished to acquire unjustly the family titles and estates to themselves; is at last, with the glad consent of his uncle, and of the prince, married to his charming cousin, the little girl who is mentioned in the preceding extract.

The whole piece is rendered most pleasingly interesting,—by the incidents,—by the characters,—by the manner in which it excites, suspends, and, by degrees, satisfies curiosity,—by the tone and cast of softness and simplicity which prevail throughout it,—by unaffected ease of style,—and by many happy and delicate paintings of appearances in external nature, as well as by the just expression of remarkable turns and bursts of human passion and sentiment.

The second of these small novels possesses merit not inferior, though, in its kind, somewhat different.

Leben von General Von Zieten, &c. Bei M. Von Blumenthal.
Berlin. 1803.

The Life of General Von Zieten. By Madame Von Blumenthal.

IN the military history of mankind, there is scarcely a more interesting portion, than that of the wars of Germany, in the reign of Frederick the Great of Prussia. Germany was, during that reign, the principal theatre of martial effort for all Europe; the Austrians and Prussians, the most eminent military nations in the world. Vast armies were brought into action on a field comparatively narrow. The contests were not those of force against weakness, nor of discipline meeting disorderly rage. The force, the talents, the science, the resources were, on the two sides, at almost all times, so equally matched, as to leave perhaps less than ever in any other wars, to be gained or lost by circumstances independent of the vigilance, discretion, activity, and valour of the combatants. Military discipline was then carried to the greatest and most systematic perfection which it has yet attained. Higher genius in generals, than those wars called forth, has never perhaps been exhibited in the field. The novelty of a king, a man of genius, in the field, and not for mere ostentation, nor simply to give authority to another's orders and designs, but exercising, in all respects, the effective command over his own armies, could not fail to fix, in a particular manner, the general attention of mankind. What consummates the interest and instruction of the whole, is, that the scale was finally turned, and the advantage in the wars between Prussia and Austria determined, not by foreign aid, nor by unforeseen chances of fortune, but by the ascendancy of talents, and the more versatile and energetic activity of arbitrary and uncontrolled power, where it was in the hands of a man that had mental ability to exercise it actually for himself.

FREDERICK has been the historian of his own wars; and has related, with somewhat of the power and skill of a philosophical historian, the designs which he conceived as an able general, and the deeds which he achieved as a hero. But, his own eye could not witness all the detail of the subordinate measures and events in his wars. He was not equally a master in all parts of military science. He was subject, like every man of high talents and great self-confidence, to prejudices and prepossessions, and to such errors respecting facts and characters, as those naturally lead into. It is ever satisfactory to have the evidence of many more witnesses than one, when we are asked to give faith to the accounts of any great series of transactions. And, as Frederick, man of genius as he was, could not have so successfully provoked and withstood such an host of foes, without the assistance of subordinate commanders of talents similar to his own; it is agreeable to see also the characters of those officers displayed in narratives of their own, and their proper parts in his plans and victories duly assigned to them. To military men especially, it must be desirable to obtain the fullest information respecting every department

ment and every enterprize of the Prussian service for that time during which it was the great school of war. We should therefore believe, that this ample, authentic, and satisfactory narrative of the life of General Von Zieten, will be very generally read with the same curiosity and pleasure with which we have perused it ourselves.

This work is not, indeed, the composition of General Von Zieten himself, but of his sister-in-law, Madame Von Blumenthal. She wrote it, however, after living much in the General's society in his old age, hearing him often relate almost every incident which she mentions, and perusing, at full leisure, and with every requisite explanation from himself, all the plans and papers which he had preserved. She had opportunity also, to converse concerning most of his achievements, with great officers who had received their military education under him. She has had access to almost every printed book, or authentic document in manuscript, by which light could be usefully thrown on the character and transactions which she undertook to illustrate. The narrative may, in fact, be looked upon as that of the old General himself, since almost every thing in it was set down from his own lips. And, on the other hand, it has the advantage of a freedom from those partialities that never fail to give a false colouring to many things which are told, even when the best of men writes his own story.

Von Zieten was born in the year 1699, at the village of Wustrau, about eight and twenty miles distant from Berlin. His father was a country gentleman of small estate. The son, after receiving a domestic education, bore a halberd at the age of fourteen, in the regiment of Schwerin; and, when he was about one and twenty, obtained a pair of colours. His figure was small, and his temper, in early life, impatiently quarrelsome, so that his adventures in the army were, for a number of years, far from promising of high future promotion.

At length, after he had left one regiment in disgust, and had been dismissed, by the sentence of a court-martial, from another, he was, at the age of thirty-one years, appointed to a lieutenancy in one of three companies of hussars, which the king of Prussia, father to Frederick the Great, had then recently formed. It soon appeared, that his figure and genius were adapted to the hussar-service: and he had learned somewhat to moderate that impetuosity of temper, which was before so very unpropitious to the improvement of his fortune. The king, desirous to improve his hussars to the highest perfection of discipline, activity, and address, sent Von Zieten, in 1735, with an hundred and twenty men, to serve in the Austrian army under General Von Baronny, then the most famous commander of hussars in Germany. In a campaign or two, in that service, against the French, Von Zieten approved himself the apt pupil of all the skill of Von Baronny, and acquired distinction by various acts of signal intrepidity and address. He was promoted, on Von Baronny's recommendation, to the rank of major, and recalled with his hussars to Prussia.

No war ensued, to call the Prussian hussars into the field, till the accession of Frederick the Second, in the year 1740. His father, a man of no mean talents, though of a stern and rugged character, had, by filling his treasury, and by establishing a disciplined army, prepared the means of the future greatness of his son, and of the Prussian monarchy. At the end of the very year of his accession, the new king asserted in arms, his right to the dominion of the province of Silesia. He carried into the field three squadrons of hussars, whose chief acting officers were Lieutenant-Colonel Von Wurm, and Major Von Zieten.

In the first campaign, these hussars were little employed, and had not opportunity to evince the usefulness of such a species of force. In the winter, the king determined to make more use of their service, and framed for them a new set of regulations. They took the field in April 1741. They were present at the battle of Mollwitz; but had no remarkable share in the victory. Yet, two months had scarcely elapsed, when they came into a more unremitting activity of service than almost any other of the Prussian troops: And, no sooner were they put forward, than Colonel Von Wurm, appearing plainly to want the boldness of spirit and presence of mind necessary to command, was dismissed on a small pension; and Von Zieten, evincing himself by many exploits, and by the most admirable promptitude, skill, and vigilance, to be formed, as it were, by nature, for the hero of the hussars, was promoted to be leader of the three squadrons. In one instance, though deserted by Von Wurm, and opposed by superior numbers of the hussars of Austria, he had dispersed the enemy, pursued them to a distance, and from extreme danger, occasioned by his colonel's perfidy, brought his followers back in safety to their post. In an enterprise to dislodge the enemy from the post of Rothschloß, Von Zieten, at the head of his hussars, made prisoners a whole regiment of Austrian cavalry; General Von Baronnay, his former master in the hussar-discipline, by whom they were commanded, making his escape not without the greatest difficulty. On another occasion immediately subsequent, the last in which Von Wurm had a command, when this unskilful and imprudent officer had precipitated himself, with a great part of his hussars, into the snares of the enemy, they were fortunately rescued by the singular vigilance and activity of Von Zieten.

In the course of a single month, for such services, Von Zieten was, by the discerning Frederick, promoted successively to the ranks of lieutenant-colonel and of colonel, honoured with the insignia of the order of Military Merit, and appointed to the command of a regiment created expressly in his favour; for it was then, and on his account, that the six squadrons of hussars, all that existed in the Prussian service, were embodied formally into a single regiment.

Thus promoted and encouraged, his services became continually more zealous, and more conspicuously important. Near Grotkaw in Silesia, Von Zieten, with his hussars, had the merit of rescuing from
otherwise

otherwise certain destruction, a fine and newly raised regiment of Uhlans, who were rendered, by the incumbrance of pikes, unable alike to sustain the charge of the Austrians, and to make good their retreat. And throughout the campaign, so decisively useful was, on every occasion, the service of Von Zieten's hussars, that Frederick was induced, in the winter, to augment the six squadrons to ten.

While Von Zieten was, in the interval between the campaigns of 1741 and 1742, industriously recruiting his squadrons, and perfecting their discipline, he received orders, as early as the 15th of January, to march without delay from winter-quarters, and join the army under Marshal Von Schwerin before Olmutz. He had scarcely mustered his regiment, and passed the Prussian frontier, when Olmutz was surrendered. The fame of his approach at a season so critical, alarmed the inhabitants of Austria to the very heart of Vienna. His regiment actually advanced within less than ten miles of that capital: and its citizens trembled as if he had been already at their very gates.

He was sent, with his hussars and some dragoons, to disperse a body of Hungarians on the frontiers of Moravia. In the first rencounter at Gedingen, he made two or three hundred of them prisoners, and drove back the rest. Pursuing these along a dyke, which led across a marsh, and was itself intersected by several canals, of which the bridges were broken down, he again dispersed them, spoiled their magazines at Skalen, followed them with equal success to two new posts at which they had endeavoured to rally, and, though their first number was full eight thousand men, completely effected the purpose of his enterprize, by killing, dispersing, or taking prisoners, the whole remains of that body. In the subsequent retreat of the Prussian army, under the prince of Anhalt, from before Olmutz, Von Zieten, with his hussars, covered the baggage, and led the vanguard. He shared the honours of the victory of Chotusitz: And the king, who ended the campaign of 1742 with a glorious peace, was fully sensible how much the service of his hussars, and especially of Von Zieten their father, in some sort, and founder, had contributed to that great and fortunate event.

The nature of the services upon which Von Zieten had been employed in the war, had afforded him an opportunity to make his fortune by plunder, if he had been hard-hearted and rapacious; but he was upright, pious, and humane. So, except in the increase of his pay from his promotions, the war left him as poor as it had found him. During the peace, he was engaged by the king's orders, in improving the discipline of his own, and of some other regiments. Frederick gave sometimes military problems to Von Zieten and his officers, upon which he required them to form plans of action in the field. Von Zieten had the dissatisfaction to find, that, in the course of the peace, the king was less partial to the hussars than to his more regular troops, which were, by their nature, adapted to display the most systematic order and perfection of tactics. Having honoured Von Zieten with the most rapid promotion in the heat of the war, Frederick, during the peace, thought it no injustice to prefer to his the claims

claims of several other officers. Von Zieten's mind became discontented upon this account; and his bodily health, never robust, was, at the same time, much afflicted by the injuries which it had suffered in the war. But, he enjoyed great domestic happiness in the society and tender cares of his wife, a very amiable woman, to whom he had been some years married. She bore him a son in the year 1743, in whose birth he greatly rejoiced. And, at the moment when his health was thought to be in the most serious danger, the call to a new war seemed to renovate, on a sudden, the whole energies of his constitution.

He quitted his sick-bed, and marched with the army, in the month of June 1744. Von Zieten, with his hussars, were of the vanguard when the king entered Bohemia. They were the first that saw and encountered the enemy. They fell, unexpectedly, on Esterhazy's regiment, killed a great number, took many prisoners, and exceedingly harassed the rest on their retreat. On their arrival at Prague, almost every hussar wore a sabre-pouch, taken from an Austrian soldier or officer of the regiment of Esterhazy. After some gallant acts before the walls of Prague, Von Zieten greatly distinguished himself, by leading the way across the river Muldaw, to the capture of Budweis. The castle of Frauenberg was surrendered to him on the 1st of October. On the 3d of the same month, the king, in acknowledgment of the merit of his services, promoted him to the rank of major-general, ordering his commission to be ante-dated eight months, for which the full pay was allowed him. In the subsequent retreat of the Prussians to Prague, Von Zieten and his hussars, left to guard the baggage in the rear, which was, however, the front of the danger, triumphed on the banks of the Muldaw, in an engagement of great peril, with the Austrian hussars and Croats, of whom the latter especially were slaughtered with terrible havoc. The king himself rode out to meet the victorious hussars, as they approached from this engagement: and the cry of "Long live the king! Long live Von Zieten and his troops!" resounded through the camp. When the Prussians, beginning to be outnumbered and overpowered by the Austrians, were led into cantonments for the season, General Von Zieten, with General Von Nassau, had the charge of covering the army in its passage over the Elbe near Collin. He repulsed the Austrian hussars led by Nadasti and Trenck, in one of the most gallant and hazardous conflicts in which he had ever fought. At a moment when, his horse being shot under him, he was in extreme personal danger, he had the generosity to refuse the horse of one of his subaltern officers; because that officer could scarcely have escaped without his horse; and, as he was a deserter from the Austrian service, must have been hanged if he had been taken prisoner. The king of Prussia was soon after obliged to evacuate Bohemia, and to establish his winter-quarters in Silesia. Von Zieten was then the last that quitted the Bohemian frontier at Braunau. He had a distinguished share in repelling an irruption made by the Austrians into Upper Silesia. On the 30th of December,

the king, in reward of his services for that campaign, added to his income the sum of 1200 dollars a-year.

In the campaign of 1745, the king's plan was, rather to draw the enemy into the defiles of Upper Silesia, than to expose his own troops, by advancing too hazardously into Bohemia. With this view he embodied his main army between Patzkaw and Frankenstein. A corps of nine thousand men was stationed, under the Margrave Charles, between Jagerndorf and Troppaw. The Austrians, to the number of twenty thousand, soon occupied the intermediate space from Jagerndorf to Neisse. Intercourse between the two Prussian armies was thus cut off: and, after various expedients to renew it, had failed; the king was induced to send Von Zieten with his hussars, to pierce through the enemy, and carry new orders to the Margrave Charles. Von Zieten, with admirable address, made his soldiers put on their full-accoutrements, in which they had not yet been seen by the enemy, and which much resembled those of one of the Austrian hussar regiments. He then led them on, in a silent march, through the territory occupied by the Austrians, and through the very middle of their camp. He had almost passed beyond it ere the Austrians were aware that an enemy was among them. At last, discovered, they sought their way with their sabres to the Margrave's camp; at which they arrived, without having suffered a loss at all proportionate to the danger. The Margrave Charles immediately retired to join the king: and Von Zieten with his hussars, had the honour of covering the retreat. On the 4th of July, the General was stationed at the head of a body of reserve of twenty squadrons, in the battle of Hohen-Friedberg. The fortune of the day was almost decided, when a bridge over the river Strigaw breaking down while the Prussian cavalry were passing, exposed an unequal portion of them to great danger from that of the Austrians. But Von Zieten, at the head of the reserve, then forded the river, supported the cavalry which the Austrians had so nearly overpowered, and thus afforded an opportunity for the rest of the Prussian force to make those movements, by which they secured the victory. Amidst the warfare of skirmishes in the progress of this campaign, the hussars were in continual activity, and never failed to distinguish themselves by boldness and stratagem. Von Zieten was ever as ready to lead his followers skilfully through the most formidable dangers, as to rescue any parties that happened to run into snares, by their own headlong impetuosity. On a remarkable enterprise before the suburbs of Konigingratz, the General saved Major Rohr, one of his best officers, with a party, when they were on the point of being cut off, in consequence of pressing too far in the pursuit of a regiment of Uhlans, whom they had driven before them. In the march of the army from Silesia, in the middle of October, General Von Zieten, at the head of the hussars, had the merit of repulsing the enemy, who had found opportunity to attack the army with advantage in a defile near Schlazer. This General was the first to begin the famous engagement at the village of Hennersdorf; and his regiment had the honour

of adding to its former music, that of two kettle-drums, which were among the prizes of that day, and which the king permitted it afterwards to bear, as a trophy of the victory. Von Zieten was wounded in the battle by a ball, which passed through the calf of his leg. The campaign and the war were, shortly after, brought to a termination, the most glorious and advantageous to Prussia.

Von Zieten had achieved, in this war, services the most important which could be performed by a general with a subordinate command. His post was ever in the very mouth of danger; and he had never disappointed the confidence of his sovereign or of his troops. He was always cool, yet ardent in battle; prompt in his decisions; capable of foreseeing almost every contingency of peril or advantage; kind as a father to the soldiers and officers under his command, and possessing, in return, an unbounded ascendancy over their minds; rejecting with scorn every chance of improving his fortune by acts of rapacity or inhumanity; exact in the discharge of his own duties, and vigilant in seeing that his men performed theirs with equal attention; withal, a patriot, a Christian, a man extremely amiable and upright in all the relations of domestic and familiar life. Whenever he had the king's orders to pillage a hostile country, if severe devastation were not necessary to break the military designs of the enemy, Von Zieten would execute the pillage only in form. He would cause a few windows to be broken, throw down a few stoves, displace the furniture of a house or two, and then leave the inhabitants uninjured by any act of barbarity, or by the destruction of any thing absolutely necessary to their subsistence. At the end of this war, his whole savings did not exceed 800 dollars.

But Von Zieten, however he might win his sovereign's approbation, by his valour, probity, and military zeal, was not of that species of character to which his king was chiefly partial. He was not a man of much literature: he was not a wit: he was not a freethinker: he was not, even in those things in the art of war which he knew the best, a forward voluble talker: he was not an eager pupil of the manners and philosophy of France, but a true honest German of the old school: he knew not, he scorned, to shew off and magnify his own merit by courtier-like artifices: and he was equally incapable of employing any of the arts of detraction to lessen the merit of others, when it rose into any thing like competition with his own. Besides, Von Zieten having been bred in the school of the late king, was partial to his memory, was jealous of the honour of the discipline of that time: while Frederick regarded his father and his soldiers as so many rude boors, who knew little or nothing of the science of war, and were incapable of the disciplined perfection of its practice. There was, in secret, something of the same difference between Von Zieten and Frederick, as between Clytus and Alexander. Von Zieten, too, might consider himself as the former of the Prussian hussars, and the author of their received modes of discipline: But Frederick, with the spirit of a man of genius, wished to shew, that he was himself

the means of improving the discipline of the hussar corps, to a perfection which plain old soldiers, like Von Zieten, were little capable even of conceiving. Frederick also appears to have considered much more the tactics of the heavier cavalry, and the infantry of the line, than those which more expressly suit the peculiar nature of the hussar service. He was proud of his successes, and desired, though with the address of a man of ability, to arrogate the whole merit of his triumphs to himself. To General Von Zieten, he was, therefore, during seven years of peace, an unkind and discouraging master. Younger officers were preferred over his head; and at every review, the discipline of the hussars, and the General's diligence, were impatiently disapproved. A Colonel Winterfeldt, a younger officer, winning the king's private favour by his wit and address, did Von Zieten numerous ill offices; and had, at last, almost driven him in disgust from the service. Von Zieten endured this ungenerous usage with a dissatisfaction which he was not always careful to conceal. Frederick was not so meanly unjust, as to disgrace his general for indications of firmness and dignity, which were not unworthy of the loyal soldier; and yet, he would not use him well. Von Zieten had to wait for the renewal of war, in order to extort from the king an acknowledgment of the full value of his military talents.

In the mean time, he received occasionally some small pecuniary gratifications. At a tournament at Berlin, in the year 1750, the prizes were carried off by Prince Henry of Prussia, Prince Ferdinand of Brunswick, and General Von Zieten. But domestic afflictions were added to the professional discontents which the General endured. His only son, and his beloved wife, died: and his own health fell into a state of dangerous infirmity and decline. His moderate fortune was impaired and encumbered by the expence at which he had built a new house at Wustrau. And he was about to resign the emoluments of the service, and to retire silently under his own roof, at a time when he had very little left to live upon.

Just then, the king saw himself on the eve of another war. His own heart and judgment, then, instantly gave the lie to his late complaints against Von Zieten, by making him feel it as of the last importance, that he should not take the field unaccompanied by this excellent officer. Winterfeldt, the king's favourite, was sent to divert Von Zieten from his purpose of retreat; but he would not yield to the persuasions of the man who had poisoned his sovereign's mind against him. The king himself at last waited on his general alone. Von Zieten heard his majesty's first remonstrances without reply. But, when Frederick warmly declared, that he had his whole confidence, and expressed an expectation of his loyalty and honour, that he would not, at the commencement of a dangerous war, abandon his country and his king; Von Zieten then threw himself at the monarch's feet, and vowed to shed the last drop of his blood in his service.

Von Zieten was soon after invested with the insignia of the order

of the Black Eagle. When the king marched into Bohemia, Von Zieten had the command of the advanced guard. In the night between the 5th and 6th of May 1757, the General covered the encampment of the Prussian army, between Trachern and Czisnitz, from an attack, which the Austrians under Count Brown might have otherwise made upon it, with very great advantage. In the famous battle of Prague, which was fought next day, Von Zieten was placed at the head of the body of reserve, with express orders to make no movement, unless upon an immediate command from the king. But Von Zieten perceiving, that the difficulties of the ground over which the left wing was to march to the attack, demanded other measures, soon advanced from the inactivity of the reserve, and placed ten squadrons of dragoons to cover that march. The left wing, under Marshal Von Schwerin, was, at its first encountering with the enemy, driven back. General Von Zieten, with his dragoons, stayed the flight, till, at his command, General Werner brought up the rest of the reserve. Von Zieten, then, with the principal strength of the reserve, renewed the attack. With his hussars, he dispersed the Austrian regiments of the line which opposed them. All gave way before him; and he advanced till he had cut the enemy off from Prague. The battle was, in the mean time, urged on, in every other part of the field, with renovated ardour on the part of the Prussians. On the side of the Austrians 25,000 men were slain in the battle. The Prussians, with the loss of an equal number, remained masters of the field of battle, and of the enemy's camp. Von Zieten had a distinguished share in watching the approaches of the enemy, and in covering the Duke of Bevern's marches, in the movements in the beginning of June, which immediately preceded the fatal battle of Collin. On the day of that engagement, amidst the errors of the king and several of his generals, Von Zieten, with his hussars, cut off the Austrian hussars from the principal army; and afterwards continued to do his duty with the greatest zeal, till he suffered a contusion from a ball grazing his head, in consequence of which it became necessary to take him off the field. On the 6th of September, General Von Winterfeldt, whom the king had raised to a superiority in command over Von Zieten, was killed, in a rash and unnecessary attack on the Austrians, under General Nadasti, at the village of Holzberg. The division of the Prussian army under the Duke of Bevern, executed, soon after, a difficult retreat, in the face of the enemy, from Gorlitz to Breslaw: and Von Zieten, now without a rival in the hussar service, had the merit of covering the retreat. In the subsequent battle before the walls of Breslaw, all his efforts were unavailing to wrest the victory from the Austrians. But, by the zeal and wisdom of his remonstrances against a precipitate retreat, addressed, first to General Von Lestwitz, afterwards to General Von Kiow, he had the merit of saving the remains of that army. He had, soon after, orders from the king to put his superior generals under arrest, and himself to conduct to the king, a body of fifteen thousand men, who had survived all

the disasters of this part of the army. In the famous battle of Leuthen, on the 5th of December, in which the fortune of the king prevailed, Von Zieten charged the Austrian cavalry under General Nadaſti, and defeated them. His own regiment alone took two thousand prisoners. On the 7th, Von Zieten was detached at the head of a strong force of hussars, dragoons, and infantry, to harass the flying Austrians. In the battle of Leuthen, and during this pursuit, five, eight and twenty thousand of the Austrian troops were taken prisoners. In the winter, Von Zieten had the command of the line of troops, which was disposed along the frontier of Bohemia. At Neudorf, in the following summer, this General, with his hussars, proving, for the first time, personally unsuccessful, lost a convoy of between two and three thousand waggons, with provisions, ammunition, and arms, in a severe action, in which he was vanquished by the Austrian General Laudohn, at the head of a superior force. The king was, in consequence of this disaster, compelled to raise the siege of Olmutz. Zieten was, again, after a short interval, detached to check the movements of Laudohn. Encamping, on the 13th of September, at Lieberose, he there, a while, effectually covered the march of the king to the eastward.

In the campaign of 1759, Frederick remained on the defensive. Von Zieten was, for a considerable part of it, in Silesia, under the immediate command of Prince Henry of Prussia. Unaware, at one time, by the negligence of his sentinels, of the approach of the Austrians, till Marshal Daun was almost upon him, with an army of fifty thousand men, Von Zieten accomplished, in the very face of the enemy, a retreat, so safe, and in such perfect order, that it commanded the highest admiration of Daun, who had thought it almost impossible for the Prussians to elude him.

In the following winter, this General was employed in protecting the cantonments of the army between Kesselsdorf and the valley of Plauen; and in making good the deficiencies which the late campaigns had occasioned in his own regiment.

In the campaign of 1760, Von Zieten had the glory of protecting the march of the Prussian army, headed by the king himself, from the banks of the Elbe to the town of Lignitz. It was near Lignitz, that Frederick, skilfully contriving to throw his army between the one half of the enemy's army under Laudohn, and the other under Daun and Lascy, with his left wing defeated Laudohn, while Daun and Lascy, at the head of the rest of the Austrians, were effectually kept in check by the rest of the Prussian force, under Von Zieten and Wedel. Frederick, when he first met Von Zieten after the victory, embraced him, and raised him on the spot to the rank of general of cavalry. On the 3d of November, determined, at a consultation with his generals, by the sole advice of Zieten, Frederick, when his affairs were almost in a desperate state, fought and gained the glorious and important battle of Torgaw. One division of the whole army was, in the engagement, intrusted to the command of Zieten; while the

the king himself remained at the head of the other. It was Zieten's business to attack the enemy in front, while the king should take them in the rear, and the two divisions, meeting on the heights of Siptitz, should master that position of the Austrians by storm. With infinite difficulty, every obstacle was surmounted; the intervening woods were cleared; the morasses were passed; the enemy's batteries were carried; and in spite of a terrible fire from the heights of Siptitz; spite of the skill of Daun, and the steady defence made at the principal battery by his troops, General Von Zieten found himself, at day-break on the 4th, perfectly master of the heights, and the enemy every where in retreat. The king's cavalry had, in the mean time, been driven back: but his infantry had maintained their ground at the foot of the hills. When the king and his general met, on the morning after the engagement, they embraced with tears of joy. This was the last battle in which Von Zieten was present; and the first in which he stained his own sabre with the blood of the enemy.

The battle of Torgaw had secured to the Prussians safe and convenient winter-quarters. Von Zieten had his quarters in the winter, at Meissen in Saxony. In the campaign of 1761, he had a separate command against the Russians in Poland. He encamped in face of them at Kosten; but was left with so weak a force, that he could only remain upon the defensive. The Russians made their way into Silesia, in spite of any endeavours which he could use to check their march. He was then recalled by the king into Silesia. During the rest of that campaign, he was generally with the king in person. And Von Zieten, by the native firmness of his mind, and by that fortitude and those hopes which he drew from the sources of true religion, was often able to relieve the despondency into which, in the gloom of atheism, the heroic Frederick would, at times, suffer his spirit to sink, amid the perils, that, from the superiority of the enemy, seemed to thicken around him.

The surprise of Schweidnitz by Laudohn, enabled the Austrians to fix the winter-quarters for a part of their forces in Silesia. But, the accession of Peter the Third to the throne of Russia, in the end of December 1761, withdrew the Russian and Swedish auxiliaries from the side of Austria, and joined them to that of Prussia. Frederick seasonably availed himself of this advantage. He stormed the Austrian camp on the heights of Burkersdorf; defeated Daun's army at Reichenbach, by a precaution which Von Zieten had the honour to suggest; and, on the 9th of October, recovered Schweidnitz by a capitulation, by which eleven thousand Austrians were received as prisoners of war. The war was soon after closed in a fortunate and honourable peace.

Von Zieten was now to enjoy the compensation for all his services. The king no longer viewed him or his regiment with his former unappeasable dissatisfaction. His name was every where repeated with the highest enthusiasm of popular favour. He was beloved and venerated by all the officers and soldiers who had been his companions in

Frederick's battles. In April 1764, in the sixty-fifth year of his own age, he took for his second wife, Mademoiselle Von Platen, by whom he had two children, and with whom he lived, in great conjugal felicity, more than one and twenty years, till the 25th of January 1786. At his last visit to the court, the king ordered a chair to be set for him, and obliged him to seat himself, while his sovereign stood or walked about, in conversation with him. Frederick lived but a few months after his old general's death. Von Zieten's old age was exceedingly placid and happy. Till within a very few years before his death, he continued to do his duty, on almost all occasions, as general of cavalry. Nothing ever gave him greater pain, than when the king declined to take him out to the Bavarian war in 1778, when he was in the 79th year of his age, and too infirm to bear the hardships of a campaign.

We have given a faithful abstract of the principal contents of this work. It is, as the picture of an eminent and particularly marked character, as a supplement to the history of the wars of Frederick the Great, as a book of valuable military instruction, almost as a manual of good principles, moral, political, and religious, as a piece of classical biography, and as a monument of female judgment, absolutely the best production in German literature which we have lately had opportunity to peruse. It has, we understand, been read with much approbation by the British Commander in Chief.

De la Nécessité d'une Religion de l'Etat : On the Necessity of an Established Religion in a State. By M. Tabaraud. *Author of the Historical and Critical Treatise on the Election of Bishops.* 8vo. Pr. 70. Onfroy, Paris. 1803.

M. TABARAUD here enters into a cool, dispassionate, and argumentative discussion of the necessity of an established religion; without any attempt to investigate the comparative purity or merits of different religions, or to establish the superiority of his own; but confining himself to shew, in the first instance, the evil effects which must accrue from the subversion of a religion already established by law; and, secondly, the danger resulting to the state, and even to religion itself, from the equal encouragement of all religions, without a marked preference to any one.

He was evidently stimulated to take up the pen by the language and proceedings of the Consular Government respecting the *concordat*; and he has adopted for the motto of his work, the following passage from the report of Lucien Buonaparte, *on the organization of forms of religious worship*: "Who are the men that reject, at once, the example of great nations, the authority of great men, and the testimony of great writers?" And, by way of answer to this question, which, it must be confessed, came with a singular grace, from one of the Consular family, he clearly proves, that the French government themselves

selves have rejected these examples, authorities, and testimonies. He begins with a brief examination of the measures adopted with regard to religion, by the Constituent Assembly. Rabaut de St. Etienne, a Protestant dissenting minister, who makes rather a conspicuous figure in the annals of the revolution, contended, in the assembly, for the establishment of a perfect equality of rights, privileges, and protection between the members of both religions.

"The principles of his speech," says our author, "tended to introduce an absolute indifference to all religions, and openly led to Deism. This having been pointed out to Rabaut, he admitted the truth of the observation, adding, 'in ten years all France must embrace Protestantism, and in twenty years Deism.' This system squared very well with the views of the Count de Mirabeau, who thought that, in order to revolutionize France, it was necessary to destroy the Catholic religion, (*la decatholiser*). Indeed, this means had been long before indicated by the philosophers of the eighteenth century, who had observed, that irreligion was more easily introduced into Protestant, than into Catholic, countries;* and that in order to accomplish the object of their mission, philosophical toleration should make us pass to irreligion through the medium of Protestantism†. It was thus that the dissenters and the philosophers united, at the commencement of the revolution, to deprive the Catholic religion of the title and the rights of a national religion, and to finish, by making it entirely disappear, by interesting all sectaries in its destruction, under the illusive pretext of putting them on a level with it, or even of establishing them on its ruins."

Such of the clergy as remained, at this period, faithful to the religion of their ancestors, endeavoured in vain to stem the torrent of *liberalism*, so openly professed by the assembly; and at length they had recourse to a Carthusian monk, who, like too many of his brethren, had joined the revolutionary party, to bring forward a motion, the object of which was to declare the Catholic religion the established religion of the country. This motion produced very long and very violent debates, which at last terminated, on the 13th of April 1790, in the following decree:

"The National Assembly considering, that they neither do nor can exercise any power over the consciences of men, and their religious opinions: that the majesty of religion, and the profound respect which is due to it, do not even permit it to become the subject of deliberation; considering, that their attachment to the Catholic, Apostolic, and Roman religion, cannot admit of a doubt, at a moment when the support of that religion is about to be placed at the head of the list of public expences; and when, by an unanimous impulse of respect, they have expressed their sentiments, in the only manner which is consistent with the dignity of religion, and with the character of the National Assembly, they declare and decree, that they neither can nor ought to deliberate on the motion proposed."

* "Lettre du Roi de Prusse à Voltaire, du 8 Janvier 1776."

† "Lettre de D'Alembert à Voltaire, du 11 Mai 1762."

The author's observations on this hypocritical jargon are sound and impressive.

"The motives assigned for this decree," says Mr. T. "are nothing more than an hypocritical flourish, destined to deceive the people, but which did not impose on truly religious men. Was it, then, to call on the assembly to exercise a power over the consciences and opinions of men, merely by requiring the simple declaration, that the Catholic religion should continue to be the only religion publicly authorised, and alone to enjoy a solemnity, which, for fourteen centuries, had been exclusively assigned to it, without the smallest interruption? This declaration would have imposed no obligations on persons of different persuasions to embrace the Catholic religion; it would not have tended to disturb them in the peaceable, though not equally ostensible, enjoyment of their own modes of worship, which had been granted them by the edict of 1787; nor did it preclude an attempt to renew, to rectify, and to legalize, in the most positive manner, the provisions of that edict. Whatever respect we ought to have for God, it is allowable; it is proper, it is even our duty, openly to proclaim that he must be adored, loved, and alone served; and the more majesty religion has, the greater the influence which the worship she prescribes has over a great nation, the more ought the representatives of such nation to consecrate its exercise. To do this, is not to submit its dogmas, its mysteries, its discipline, its august ceremonies, to a profane deliberation. It is only to announce, that it will continue to be what it always was, to enjoy the rights and prerogatives secured to it by immemorial possession; in short, to do homage to it, as to the only religion deemed true by that great majority of citizens which forms the nation. The engagement which the nation contracted, to support the expence of public worship, did not prove its attachment to the Catholic religion, nor that it considered it as the religion of the state. It could, indeed, be considered in no other light than as an indemnity for all the property of the church, which the assembly had just seized. In fact, it was nothing more than an act of justice*. This proof could only result from the decree which it was proposed to adopt. By rejecting the motion, by granting to other religions the same publicity of worship, the same external solemnity, as to the Catholic religion, they established a political indifference to all religions, without marking their attachment to any one in particular, they declared, that the nation considered them all in the light of absolute equality, or of perfect indifference. The Constituent Assembly then consecrated, on this occasion, the principle of religious indifference, so strongly and so constantly established by modern philosophy, a principle which must not be confounded with that of a civil toleration, and which is the last term of incredulity."

The consequence of this *indifference* to the established religion, thus openly displayed, at the very outset of the revolution, was such as might naturally have been expected, by any one acquainted with the human heart, and aware of the rapidity of its progress from in-

* It was certainly *much less* than an act of justice; unless, indeed, it be considered as the justice of a highwayman, who robs the passenger of his all, and returns him money sufficient to take him to his home.

difference to enmity. The equal encouragement afforded to all kinds of worship, to every description of sectaries, not only gradually destroyed the respect still entertained for the old religion of the country, but terminated in the absolute prohibition of all forms of worship whatever, and in the public renunciation of the DEITY himself. This memorable example will not, it is hoped, be lost on posterity; it demonstrates the danger of neglecting the wise adage of antiquity, *obsta principiis*, and proves how intimately a religious establishment is connected with the preservation of religion itself. The author pursues his investigation of the conduct of the Constituent Assembly in religious concerns, and clearly establishes its dangerous tendency, notwithstanding their pretended zeal for the good of religion, and their frequent confessions of its importance in a political and social point of view.

"The ten years which elapsed between the Constituent Assembly and the revolution of Brumaire," that is to say, the revolution which placed the present upstart usurper on the throne of the Bourbons, "ought, for the honour of France, to be erased from the history of civilized nations." True, but for the instruction of civilized nations, present or to come, they ought to be carefully preserved. "We shall not stop to signalize the atrocious persecution exercised, during that period, against the clergy, and the immoral means employed for making every vestige of religious worship disappear from among us. Let us, then, rapidly pass to the *celebrated epoch*, at which the necessity was felt of abandoning, in order to restore public tranquillity, and to fix it on a durable basis, those philosophical and anti-religious theories, which had generated nothing but disorders. Then it was, that people were compelled to acknowledge, that such an effect could only be produced by the restoration of the Catholic religion, which was the object of the wishes of the nation, loudly declared from one extremity of France to the other. It was under these circumstances, that, in order to reconcile the religious sentiments of the people with the political views of the government, a *concordat* was negotiated between the sovereign Pontiff and the First Consul." (*Par nobile fratrum*).

Mr. Tabaraud then examines the *bases* of the concordat, as it affects the immediate subject of his discussion.

"The first article of the concordat," he observes, "is conceived in these terms: 'The government of the republic acknowledges, that the Catholic, Apostolic, and Roman religion, is the religion of the great majority of French citizens.' This," Mr. T. pertinently remarks, "is the simple declaration of a *matter of fact*; and nothing more was necessary to establish the right, than to draw the natural consequence from such fact, as it must present itself to every unprejudiced mind. But, at that period, philosophy connected a number of different interests; to prevent this consequence from being drawn, she raised alarms; she excited mistrust; and policy became afraid of incurring her enmity, if its ancient titles and prerogatives, which were claimed by the *great majority*, or rather by almost the totality of French citizens, should be restored.

"In the course of the negotiations relative to the concordat, a question arose as to the title, or qualification, which should be assigned to the Catho-
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lic religion. It was insisted, that it should be called the *established religion*, an appellation consecrated by the prescription of fourteen centuries, and by the example of great nations: but the philosophers had attached to this title the odious idea of persecution, and the Protestants felt themselves humbled by the advantage which it would give to the Catholics. That of *religion of the state* was proposed, but this did not accord with the system of equality which philosophy upholds, nor yet with the pretensions of Protestantism; and besides, as it was the plan of the modern politicians totally to separate religion from the government, they would have contradicted themselves, in terms at least, if they had sanctioned the adoption of a title which, in some measure, identified them. The title of *National Religion* seemed to be more generally relished, because it did not carry with it the odious idea, which was attached by some to the first, nor the political idea, which was annexed by others to the last. It only expressed, indeed, a plain fact acknowledged, in other words, by the Concordat, that is to say, that the French nation publicly professes the Catholic religion. But the sectaries, who aspired to a perfect equality, might be offended at it, because it declared too plainly the inferiority of their numbers; and thus, by this avowal, they seemed to return into the class of those institutions, which were merely tolerated, and not at all connected with the political existence of the nation, like their great rival.

" Besides, all these different titles presented the same general idea, and imposed on the Government the strict obligation of including the expences of the Catholic worship, and the support of the Catholic ministers, in the state of the national expences; but it was the wish of the Government that the salaries of the ministers should be considered as a favour, and not as a right. The Protestants also demanded to be included in the same list. They appeared, however, not to have the same right, because, strictly speaking, such right can only belong to the national religion, to the religion of the state. They confined themselves, then, to the declaration, that the Catholic religion was the religion of the great majority of the French people, an expression much too weak to apply to *twenty-nine thirtieths* of the nation. That of a *moral totality* would have been more proper, but it would have justified the same inductions as the others, and these it was resolved to avoid."

The next point which our author considers is the declaration of Citizen Portalis, that a governing (dominante) or established religion is inconsistent with *liberty* and *philosophy*. The fallacy and folly of this declaration he very successfully exposes, though with much more lenity and forbearance than Mr. Portalis is entitled to. He adduces the example of the English, who, even according to the confession of one of the tribunes, Simeon, "are the most free people in Europe, and who cannot be accused of a want of philosophy;"* to prove that an established religion is perfectly compatible with true liberty and sound philosophy, and by no means repugnant to a just and generous toleration. His arguments on this point are conclusive. He then shews, in contradiction to the assertion of the Consular Government,

* Report of the tribune, Simeon, on the plan relating to the Concordat.

that the Catholic religion was always the governing or established religion of France, notwithstanding the toleration formerly granted (and recently renewed) to sectaries of different descriptions. He thus concludes this branch of his argument:

“ We conclude, from all these laws, enacted in times of trouble, that the Catholic religion never ceased to be the *governing* religion in France; that it was the exclusive religion of the state till the middle of the sixteenth century; that it never entirely ceased to be so, in many respects; that the edicts of pacification were only laws arising out of particular circumstances, that they established nothing more than a mere toleration, and that, so long as they remained in force, they were only considered as particular and temporary exceptions to the general and permanent law of the state. It is absurd then to pretend that the Catholic religion had no *exclusive* character till the last age of the monarchy. It is still more absurd to render the clergy of France responsible for the revocation of the edict of Nantes, and thence to derive a title for the establishment of an indefinite toleration, which resolves itself, as we have already observed, into a political indifference.

Having established this proof, Mr. T. proceeds to shew, from the authority both of other nations, and of distinguished writers, the importance of an established religion to the tranquillity and security of a state; and to prove, that under the peculiar circumstances of France, it was both the interest and the duty of the government to declare the Catholic religion to be the established religion of the country. He probably adduced the authority of *Rousseau*, because he thought it would have greater effect on the Consular Government than that of a more orthodox writer. Rousseau, however, it must be admitted, is sufficiently orthodox on the question which he is summoned to support. ‘ We do not wish,’ said Jean Jacques, ‘ to impose any profession of faith, nor to exterminate any person for his opinion; but there are certain sects in existence, which the greatest partisans of toleration agree should be excluded from the rule of general toleration, because their dogmas are incompatible with the principles of every good government. Of this number are the Atheists, whose doctrine tends to destroy the very foundations of society; the Memnonists or Anabaptists, who maintain that the infliction of a capital punishment is a sin; the Quakers, who regard all war, even defensive war, as anti-christian, and condemn every one who takes up arms for the service of the state, &c.’ “ Certainly (adds Mr. T.), it would be wrong to persecute all these sectaries, but special care ought to be taken to exclude them from a system of boundless toleration; not to supply them with the means of propagating their doctrine, nor to support them at the public expence; for, if they are consistent, they must be infinitely dangerous.”

All this is strictly true. And so far is Rousseau from misrepresenting the Quakers, that, certain it is, during the late war, in which Great Britain contended for every thing dear to a nation, the Quakers were among the most active opponents of the government; and ever since the present war, the declared object of which is the subversion
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of our constitution, and the desolation of our country, a Quaker has not scrupled to reprove a dissenting minister for exhorting his congregation to resist the merciless invaders of their shores! Such marked disaffection, from whatever cause it proceeds, should not pass unnoticed by the government, whose bounden duty it is to watch over the interests of the state, and to avert from it all impending dangers. And yet we have known *magistrates*, who have not hesitated to grant a licence to a society composed of *Quakers*, and one notoriously disaffected dissenter, to deliver philosophical lectures, and to open a *reading-room* in the metropolis!!! Such is the *liberality*, or rather the folly, the ignorance, and the perverseness of the present age; which might, with propriety, be denominated the age of political suicide!

In another part of this tract, the author observes, that, politically speaking, it is not necessary that the national church should be of this or that religion;---but that it is of the utmost importance that the established religion should be the religion of a great majority of the people; "in order to prevent the insurrection which it would experience from the mass of the nation, if it formed but a feeble minority, as it often happens in Ireland, to the disturbance of the public peace." Again---

"In Ireland, the Catholics are perpetually rising against the Protestants, and although they differ more from the Presbyterians than from the members of the Established Church, they often unite with the former in order to shake off the yoke of the established religion, whose members appear too few to enjoy such a prerogative. Whenever England is at war with her neighbours, the civil commotions, to which religious principles impart great energy, assume a more decisive character of rebellion. This we saw during the last war. The persons who had an opportunity of observing, in the country, the embarrassment occasioned to the British Government by these intestine agitations, are very much aware of the influence which the dread of their consequences might have on the conclusion of the peace."

We shall presently shew, that though the author himself had this opportunity of observing in the country, his observation was far from accurate, and did not secure him from the adoption of a very gross and vulgar error. But, to proceed;

"The late Minister wished to remedy this disorder, by an union of the two kingdoms. So long as he did not render this measure desirable to the Catholics, by the hope of obtaining those advantages which they claimed for themselves, he failed in all his efforts, and only succeeded at last by pledging himself to grant them *emancipation*, that is to say, the same religious rights and prerogatives as are enjoyed by the members of the established church. We know what opposition this plan excited, not only on the part of the Irish, but on that of the English, Protestants. The former were afraid of being attacked in the possession of estates, whether ecclesiastical or patrimonial, which were taken from the Catholics at the time of the revolution, to be distributed among the soldiers of Cromwell. The latter vigorously repelled an equality of rights, which shocked their pride, and which made them apprehensive of seeing the English Catholics aspire to the same rights. They succeeded in alarming the conscience of George the

the Third, and that monarch, the most moral and the most religious of all the sovereigns which fill the thrones of Europe, constantly refused to fulfil a promise which he had himself made in full council, the fruits of which he had just reaped, and the faithful fulfilment of the conditions of which, on the part of the Irish catholics, made it a rigid duty on his part to perform. This event, however, can only be adjourned; sooner or later the majority must prevail, and England will only produce new troubles in that part of her empire, by delaying a measure which is rendered necessary by the nature of things."

We are not about to dispute the justice of this author's general position, that the religion of the majority should be the religion encouraged by the state; though it is a position necessarily subjected to various modifications and exceptions, which must be obvious to such a mind as his. That the case of Ireland, before the union, formed one of these exceptions we ever contended, and therefore shall not now deny. But that the union has produced a radical change in the situation of that country, as it relates to the present subject of discussion, is a point so clear as almost to supersede the necessity of argument for enforcing it. According to the author's own principle, the religion of the majority ought to be the established religion of the state; Ireland being now identified with the other parts of the British empire, in ascertaining the relative proportion of Protestants and Romanists, it is necessary to include the whole population of the united kingdom, and the comparison will demonstrate, beyond all dispute, that a vast majority profess the Protestant religion, as established by law; and that, therefore, the Romanists can only lay claim to that species of toleration which Mr. Tabaraud contends should be accorded to the Protestants in France. The cases are analogous; and, in order to preserve his consistency, he must either give up his objection to the admission of French Protestants to an equal participation of religious and civil rights and privileges with the Romanists, or else abandon his argument in favour of a similar indulgence to the Romanists here.

But, as if aware of this difficulty, and resolved, at all events, to surmount it, he brings forward a promise asserted to have been made, by the *King in Council*, to the Irish Catholics, that the consequence of their support of the union should be their emancipation from all existing restrictions, and their admission to a full enjoyment of the same rights as are enjoyed by the Protestants! We are really surprised that one who had resided so long in England, and who had sufficient opportunity for ascertaining the truth, should have suffered himself to be so egregiously imposed upon, for we know him too well to harbour, for a moment, the injurious supposition that he *invented* this story. It might, indeed, have naturally occurred to him, that a prince so religious and moral, as he truly represents our gracious Sovereign to be, would not be guilty of such a violation of religious and moral principle, as is involved in the breach of a solemn engagement. It would have been but decorous, too, to have supposed, that such

such a monarch was at least as good a judge of his own *duty*, as any other person, who must, of necessity, be not so well acquainted with the motives of his conduct. The fact is, that the KING never gave the smallest encouragement to the project of Catholic *emancipation*, as it is foolishly called; his opposition to it, on the contrary, was fixed, constant, and unvaried. Surely the author might have recollected the declared motive of the recall of *Lord Fitzwilliams*; as he must have heard the declarations of the late Lord CLARE, when Lord CORNWALLIS suggested the necessity of securing, by some promise of indulgence, the support of the Irish Catholics to the union. Had any such promise been made (we mean in the only way in which it could constitutionally be made, with the knowledge, consent, and authority of the King), so far from being the means of effecting the union, it would, unquestionably, have prevented the accomplishment of that salutary measure; since many of the distinguished characters who supported it would, in that case, have opposed it; they having declared, that much as they wished for an union, they would not purchase it at so dear a rate. Thus much we observed at the time; our assertions were not contradicted; and we have reason to believe they were known to the author of this pamphlet. Mr. T. is again mistaken in computing the Irish Catholics at *three-fifths* of the whole population of the island. By a recent estimate it appears, that they do not actually amount to much more than one half. One word more on this subject. Is it decent, or just, in the author, to impute the resistance of the English and Irish Protestants to the claims of the Romanists, to *pride of interest*, when he invariably ascribes the resistance of the French Romanists to the claims of the Protestants, to *principle* alone? These are the only points on which we have discovered any errors in this luminous discussion of a very interesting subject. All the author's other observations on this country are liberal, and, which is much better, *true*. In the latter part of his tract he appeals, in support of his position,

"To the lessons of experience, the instructions of history, and the authority of great writers, for the elucidation and confirmation of the principles which constitute the basis of this discussion. We shall thence learn to avoid the two great rocks which have occasioned so many disasters, sad and fatal forerunners of the fall of empires, whenever the rights of an established religion have not been combined with the maxims of a limited toleration. Where attempts have been made to push the influence of an established religion to extremes, persecutions have followed, with false doctrines that have enfeebled the state, and civil wars, which have endangered its existence. Where, on the other hand, that influence has been totally neglected, a system of indifference has ensued, the great spring of religion has been broken; a moral corruption has reached the vital parts of society, made the cement which united them to crumble, and the whole social edifice has insensibly fallen to decay."

These truths he illustrates by a reference to past times, which leads to this conclusion, that it was the policy of all ancient governments to have

have an established religion. He then comes to the present age, and truly observes ;

“ This system of an established religion prevails in all the other states of Europe ; in each country the profession of the national religion is the indispensable condition of admission, to public offices. We have seen it in England. It is the same in Switzerland, in Holland, in Russia, and in the different states of Germany. This principle is even consecrated by the new constitution of the Italian republic, and by that of the Valais. We know what the experiment of the civil constitution of the Americans has cost us ; God send that we may not have cause to repent this system of religious toleration.”

These are certainly the sentiments of a good Frenchman, attached to his country and to his religion ; and happy would it be for the people of France, if their rulers would listen to the counsels of so zealous and so able an adviser.

Poësies de Marguerite-Éléonore-Clotilde de Vallon Chalys, &c. i. e. Poems by Marguerite-Éleonora-Clotilda de Vallon Chalys, afterwards Madame de Surville ; a French Poetess of the 15th century, published by Ch. Vanderbourg. 8vo. Henrichs, Paris, 1803.

THE Editor of these Poems exerts a superabundance of address to persuade the public that he does not impose upon them, but that the verses which he has offered to their perusal are really, and bonâ fide, verses of the 15th century. We do not pretend to explain how Clotilda could write with so much harmony, correctness, taste, and elegance, in an age when the French language was almost in a state of barbarism, poetry without melody, and grammar without rule ; nor shall we attempt to investigate the motives which could lead a modern writer to sacrifice his glory and his talents to the reputation of one of his relatives, when he might have established a brilliant reputation by publishing these poems as his own. Possibly when he shall have read the commendations which they are so well calculated to extort, he may step forward in propria personâ, and put in his claim for the laurels which had been heaped on the brow of his ancestor. He knows that although justice may be sometimes withholden by envy from living merit, it is seldom refused to the dead ; and that under the name of a poet of the 15th century, he may extort admiration from the poets of the 19th century. But whether this work were really produced by Clotilda, in the reign of Charles the Seventh, corrected by Madame de Surville, in the reign of Louis the Thirteenth, and, certainly, improved in our own time ; or whether some modern bel-esprit has amused himself with artfully imitating the ancient simplicity of the Troubadours ; every reader of sense will concur in the justice of the following appeal from the Editor.

"Of what consequence to you are the age in which Clotilda lived, and the corrections which her works may have undergone? Read them, and if they present to you a tender mother, a wife glowing with love's purest fires, a poet from sentiment more than from a love of glory; ask your heart whether a cold imitator of an obsolete language could have composed these poems so full of animation and of truth? Leave to the Critics those discussions into which I am obliged to enter, and attend only to Clotilda."

We are disposed to follow his advice, and to confine our attention to this poetical heroine, whose name, unknown to the times in which she lived, it was reserved for modern times to record in the Temple of Fame. All means of ascertaining the authenticity of the poems by the inspection of the manuscript are lost; because the manuscript, we are told, was consigned to the flames by the Revolutionary Committee, who sent M. de Surville, the proprietor of it, to the guillotine. The editor, therefore, calls upon us for an abundant portion of faith; but, in good truth, the beauties of the poems are so numerous, that we are but little inclined to lament the loss of those proofs, the existence of which would naturally have led us into a dry and tedious examination, that would have destroyed, in a great measure, the pleasure which we have derived from the perusal of the work before us. It is necessary to observe, however, that there is a warmth of delineation, in some of these poems, which lead us to believe that they are not the production of a female; and there are also a connection and a regularity in them which are not to be found in the works of the old poets of France. All the poets of those days, and even those who flourished under Francis the First, such as Marot, are extremely defective in the accuracy of their rhymes, whereas in the verses of Clotilda there are a regularity and a grace which are to be found only in the writings of the most distinguished of the modern French poets.

Saint-Lambert himself would not have blushed to own the following picture of Spring.

"Quels doux accords embellissent nos bocages!
 Quel feu secret de fécondes chasseurs
 Va pénétrant sillons, arbres, pacages,
 Et, même entour des tristes marecages,
 Quel charme espend ces vivaces couleurs!
 Oui, tout renaît, s'anime et se réveille:
 Arbustelets, qu'ont ployez les autans,
 Redressez vous de perles esclatants!
 Bordez tapyz que nature appareille,
 Pour y pozer les trosnes du printemps.
 Gentil matin de l'an qui vient d'éclore,
 Type riant du matin de nos jours,
 Rien que ton œil ne verdisse et coulure!
 Seyzon des jeux, empyre des amours! etc."

The Ballad addressed to her husband possesses rather more of the amiable simplicity of the good old times.

" Aux premiers jours du printemps de mon âge,
Me pavanays, sans crainte et sans desir ;
Roses et lys yfloient sur mon visage ;
Tous de mirer, et nul de les cueillir :
Mais quand l'auteur de mon premier soupir
Les fust livrant au plus tendre ravage,
Lors m'esctiaï, me sentant frémolir :
" Faut être deulx pour avoir du playzir ;
" Playzir ne l'est qu'autant qu'on le partage !"

" Toujours despuys, caressant le servage
Que par tes yeulx l'amour m'a fait subir,
Si ne te voy, me seroit affolage
Joye espérer, hors de ton soubvenir ;
Mais se revienz, soudain de tressaillir,
De te presser à mon tremblant corsage,
Et m'esgarter, pour trop bien le sentir,
Qu'il n'est qu'à deux d'espuiser le playzir ;
Playzir ne l'est qu'autant qu'on le partage."

" Or toutesfois, de ce triste rivage,
S'allaiz partant, emportoit le zéphir
Mes longs regrets ; et ce précieux gage
De tant d'ardeurs, ne les souloit blandir,
Mais grâce à luy, plus ne scauroy languir ;
Lors qu'en mes bras serretay ton ymage,
Entre les tiens me cuyderay tollir :
Un tiers si doux ne saict tort au playzir ;
Playzir ne l'est qu'autant qu'on le partage."

One of the pieces, entitled *Chant Royal*, addressed by Clotilda to Charles the Eighth, when she was *eighty years of age*, display an energy of thought and of style, which are neither suited to her years, to her sex, nor to the age in which she lived ; it is, in fact, an Ode superior to the Odes of Malesherbes ; as the two following strophes will suffice to prove:

" Qui fait enser ton cours, fleuve bruyant du Rhône !
Pourquoi roulent si fiers tes flots tumultueux ?
Que la nymphe de Sayne, au port majestueux,
De ses bras argentins aille entourant le trône ;
Tu luy fais envyer tes bords impétueux !
Les fleuves, tes esgaulx, coulent en assurance
Parmy des champs fleuris, des plaines et des bois ;
Toy, qu'un gouffre profond absorbe à ta naissance,
Mille obstacles divers combattent ta puissance ;
Tu triomphes de tous, tel, vengeur de les droicts,
Charles brave l'Europe et fait dire à la France,
" Rien n'est tel qu'un heroz soubz la pourpre des roys !"

" Où courent ces guerriers dont la tourbe soysonne
Entour du Pô, d'effroy soudain tourmentueux ?
Naguere ils courboient touz un front respectueux
Devant Post où des lyz la trompette résonne :

Pensent donc t'arrester, conquerrant vertueulx ?
 De tes haults faits reïcent la seule remembrance
 Desja, par la terreur, enchainne leurs exploits ?
 N'a donc assez cogneu leur parjure alliance,
 Que, pour desconforter nos preulx et ta vaillance,
 Alpes, voire Apennins sont fragiles paroyz ?
 Va ! les frappe d'un coup ! parte ycel cry de France,
 " Rien n'est tel qu'un heroz soubz la poupre des roys ! "

The following lines remind us more of the talents of a woman, the sentiments of a mother, and the poetry of the 15th century :

- " O cher enfantelet, vrai pourtraict de ton pere,
 Dors sur le sein que ta bouche a pressé !
 Dors, petiot ; cloz, amy, sur le sein de ta mère,
 Tien doux œillet par le somme oppressé !
 " Bel amy, cher petiot, que ta pupille tendre
 Gouste ung sommeil qui plus n'est fait pour moy !
 Je veille pour te veoir, te nourrir, te défendre—
 Ainz qu'il m'est doux ne veiller que pour toy !
 " Dors, mien enfantelet, mon soulcy, mon idole !
 Dors sur mon sein, le seyn qui ta porté !
 Ne m'esjouit encor le son de ta parole,
 Bien ton soubreiz cent fois m'aye enchanté.
 " O cher enfantelet, etc."

These quotations are sufficient to justify the praises which we have bestowed upon a production of more than common merit ; and which, for delicacy of sentiment, elegance of taste, and grace of expression, is not to be exceeded by any production of a similar nature, either of ancient or of modern France.

Le Malheur, et la Pitié : Poème en quatre Chants. Par M. l'Abbé de Lille, un des Quarante de l'Académie Française. Publié par M. de Mervé. A Londres, chez A. Dulau et Co. Soho Square : De Boffe, Gerrard-street ; et Prosper et Co. Wardour-street.—8vo. Pp. 221. 1803.

Misfortune and Compassion.

THE Author of the present work, the well-known Abbé de Lille, has long enjoyed considerable reputation as a poet. By his works it appears that he has not been contented with forming himself exclusively on the productions of his French predecessors and contemporaries, but that he has examined those of other nations with that attention which every writer who aspires to general and lasting reputation, must pay to congenial minds. It has long been, and is *still*, a reproach to the French nation that, although they grant (but with a visible reluctance) a certain degree of *genius* to writers of other countries,

tries, they almost universally refuse to allow them any portion of what they consecrate to themselves by the appellation of *Taste*. In this respect they are Greeks and Romans to all the rest of mankind, who with them are, when weighed in the balance with the French, no better than *Barbarians*. The natural consequence of this overweening conceit is, that they themselves have acquired a *manner* in all works of taste, which, though they hold forth as the great exemplar to all, is very far from being an unerring standard. Except in France this *manner* appears every where meretricious, when compared to the chaste sobriety of true taste. It possesses a glare and flutter which dazzle at first, but which ultimately leave the judgment unsatisfied, and fail in rousing the affections of the heart. The writer of this article remembers when he first went to Paris, many years ago, being struck with the profusion of *mis-applied gilding* he observed every where—all was *be-gilt* from the venerable Dome of the Invalids to the nozzle of a bellows. This passion for brilliancy is too apparent in the work under review—there is too much *gilding* in it.

From the days of Voltaire not only English science, but English literature has been more studied in France than formerly. The Abbé de Lille seems to have profited more by this latter study than any of his countrymen. To this, and to his intimate acquaintance with the sober and correct Virgil, we do not hesitate to attribute much of his general popularity, at the same time we shall have more than one occasion to remark where the *manner* of his country, the *lethalis arundo* inveterately remains.

In the Poem now before us the author has chosen a subject very different from those which had hitherto occupied his pen. In this we think that he has rather consulted his inclination and existing circumstances than the cast of his genius; which appears to us to have neither that masculine force, nor majestic simplicity which are requisite for painting human misery, and calling forth the tear of pity for the sufferings of mankind. In his former works, where the pleasing, the delicate, and sentimental, were to be displayed, he succeeded, because the subject and the powers of the writer were in unison; in the present publication he has not been equally successful, because there was not a similar concurrence. Even in his former productions the man of true taste will discover too much of Fontenelle and D'Urfey; but "Les Jardins" and "l'Homme des Champs" have beauties which amply compensate for the *French leaven* which occasionally appears.

M. de Lille maintains that his poem is not the child of circumstances, and that it has therefore a claim to universality. That there are common places enow in it level to the general understanding we will not dispute; but these common-places have been so often the subjects of both prose and poetry, the track is so beaten a track, that unless the writer can furnish some new embellishments, we trudge along in the well-known path with apathy, if not with disgust. We more than suspect too that it is a child of circumstances; and that, the French Revolution is the parent of "Le Malheur et la Pitié."

The Poem consists of four Cantos. The first paints the exertions of individual pity on animals, servants, relations, friends, and universally on all beings whose misfortunes or wants have a right to our humanity. In this Canto the author has introduced what he calls two Epitodes : the one portraying the miseries of cities, the other those of the country. The former, he tells us, he has painted with a more energetic pencil, and in more sombre colours, the latter with features less frightful and hideous, because, he adds, "the scene demanded this distinction." We cannot perceive the force of this argument, or rather assertion. The country is exposed to equal calamity with towns, and the countryman has the same feelings as the inhabitant of cities; why then should the colouring of their miseries be different?

The humanity of Governments, as displayed in public establishments of every kind, for the protection and relief of individuals, and the claims which sufferers either by foreign or civil war have on our pity and beneficence are the subjects of the second Canto. It is terminated by an episode, in which the hostile armies of the Loyalists and their opponents in *La Vendée*, during a truce, are represented as laying aside all animosity, and rushing into each others arms.

"Les mains serrent les mains, les cœurs pressent les cœurs."

The signal for a re-commencement of hostilities is given, every tender feeling ceases, all ties of countryman, father, brother, friend, are forgotten, and a mutual carnage takes place. The episode concludes with an address of *Pity*, who advises them no longer to drench themselves in kindred blood, but

"— qu'aux chants de la mort succèdent, en ce jour
Les cris de l'allégresse, et les hymnes d'amour."

It may be considered as presumptuous in an Englishman to find fault with the French expressions of M. de Lille, but to us the "*cris de la mort*" and the "*chants de l'allégresse*" appear more appropriate. The whole of this episode we think forced and exaggerated: such sudden, violent, and general transitions, from the proverbial animosity of civil war, to unbounded and general tenderness and effusion of heart, are not in nature.

In the third Canto, it becomes more apparent that the poem is the production of *circumstances*, in spite of what the author has said in his preface. Here all the horrors of the *proscriptions* are detailed, and though we are informed "that the author has attached all these details to general ideas," we are not the less sensible of the source from whence they spring. To avoid the monotony of horror, the writer tells us that he has sometimes intermingled more *pleasing* imagery. Of this he gives two instances.

"Avec moins de plaisir les yeux d'un voyageur
Dans un désert brillant rencontrent une fleur;
Avec moins de transport, des flancs d'un roc aride
L'œil charmé voit jaillir une source limpide."

We can only say of this, that it is like the tickling of a straw, when a wretch is extended on the wheel.

Our remark upon his other *pleasing* image is that we wish it had been true.

" Ah! dans ces jours affreux, heureuse l'indigence,
A qui l'obscurité garantit l'indulgence!
Eh! qu'importe au pouvoir, qu'auprès de ses troupeaux
Le berger enfle en paix ses rustiques pipeaux?
Qu'importe le mortel, dont la table champêtre
Se couronne le soir des fruits qu'il a fait naître!"

The *Cri de guerre*, and *de Revolution*, which excited the millions of France to self-destruction, was "*War* to castles, and *Peace* to cottages." How well this principle has been preserved, let France, let Europe, and the whole world determine.

The fourth Canto offers to us the province of Pity during the reign of plunder and emigration. This continues still to mark the Poem as a work of *circumstances*; for the general ideas are totally obscured in the particular detail. As the other Cantos have had their Episodes, the author introduces one here, for the idea of which he is indebted to Robinson Crusoe.

But the natural simplicity of that story was a boundary too narrow for the Abbé de Lille, he therefore stretches far beyond it. He makes of a wandering Emigrant a *Wonderful Chrichton*, who knows every thing. He is an astronomer, a geologist, a botanist, an expert navigator, an adept in natural history, &c. &c. in a word he knows every thing in the heavens above, in the earth beneath, and in the waters under the earth. This astonishing personage meets on the banks of the Amazon, with a certain Frémon and his wife, who drink Bourdeaux wine of their own growth, and who had formed to themselves the *prettiest* establishment imaginable. All is indeed so pretty, and so prettily told, that the face of Nature is hardly discernable through the *French* cosmetic. The Emigrant, when he first stumbles on this sequestered paradise, is astonished to see "a beautiful cow," and "a charming female drawing from her silvery rivulets of milk: this charming female has, under the habit of a shepherdess, the air of a nymph, her complexion is like the lilly, and her hands are as white as the milk which she presses from the beautiful cow," &c. &c.

" Il entre, il aperçoit une belle génisse:
Une femme charmante, assise à ses côtés,
Exprimoit de son lait les ruisseaux argentés;
Avec un air de nymphe, un habit de bergère,
Un maintien distingué sous sa robe légère;
Tout l'étonne: du lys son teint a la fraîcheur,
Du lait qu'elle exprimoit ses mains ont la blancheur."

Here, if we mistake not, there is too much *gilding*.

This may be sufficient to give our readers a general idea of "*Le Malheur, et la Pitié*." Were we to engage in a very minute examination,

nation, our article would run much beyond the limits which the nature of our work prescribes; but a few particular remarks are necessary, that the public may be enabled to form a correct estimate of the publication.

To us M. de Lille appears to have stumbled in the threshold. His invocation and introduction want simplicity, are exaggerated, and declamatory. In his Invocation he says that "the thunders of war have too long been heard, that *la Mollesse* has too long given ear to the voluptuous notes of pleasure"—to remedy this, he calls upon "Pity, the tender *instinct* of good hearts, to assist him, and to moisten with her tears the strings of his lyre, that his song may prove a consolation to *this earth, in which we are*, may be approved by the Gods, and blessed by men, may render the people gentle and tractable, may interest kings, restore tears to the happy, and their rights to the unfortunate." That it was proper to call in Pity to put an end to the horrors of war we are far from denying, but of the propriety of her agency in stopping the ears of *la Mollesse* against the voluptuous notes of pleasure; we are far from being satisfied. As little are we satisfied with the conduct of the writer to his great agent Pity. In one line he degrades her to a paltry *instinct*, and in the next *personifies* her, making her a personage of the utmost importance, the inspirer of his song. After "*this earth*," to add "*in which we are*," is a flagrant tautology, for which we can find no better reason than that in French "*sommes*" and "*hommes*" are good rhymes. When we read his "approved by the Gods," we were led to suspect that, amid the delirium, the "*tendre delire*" of which he speaks, the Abbé had forgotten that he was a Christian, that the commandment 'Thou shalt have no other Gods but Me,' had entirely slipped from his memory.

The Invocation is open to farther animadversion, but by what we have already remarked, our readers will be convinced that it is not what might have been expected from a writer of M. de Lille's reputation. We insert the original, that the public may determine how far our criticisms are just.

" Trop long-temps ont grondé les foudres de la guerre,
Trop long-temps des plaisirs, corrupteurs de la terre,
La Mollesse écoute les sons voluptueux :
Maintenant, des bons cœurs instinct affectueux,
Accours, douce Pitié, sers mon tendre délire,
Viens mouiller de tes pleurs les cordes de ma lyre;
Viens prêter à mes vers tes sons les plus touchans,
C'est pour toi que je chante, inspire donc mes chants !
Puissent-ils, consolant cette terre où nous sommes,
Être approuvés des Dieux, être bénis des hommes,
Apprivoiser le peuple, intéresser les rois,
Rendre à l'heureux des pleurs, au malheureux ses droits !"

The Abbé proceeds, in a long *tirade*, to describe the properties, advantages, and powers of Pity. We think him not very happy in one of his examples.

" Nous

" Nous pleurons, quand Poussin, de son adroit pinceau,
Peint les jours menacés de Moïse au berceau."

In contemplating this picture, that sensation which produces tears is certainly not felt. We know that the infant will be saved, and will be elevated to the highest dignity and power; we consequently feel only a slight and transient emotion for his present situation.

Not contented with the profusion of encomium already bestowed on Pity, we are in conclusion told that it is the foundation of society!

" De la société tu fondas l'édifice !"

This is a discovery in the history of man which rather surprised us. Pity with the Abbe (like the *nostrum* of the quack) seems to be good for every thing.

A little farther on we find him again forgetting the first commandment:

" Tel fut l'ordre du monde, et l'arrêt des Dieux mêmes."

But a few lines after he makes up for this lapse by a return, if not to *Christianity*, at least to *Deism*; for he speaks of " le Dieu de la nature."

In describing the sufferings of animals he has the following spirited lines on horse-racing.

" Cent fois plus criminel et plus injuste encor
Celui dont le courfier, pour mieux prendre l'essor,
Avec art amaigri, bien loin de la barrière,
Sous l'acier déchirant dévore la carrière,
Et, contraint de voler plutôt que de courir,
Doit partir, fendre l'air, arriver, et mourir."

" Et pourquoi? Pour qu'un fat, s'appropriant leur gloire,
Sur leurs corps palpitans crie; " À moi la victoire!"
Ou que d'un vil pari le calcul inhumain
De cet infâme honneur tire un infâme gain."

Our readers, I dare say, will agree with us, that there cannot be a more striking picture of an English horse-race, with its accompaniments; but we are in the next lines informed, that no such cruel doings are to be seen in Britain!

" Hé! voyez Albion, cette terre, chérie,
Albion, des coursiers indulgente patrie:
C'est là que, de leur race entretenant l'honneur,
L'homme instruit leur instinct et soigne leur bonheur."

Were this true, we should be proud of the compliment; as it is, we can only lament either the author's want of information, or want of what every author should possess, an adherence to truth.

Notwithstanding that M. de Lille seems to have studied our poetry with attention, the *Gallie* taste is too frequently discernible. Of this the following, which just offers itself, may be considered as no bad specimen. The author is announcing to us an establishment formed by

by the Abbe Carron, and aided by the subscriptions of Britons, at Sommers-town. After some lines of commendation, he proceeds to celebrate the attention of certain French ladies to the comforts of those who are objects of the charity. Here the Frenchman gets the better of the correct author, of the man of true taste. Instead of dwelling on the contrast between the present occupations of these ladies and their former situation in life; instead of impressing us with their merits for having exchanged, without repining, their state of luxury and command for the most menial, though charitable, services; which would have exhibited a pleasing and interesting picture to the intelligent mind, he breaks forth all at once into an eulogium of their charms.

“ De cette même main dont Amour eût fait choix,
Pour tresser sa couronne ou remplir son carquois.
La foi, l'humanité sont partout sur vos traces,
Et le lit des douleurs est veillé par les Grâces.”

We dull Britons, who with the rest of the world, according to the Gallic *'amis 'em* have no taste, are contented when humanity and tenderness wait round the bed of pain and sickness; *there the graces are certainly not in their proper place.*

Of this *misplaced* readiness to describe female charms, we have a ludicrous example in his account of the death of Madame Lamballe. The attachment of this lady to the Queen of France, and the atrocities which attended her death, are well known. These, we should have thought, might have afforded ample scope to the descriptive powers of the author; but he only exclaims, in the true style of a Parisian *Friseur*, “Heavens! in what a condition did they exhibit her *fine head of hair* to the Queen!”

“ Lamballe a succombé, Lamballe dont le zèle
A sa reine, en mourant, est demeuré, fidèle;
Et ces cheveux si beaux, ce front si gracieux,
Dans quel état, ô ciel, on le montre à ses yeux!”

The death of the Queen produces some verses of a similar kind.

“ Non, je ne verrai point le tombeau du crime,
Ces listeurs, ce vil peuple, outrageant leur victime,
Tant de rois, d'empereurs dans elle humiliés,
Ses beaux bras, ô douleurs! indignement liés,
Le ciseau dépouillant cette tête charmante,
La hache, ah! tout mon sang se glace d'épouvante!”

He is not, however, so *gallant* to Madame Elizabeth; but he praises her on a more substantial foundation.

“ Ah! si dans ses revers la beauté gémissante
Porte au fond de nos cœurs sa plainte attendrissante,
Combien de la vertu les droits sont plus puissans!
Sa bonté la rend chère aux cœurs compatissans.”

From

From some following lines, this substantial praise bestowed on Madame Elizabeth, more than insinuates that the Queen was not "sans tache."

"Ton trépas, ombre illustre, est le moins pardonné.
O Dieux! et quel prétexte à ce forfait infâme?
Ton nom étoit sans tache aussi bien que ton âme;
Ton cœur, dans ce haut rang, formant d'humbles désirs."

How far this accords with the general *ton* of the Abbé's poem we leave him to determine.

But though we may smile at this chivalrous passion for the ladies, which seems to be the weak side of the Abbé, we must be serious when he goes beyond all bounds. The following is a slight beyond every thing that can be permitted to the Gallican taste for exaggeration.

"Mais, d'où vient tout à coup que mon cœur se resserre?
Hélas! il faut des cieux revenir sur la terre!
Louis en vain assiste aux célestes concerts;
Les cieux sont imparfaits, son épouse est aux fers."

There is a foolish profanity in these lines, which every man of sense will reprobate, and which is certainly highly indecorous in a clergyman.

Though we have thus noticed some of the blemishes, which are to be found in too great a number in this last work of M. de Lille; though we think that there is in it more of the Rhetor than the poet; yet there are many passages in which the powers we have been accustomed to are displayed. But "*le Malheur, et la Pitié,*" we are of opinion, will ever rank far below his former productions.

We now come to matters of a different kind. Though a poet in all his works may not be equally successful, yet it is in his power to preserve an untainted moral character. It is with regret that we enter upon this subject; but pledged as we are to the public, to give a fair account of whatever comes from the press, we cannot pass over unnoticed some singular circumstances relative to the present publication.

The editor informs us, that "the poem now offered to the public was finished about two years ago. The author began it in France under the reign of Robespierre, and completed it in a land of freedom. Here the editors purchased the MS. of the Abbe de Lille. Here it was printed under his inspection, and the proof-sheets revised by him with the exception of the last eight pages, which had not been sent to press, when his state of health forced him to quit this hospitable country." P. 123, notes. If this statement be true, the author will find some difficulty in reconciling the appearance of a Paris edition to the fairness of mercantile transactions. Perhaps the bargain was made for an edition to circulate only in Britain. This, however, does not appear from the present statement. A farther elucidation the public has a right to demand from the parties. M. de Lille must consider, that the point at issue is to him a matter of no small importance

portance : to be accused of having treated his publishers *à la Voltaire*, is no slight accusation.

Whatever becomes of this, there are things in the Parisian edition, which form a striking contrast with that of London, and which do not much redound to the honour of the Abbe's character, as a consistent writer. The latter edition is conspicuous throughout for an enthusiasm of loyalty, and an abhorrence from all the villainies and horrors of the revolution; in the former, passages offensive to the Consular-despotism are expunged, and others are inserted, whose tendency is to reconcile the minds of Frenchmen to the existing state of France, and to bend their necks to the iron yoke under which she groans. Of this degrading contradiction it would be easy to produce many examples; we content ourselves with the following citations. Towards the conclusion of the London edition, we have these lines.

“ Et vous, qu'un foible espoir retient près du séjour
Où vivoient nos aïeux, où nous vîmes le jour
Je retourne vers vous. Que votre impatience
N'affronte pas encor le chaos de la France!
Vous confier trop tôt à ce ciel orageux,
Ne seroit qu'imprudent, et non pas courageux,
Un démon désastreux plane encor sur vos têtes,
Attendez que les dieux aient calmé les tempêtes;
Alors vous reverrez l'asile paternel;
Mais ce bienfait encor cache un piège cruel.
Tel que l'affreux serpent à la prunelle ardente,
Fixe, attire et saisit la proie obéissante,
De mon triste pays le prestige assassin
Pour dévorer ses fils, les appelle en son sein.”

The reader will next peruse, at least with astonishment, the conclusion of the Paris edition.

“ Et vous, que l'on a vus sur des bords étrangers,
Endurer tant de maux, braver tant de dangers,
Par l'oubli mutuel les âmes rapprochées,
Vos malheurs adoucis et vos larmes séchées,
Le présent plus heureux, l'avenir plein d'espoir,
Les passions dormant sous le joug du devoir;
Du culte renaissant voilà le vrai miracle.
Venez donc assister à ce touchant spectacle!
Vous avez parcouru la lice de l'honneur;
Moi je viens vous ouvrir la route du bonheur!”

When we add to this flagrant contradiction, his address to the Emperor of Russia in the London copy, we cannot help deploring the situation in which the Abbé now stands.

“ Souviens-toi de ton nom; Alexandre autrefois
Fit monter un vieillard sur le trône des Rois:
Sur le front de Louis tu mettras la couronne,
Le sceptre le plus beaux c'est celui que l'on donne.”

Can a stronger contrast be exhibited ? Obligated to rank the Abbé de Lille among the Consular sycophants, we confess we do it with regret. But when a man thus blows hot and cold, he must take the consequences. We cannot in conscience spare a person, who, under the same circumstances, thus propagates so opposite a doctrine; who calls upon the Emperor Alexander to place the crown of France upon the head of Louis, and at the same time says that all is well in France, and that there is every hope of all things being better; who at one moment advises his countrymen to *avoid* their country as they would the fascinating eye of the serpent, and in the same moment intreats them to revisit their native land, for that is the path to happiness !

But we have another serious objection to the conclusion of the Parisian copy. It is well known, that the many superstitious and absurd additions made to pure Christianity, during a succession of dark ages, by the Roman Pontiffs, gave to the French philosophers a handle to consider them as essential parts of the Christian religion. It was by availing themselves of this advantage, and by pointing their shafts against these pontifical abuses, that they at last succeeded in banishing Christianity, and indeed all religion, from France. Almost the whole of the Abbé's Parisian conclusion is a song of triumph for the return of what *he calls* Christianity to that country. But what is that Christianity which he rejoices that his country has regained ? Not the simple and pure doctrines of the gospel—No ; his praise is poured forth because the people can again indulge in all the fopperies of papal Rome. He rejoices that they can march forth in procession ; can display a “rich flag, a silver cross ;” can carry their “patron saint in a golden shrine ;” can stop in their way at every “rural chapel,” and pray to the presiding saint, whether it be “St. Hubert, or St. Roch, accompanied by his faithful dog ; or St. Bruno, or St. Nicolas, who listens to the secret prayer of lovers :”—in short, that they can *now* address their petitions to “every saint of the legend,” whom the Pope, “by his *own authority* (which he tells us he possesses as the *delegate of heaven*), has inserted in the catalogue of saints ;” * and whose protection, they are told is “*omnipotent*,” for that, by their “*merits*, they *compel* the angry Deity to have mercy.” Such is the Christianity in the re-establishment of which the Abbé rejoices ! Let us hear himself.

* Clement XI. when canonizing Pius V. in 1712, employs the following words : “Sanctorum catalogo, nostra, divinitus tradita, auctoritate, adscribimus ;” and the Secretary of Brevets Batelli, in the same year, and on the same occasion, delivered a speech in public consistory, in the name, and by the authority, of the Pope, before 35 Cardinals, 50 Patriarchs, Archbishops, Bishops, &c. in which, speaking of the Saints of papal manufacture, he assures us, that “*meritis* suis iratum numen ad misericordiam *compellant*.” Clement too, in the above cited speech, informs us that their powers are *omnipotent* ; “*omnipotenti eorum tutela opus esse arbitrat*ur.”

" Et, dès que Mai sourit, les agrestes peuplades
 Reprennent dans les champs leurs longues promenades.
 A peine de nos cours le chantre matinal;
 De cette grande fête a donné le signal;
 Femmes, enfans, vieillards, rustique caravane,
 En foule ont déserté le château, la cabane.
 A la porte du temple, avec ordre rangé,
 En deux files déjà le peuple est partagé.
 Enfin, paroît du lieu le curé respectable;
 Et du troupeau chéri le pasteur charitable.
 Lui-même il a réglé l'ordre de ce beau jour,
 La route, les repos, le départ, le retour.
 Ils partent : des zéphyrs l'haleine printannière
 Souffle, et vient se jouer dans leur riche bannière ;
 Puis vient la croix d'argent ; et leur plus cher trésor,
 Leur patron enfermé dans sa chapelle d'or,
 Jadis martyr, apôtre ou pontife des Gaules :
 Sous ce poids précieux fléchissent leurs épaules.
 De leurs aubes de lin, et de leurs blancs surplis,
 Le vent frais du matin fait voltiger les plis ;
 La chappe aux bords d'or, la ceinture de soie,
 Dans les champs étonnés en pompe se déploie ;
 Et de la piété l'imposant appareil
 Vient s'embellir encore aux rayons du soleil.
 La chef de la prière, et l'âme de la fête,
 Le pontife sacré, marche et brille à leur tête,
 Murmure son bréviaire, ou renforçant ses sons,
 Entonne avec éclat des hymnes, des répons.
 Chacun charme à son gré le saint itinéraire :
 Dans ses dévotes mains l'un a pris le rosaire ;
 Du chapelet pendant l'autre parcourt les grains ;
 Un autre, tour à tour invoquant tous les saints,
 Pour obtenir des cieux une faveur plus grande,
 Epuise tous les noms de la vieille légende."

He goes on—

" L'espérance au front gai plane sur les campagnes,
 Sur le creux des vallons, sur le front des montagnes.
 Trouvent-ils en chemin, sous un chêne, un ormeau,
 Une chapelle agreste, un patron du hameau,
 Protecteur de leurs champs, fondateur de leur temple,
 Que toute la contrée avec respect contemple ;
 Soit ce fameux Hubert, qu'au son bruyant du cor
 Le chasseur dans les bois tous les ans fête encor ;
 Ou Roch, accompagné de son dogue fidèle,
 Qui chasse et les brigands et la peste cruelle ;
 Ou quelque enfant cloîtré des Murs et des Benoîts,
 Qui sécondoient les monts, ou défrichoient les bois,
 Ou, d'un auteur ancien déchiffrant le volume,
 Ont transmis jusqu'à nous les doux fruits de la plume ;
 Ou l'austère Bruno, dont les enfans muets
 Mêlèrent leur silence à celui des forêts

Ou ce bon Nicolas, dont l'oreille discrète
 Ecoute des amans la prière secrète,
 Et, des sexes divers le confident chéri,
 Donne à l'homme une femme, à la femme un mari:
 Là, s'arrêtent leurs pas; le simulacre antique
 Reçoit leurs simples vœux et leur hymne rustique."

We certainly did not expect that M. de Lille, though he has ceased to be a Loyalist, would cease to be a Roman Catholic: but that he should have chosen to celebrate the *abuses* and sopperies of that religion, and to triumph in their re-establishment, do, we must confess, excite our surprise: but "*naturam expellas furcâ, tamen usque recurrit.*" These things, he says, were the delight of his infancy, and he returns to them with pleasure in his old age.

"O riant Chanonat! ô fortuné séjour!
 Je croirai voir encor ces beaux lieux, ce beau jour,
 Où, fier d'accompagner le saint pèlerinage,
 Enfant, je me mêlois aux enfans du village.
 Hélas! depuis long-temps je n'ai vu ces tableaux;
 Mais enfin, leur retour ranime mes pinceaux.
 Leur souvenir me plaît, et de ma décadence
 Je reviens avec joie aux jours de mon enfance."

We are led to believe, that the Abbe was induced to bestow greater pains on this subject, from its being more congenial with the powers of his mind. Certain it is, that he appears more at home here, and in some similar parts of his work, than in his more solemn and horrific delineations. The above extracts may therefore be considered as no unfavourable specimens of the poem.

It is needless to remark, that the Abbe de Lille is frequently an imitator. This he has confessed in his former works; and any one in the least acquainted with our poets, will discover it in the present.

An Ode to Immortality is prefixed to *Le Malheur et la Pitié*, which does honour to the writer; especially as the subject was prescribed by the Revolutionary Despots, and written, we believe, in France under their reign. It discovers that unbending resistance to the usurping powers, which appears no longer to be the characteristic of the author. The marked antithesis of the two stanzas we insert, shews what were at that time his feelings.

"Oui, vous qui, d'Olympe usurpant le tonnerre,
 Des éternelles lois renverriez les autels,
 Lâches oppresseurs de la terre,
 Tremblez, vous êtes immortels!"

"Et vous, vous, du malheur victimes passagères,
 Sur qui veillent d'un Dieu les regards paternels,
 Voyageurs d'un moment aux terres étrangères,
 Consolerez-vous, vous êtes immortels!"

The paper and print do credit to the editor; and the heads of the royal sufferers are executed with considerable ability.

Bemerkungen auf einer Reise in die Südlichen Statthalterschaften des Russischen Reichs, &c. Zweyter Band; i. e. Remarks on a Journey to the Southern Provinces of the Russian Empire, by P. S. Pallas, Councillor of State to the Emperor of Russia, &c. Vol. II. 4to. with coloured plates, maps, &c. Leipzig, Martini. 1802.

Travels through the Southern Provinces of the Russian Empire, performed in the years 1793 and 1794, by P. S. Pallas, &c. Translated from the German, without abridgment, by Francis Blagdon, Esq. Vols. III. and IV. 12mo. 10s. or royal paper and coloured plates, 14s. Ridgway. 1803.

It often happens with enlightened men, as well as amongst other classes of society, that when an individual has, by his proficiency in any particular science or attainment, excited attention or applause at a former period of his existence, whatever may be the nature of his subsequent exertions, they are eagerly scrutinized, and not unfrequently overvalued. We do not mean to intimate, that the second travels of a learned man, through countries which he had visited and minutely described 25 years before, are likely to be destitute of interest; or that fresh objects may not present themselves, the details of which would prove extremely gratifying to the reader of the present times:—but, in the instance before us, we confess our first expectations have been, in some degree, disappointed.

It is now nearly seven years since the public were informed, that the justly-celebrated naturalist, Professor Pallas, had in the press an account of his travels from Petersburg to the Crimea; an unusual degree of curiosity was of course excited, and in the summer of 1799, the first quarto volume of this work appeared at Leipzig, where it was so eagerly purchased, that we are well assured not more than twenty copies could be spared for the English market. The plates to this work were numerous and interesting, and in consequence of the reports which had been circulated, we were induced to pay more than ordinary attention to the publication. Accordingly, in our earlier volumes, we gave a minute analysis of its contents,* and traced the progress of the author from Petersburg to Astrachan. From the well-known talents and character of the writer, we were indeed little inclined to censure in him those defects, which in one of less note would perhaps have drawn forth severe critical castigation. But a man may be a philosopher without possessing the talent of easy writing; and to make himself understood by men of science and profound research, it is not absolutely necessary that he should possess a flowing style, or be intimately acquainted with the art of logical arrangement. Such a writer is Professor Pallas; and while we pay him the tribute due to his great acquisitions as a naturalist, we cannot but observe, that his style is throughout harsh, barbarous, and in

* Vol. III. p. 531; vol. IV. p. 512; vol. V. p. 502.

many parts incomprehensible, even to the literati of Germany, his native country. Notwithstanding a certain degree of interest which we at first took in the scientific exertions of M. Pallas, the impression which his work finally left upon our minds was of so slight a nature, that we had totally forgotten our remark on the incomplete state of these travels*, when, a few months ago, the second volume claimed our attention. In this we find, that some unforeseen circumstances of a domestic nature retarded the completion of the volume, but they have afforded the author an opportunity of revising and correcting his materials, which now appear under such an improved and scientific arrangement, as confers upon him the highest credit for his indefatigable efforts.

There is no description of readers who will derive more gratification from the perusal of this work than the antiquarian. Indeed the prominent features of the second volume are antiquities and mineralogy. We cannot follow the author through his profound remarks on the ancient state of the Crimea; his conjectures respecting the aboriginal inhabitants of that country, their manner of living, &c.; all of which he endeavours to establish by very plausible quotations from Pliny, Strabo, and other writers of antiquity.

From the village of Egis-oba, on the heath of the Crimea, M. Pallas performs a tedious journey to the Heracleotic Chersonesus; thence principally along the Southern shore, over the stupendous mountain of Tshatyrdagh, and through the interior of the Crimea, to the Isle of Taman. In his examination of the different strata of the mountains, and even hillocks, over which he passes, he may be literally said to leave no stone unturned: his mineralogical descriptions must displease most readers, by their sameness and frequent recurrence; and it is not till they have perused several sheets, that, by an account of the manners of the inhabitants of a village, or of some singular incident in natural history, they will experience a relief similar to that of the invigorating solar beams, which suddenly dart upon the traveller after a cheerless storm.

The Professor is very particular and ingenious in his description of the different tribes of Tartars, who inhabit the villages of the Crimea; but those of Kikeneis, Limena, and Simaus, are the only classes who have a decidedly foreign physiognomy, their faces being of an uncommon length, their noses aquiline, extraordinarily large, and out of all proportion, while their heads being high and flat at the sides, they bear an exact resemblance to the caricatures of satyrs. This singular appearance he attributes to the custom of their predecessors, who compressed the heads of their infants near the temples; and from this, as well as other circumstances, he is inclined to think that the mountain Tartars of the Crimea have descended from the

* Vol. V. p. 513.

Genoese or Therfites, who formerly made irruptions and conquests in that quarter. Professor Hacquet, who is of the same opinion, has quoted in support of it the following passage from Scaliger. (*In commentar. sup. THEOPHRAST. de causis plantarum, lib. V. p. 287.*) "*Genuenses, cum a mauris progenitoribus, accepissent olim morem, ut infantibus recens natis tempora comprimerentur, nunc absque ullo compressu Therfiteo et capite et animo nascuntur.*" Professor Pallas adds, that there can be no doubt, that all the inhabitants of the villages on the South bank of the Crimea, who now pass for Tartars, are the descendants of other nations, who have been driven to, or who have invaded that country; and are totally different from the Tartar race, but particularly from the Mongolians, who being really the Tartars of the country, look upon the others as foreigners, and hold them in contempt.

Some very interesting information is given relative to the physical state of the Isle of Taman, which is constantly surrounded by sulphureous vapours, arising from the springs of petroleum and ignited bitumen, with which it abounds. The author mentions a singular eruption, which took place in the year 1794, in the sea of Azof, opposite to Temruk, where, at the distance of 150 fathoms from the shore, a great hillock, a hundred fathoms in circumference, arose out of the sea, which was at that part five fathoms deep, and for some hours vomited fire and stones, which overspread the neighbouring country: it retained its position several months, and then disappeared. He also describes another very remarkable event—an eruption of mud from a hillock at Taman; the ejected matter from which was examined by him, and was estimated at 100,000 cubic fathoms.

The great body of the work is filled with general and particular observations on the nature of the soil of the Crimea, its vegetable productions, the state of its agriculture, horticulture, commerce, and manufactures. In his account of the latter, he describes a process of great importance,—that of making Morocco leather of the finest quality; he also points out many means for the improvement of the Crimea, which are purely local and of no great interest to the English reader, though his account of the history and antiquities of this country is more satisfactory than any which we remember to have seen. On the whole, this work will afford much entertainment to philosophical, as well as to general, readers; though we are of opinion, that it would have been more acceptable to the world, if the author had brought it into half the compass, by expunging a mass of heavy and uninteresting specifications, which, as far as we can judge, are of no utility whatever in the promotion of true science. In the room of his repeated and tedious examinations of mineral and vegetable strata, he might occasionally have drawn forth the admiration of his Christian readers by a reference to the great First Cause of the wonders which he enumerates. But perhaps it is beneath a German philosopher to acknowledge the power or attributes of a Deity. *Nature*, indeed, appears to be literally the only object of his attention, and

we do not recollect that throughout the whole of these two ponderous quartos, the GOD of NATURE, the Creator of the World, is in any single instance positively alluded to. We have, however, no other serious objections to make to the writings of M. Pallas. If they do no good to society, they are not calculated to do any harm; and as an indefatigable natural philosopher, the author is certainly entitled to considerable praise.

It would now only remain for us to notice the translation of this work, which forms the 5th, 6th, 7th, and 8th volumes of the series of Travels, published under the title of *Modern Discoveries*; but our opinion of Mr. Blagdon, as a translator, having been expressed on several occasions, it would be superfluous to add on that point any further remarks. He has, however, acquired additional credit by translating, in a short space of time, four volumes of matter, purely scientific, from a language but little known to Englishmen; and which, from the nature of the subject, must have been attended with very considerable difficulties. This task, however, he appears to have performed with fidelity; the language is free from those foreign idioms, which so often occur in modern translations, and the style is truly English, being neither inflated nor inanimate. Having also at least as favourable an opinion of this work as we have expressed of any of his former translations, we cannot omit noticing an advertisement prefixed to the last volume, which states that the publication, for a variety of reasons, must be discontinued during a few months; and a new plan is pointed out, on which it will be resumed. The suspension, however, appears to have taken place in April last, and no new series having yet been announced, we apprehend that this useful work has experienced a fate of which it is evidently undeserving. We nevertheless hope, that our surmises may prove unfounded; for a publication possessing so many advantages, and sold at so cheap a rate, we never remember to have fallen under our observation. In the translation of Pallas alone there are 22 well-executed copperplates. There is another translation of Pallas, in two volumes quarto, superbly printed, and possessing a greater number of plates; but it sells at the price of seven guineas.

REVIEWERS REVIEWED:

The Edinburgh Review, Vol. I.

(Continued from p. 223.)

THE tenth article in this work is entitled to indiscriminate praise. It is a Review of *Voyage dans les Departemens de la France*, by Citizen La Vellée, formerly an officer in the army, who, in 1792, began a tour through the different departments of France, and published an account of it in nine 8vo. vols. 1792 à 1801. "The plan of the work," though not unexceptionable, "would have had its attractions," says the Critic, "if im-

partiality had guided the pen of the author: but to this essential qualification of an historian, M. La Vellée has the candor not even to pretend; and confesses, that his indignation at tyranny, and hatred for (of) superstition, prevents him from viewing dispassionately the actions of Kings and Priests! We should be glad to know through what medium he views the actions of Consuls, and of that prelate, who files Buonaparte the Christ of Providence!

"We were particularly struck," say the Edinburgh Reviewers, "with the singular sensibility M. La Vellée never fails to discover: he seldom approaches a city without bursting into tears at the recollection of the oppressions under the feudal system; and it is remarkable, that his philanthropy never blazes so violently as during the government of Robespierre. At that period, he never spares his readers a single barbarity committed during the old régime; and only forgets to mention, that the scenes passing before his eyes exceeded in horror all that the history of France could furnish during the lapse of so many ages."

The eleventh article is the review of a tract on a subject extremely interesting to the people of Scotland, and it seems to be drawn up with impartiality: but a very different spirit has actuated the writer of the twelfth article. This compound of insolence and folly is nothing less than an attempt to exhibit in a ridiculous point of view Mr. Bowles's *Reflections at the Conclusion of the War*, by comparing the respectable author to Dr. Solomon and Dr. Brodum!

"If Mr. Bowles," says this contemptible scribbler, "had began (begun) his literary career at a period when superior discrimination and profound thought, not vulgar violence, and the eternal repetition of rabble-rousing words (Is this critic so completely roused one of the rabble?), were necessary to literary reputation, he would never have emerged from that obscurity to which he will soon return. The intemperate passions of the public, not his own talents, have given him some temporary reputation; and now, when men *men hope and fear with less eagerness* than they have been lately accustomed to do, Mr. Bowles will be compelled to descend from that moderate eminence, where no man of real genius would ever have condescended to remain."

This now of the reviewer is something very different from the *punctum* *sum* of the schoolmen; for it has already passed away; and Mr. Bowles, if there be any truth in this reasoning, must again be seated on that eminence, which, whether moderate or immoderate, his reviewer will never reach.

* The first apprehensions, which Mr. Bowles seems to entertain, (continues the critic) are of the boundless ambition and perfidious character of the *First Consul*, and of that military despotism which he has established, which is not only impelled by the love of conquest, but interested, for its own preservation, to desire the overthrow of other states."

And pray, most sagacious Sir, have those apprehensions been so very ill-grounded, as to give you a right to insult in this manner a man, to whom you allow occasionally the merit of good intention? or can you now read in the *first, second, or third* edition of your unrivalled review, this sentence without a blush? Oh, but the apprehensions were groundless when they were first thrown out; for

"The author informs us, immediately after, that the life of Buonaparte is exposed to more danger than that of any other individual in Europe, who

is not actually in the last stage of an incurable disease; and that his death, whenever it happens, must involve the dissolution of that machine of government, of which he must be considered not only as the sole director, but the main spring."

And is it indeed impossible, that a government, in danger of falling in pieces, should be tyrannical? or that a tyrant, conscious of being perpetually exposed to the dagger of the assassin, should be peridious? Let us suppose that some dissensions about emolument, or the conducting of the journal, were to arise between the writers of the *Edinburgh Review* and the booksellers by whom it is published, and that in consequence of these the undertaking were about to be abandoned; is it impossible, that in the mean time they should all agree to misrepresent such works as Mr. Bowles's *Reflexions*, and expose the author to ridicule for apprehending moral danger in the nudity of fashionable females?

Of the merit of the 13th article of this review we are not prepared to speak, not having the work reviewed at hand; but if *J. Herrenscheidt* has really published all the absurdities which are here attributed to him, he has been treated by the critic with great propriety. For similar reasons we pass over the 15th article; but the folly and insolence displayed in the 16th call loudly for reprehension.

The work reviewed is Pratt's poem entitled *Bread, or the Poor*, of which we have long ago delivered our opinion, allowing its merits, and pointing out its faults.* The present critic, however, espies in it nothing but faults; and contends, that Mr. Pratt's complaints of the conduct of monopolists, during the late years of dearth, are totally groundless! This he does with a degree of *fury* for which nothing can account, but the supposition that he either was a monopolist himself, or is a servile hireling of some knot of monopolists.

"Mr. Pratt (says he) resolves all these questions respecting the dearth of corn by asserting, that the scarcity was produced by the higher orders of farmers. After giving this solution of the difficulty, Mr. Pratt loads that respectable part of the community with every term of abuse which he can collect. In the course of ten lines, the epithets "tyrant husbandman," "insatiate giant," "the scourge and terror of the swains," "vain usurper," and "vilage de pot," are brought together to describe the general character of a gentleman farmer. Whole pages are filled with accounts of their extravagance and prodigality; of balls at which their wives dance awkwardly; and routs at which they give *negus*. In one of the notes, Mr. Pratt endeavours to rival Lord Warwick, and tells us of a *knot* of farmers, who drank champagne, claret, and Burgundy, for three days together; and, as a *jest*, soaked bank-notes in wine, like *ruffs* in chocolate, which, it must be allowed, was a very expensive substitute for biscuits."

And if these extravagancies were real, do not the gentlemen farmers deserve all the censure with which Mr. Pratt has loaded them? Perhaps the reader supposes, that the critic has proved the *Scotch* farmers at least to have been blameless, and to have shared, with the rest of the community, in the distress of the times; but, this task he has not even attempted. He only affirms, that "those who are prodigal and extravagant rarely accumulate wealth;" as if it were of any importance to the poor, whether it

was to support prodigality, or avarice, that corn was unfairly raised to a price which they could not pay for it!

In the 16th article, we find our presbyterian critic displaying his usual enmity to the Church of England, by vainly endeavouring to make ridiculous Dr. Langford's excellent sermon before the Royal Humane Society. Dr. Langford, we are persuaded, has no desire to be praised as a preacher by the man who censures Dr. Rennel's Sermons; but we shall soon meet with this petulant reviewer again, when we shall have a better opportunity of appreciating the soundness of his criticisms.

The review of Mrs. Opie's poems, which next occurs, is one of those instances of invidious criticism, which

Damns with faint praise, assents with civil leer,

And, without sneering, teaches men to sneer.

The critic should have reviewed the lady and her volume in direct terms: the censure might have been unjust, but it would not then have been mean.

The 18th article is not worthy of notice; and to the tendency of the 19th, which professes to be a review of Bonnet's *Essai sur L'Art de rendre les Révolutions utiles*, we have nothing to object. It is a pity, however, that so much patriotism and sound reasoning should have been disgraced by the following contradictions:

"The work has evidently been composed with much pains and deliberation. It is written with great labour and impartiality, and contains an animated and succinct account of most of the memorable events of the French Revolution. The theory and observations, indeed, are for the most part rather dull and insignificant. The arrangement of the book is almost as unfortunate as its title. The author has been pleased to distribute it into five sections, of which the four last might very conveniently be spared!"

It is difficult to conceive how an account, of which four-fifths might conveniently be spared, can be succinct; or how a tedious narrative can be animated, when all the observations with which it is interspersed are dull.

Our rancorous pupil of Knox and Melville appears again in the 20th article of this volume, displaying his hatred of the Church of England in an angry philippic on Mr. Archdeacon Nares. That respectable dignitary published, in 1801, a sermon, entitled *A Thanksgiving for Plenty, and a Warning against Avarice*; and our reviewers, who with their journal to be distinguished, rather for the selection, than for the number, of its articles, have selected that discourse as a proper vehicle of their ignorant abuse of the author and of the church of which he is a clergyman. Though the sermon bears, in its title-page, to have been preached in *the Cathedral at Lichfield*, our presbyterian critic sagely supposes, that it must have been preached in a chapel, because the Episcopalians in Scotland have not churches but chapels for their public worship!

"For the swarm of ephemeral sermons which issue from the press, we are principally indebted (says he) to the vanity of popular preachers, who are puffed up, by female praises, into a belief, that what may be delivered, with great propriety, in a chapel full of visitors and friends, is fit for the deliberate attention of the public!"

The Cathedral at Lichfield is a chapel, and the audience, on September 20, 1801, was composed entirely of the friends and visitors of Mr. Archdeacon Nares! But what offence has the good Archdeacon given to this zealot for ecclesiastical equality? Why, he is a dignitary of the Church of England, and he has published an excellent sermon, calculated to rouse

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the attention of the reader, as well as of those who heard it preached, and these are two offences not to be forgiven.

"The learned author, (says this candid writer,) after stating the manner in which the Jews were governed by the immediate interference of God, and informing us, that other people expect not, nor are taught to look for, miraculous interference, to punish or reward them, proceeds to talk of the visitation of Providence, for the purpose of trial, warning, and correction, as if it were a truth of which he had never doubted."

And who is this searcher of hearts, who presumes to insinuate that of this truth the learned author had never doubted? Oh! continues the critic, I draw my inference from his own words; for

"He contends, though the Deity does interfere, it would be presumptuous and impious to pronounce the purposes for which he interferes; and then adds, that it has pleased God within these few years to give us a most awful lesson of the vanity of agriculture and importation, without piety; and that he has proved this to the conviction of every thinking mind. 'Though he interpose not, says Mr. Nares, by positive miracle, he influences by means unknown to all but himself, and directs the winds, the rain, and glorious beams of heaven, to execute his judgments, or fulfil his merciful designs. Now, either the wind, the rain, and the beams are here represented to act as they do in the ordinary course of nature, or they are not: If they are, how can their operation be considered as a judgment on sins? and if they are not, what are their extraordinary operations but positive miracles?'"

It would be too much to suppose, that our sage philosopher had ever heard the phrase *pre-established harmony*; but one would imagine, that he must have heard enough in the University of Edinburgh about the adaptation of the moral and natural worlds to each other, to have made him suppress this ebullition of petulant ignorance. As we have no pleasure in "answering a fool according to his folly," we shall enter into no argument with a man, who thus proclaims, at the very instant when he is employing the forms of logic, that he is unacquainted with the first principles of theological science; but, for the instruction of our reader, we insert the passage of the Archdeacon's sermon, which is here so miserably perverted from its meaning.

"The providence under which the Israelitish nation lived was peculiar to that nation. It was extraordinary, it was miraculous. Other people, under the ordinary providence of God, expect not, nor are taught to look for, miraculous interference, that the Lord may bless or punish them. The right opinion seems to be, that what was done under the Mosaic Government by the direct and acknowledged act of God, is performed in other cases by secondary means; and by such a regulation of the powers of nature, as may, without a visible interposition of power, sufficiently effect the purposes of providential government. The Israelites were assured, that for obedience or transgression they were blessed or punished; in pursuance of a positive sentence which they had heard pronounced. For other nations, it is sufficient to acknowledge, that a general Providence so rules the world, that nothing without reason happens to any of the sons of men; though in each particular case we cannot mark the interference, nor assign the positive cause for this or that dispensation. That there is no such thing as chance, we know; and whatever is design, in the hands of heavenly wisdom, must be wise and just design, however difficult it may be for men to understand.

" Thus far, therefore, we may always apply to ourselves the dispensations of the Lord to his peculiar people; by taking them in a more general view. If he visited *them* with famine, it was for disobedience of his positive laws: they knew it, and were warned beforehand that it would surely happen to them. If he visit us in like manner, we know that it is for trial, or for warning, or correction, or some wise and gracious purpose; though to pronounce directly what that purpose was, as if we knew the secret councils of the Lord, would be presumption or impiety. On the other hand, if the Israelites were blessed *in their increase and all the works of their hands*, it was a continuance of that superintending mercy which was promised to them, so long as they should be obedient. If to us a like mercy be extended, *it is from the LORD*; to him we must ascribe it, to him we must be thankful, in him we must rejoice. It is not a part of his *promise*, but it belongs undoubtedly to his *goodness*. The seasons, and every movement of nature, are beneath his guidance; and though he interpose not by positive miracle, he influences by means unknown to all but himself; and directs the winds, the rain, and glorious beams of heaven, to execute his judgments, or fulfil his merciful designs.

" It has pleased God, by such means as this, to convey within a few late years, to all our nation, a most awful lesson. While the busy minds of men were exercising their utmost force to improve, as fast as possible, the arts of agriculture, he has shown, by one or two distressful years, that *vain* are all the arts, and all the wisdom of men, unless the Lord be with them. One may plough; another may sow, but it is *God who giveth the increase*."

And this sound and perspicuous reasoning our critic presumes to call a contemptible specimen of theological metaphysics, just as if he were himself in any degree conversant either with theology or with metaphysics! "But Mr. Nares (he says) having given this specimen of his talents for theological metaphysics, commences his attack upon the farmers; accuses them of cruelty and avarice, and raises the old cry of monopoly." It is fit that this cry be repeated to our readers; for the Edinburgh Reviewer has *forgotten* to repeat it to his, who have thus no opportunity of judging between him and the author of the sermon.

" Can it be possible, (says the Archdeacon) that amidst this general good, for which we are so fully told to thank the Lord, and offer our united praises, there should be some who feel a secret sorrow? Some, even among those to whom the blessing seems to come in the first instance; but who, seeing in it the disappointment of their sordid plans of gain, repine and mourn within themselves, while the fields laugh, and every creature not enslaved to avarice is filled with joy? I will hope there are not many such. For the sin is so detestable, that it disgraces even the nature of men. From Christian principle it is abhorrent totally; and stands in utter opposition and defiance to it. This is the sin of those, alluded to apparently even in our public prayer, who, when the Lord withheld his bounty, scrupled not to aggravate the evil to their country, by *hoarding* what they had, refusing to import it for a good price, for even a high price, or for any but the most exorbitant return that could be gained; hoping to grow rich at once,—on what?—on the lawful profits of their calling?—No;—upon the tears, the groans, the cries, the death of multitudes!"

Such are the farmers whom Mr. Nares attacks and whom our reviewer attempts to defend, by misrepresenting the language and meaning, as well of the Church of England, as of one of her most respectable sons!

We pass over the 21st, 22d, 23d, and 24th articles of this review; not because they are of little value, but because they contain hardly any thing that is objectionable, while they abound with just and useful reflections, which do honor to the individuals by whom they have been thrown out.

The 25th article is a very able review of Thornton's *Enquiry into the Nature and Effects of the Paper Credit of Great Britain*; and it may be read with advantage by those, who have never looked into the work reviewed. To one or two of the critic's opinions we certainly cannot assent; but we recommend the article, which consists of 30 pages, as one of the best dissertations on the subjects, that have yet appeared in the English language.

The 26th article is entitled to at least equal praise. The work reviewed is Playfair's *Illustrations of the Huttonian Theory of the Earth*;—a theory well known to have been in direct opposition to the Mosaic history of the creation, and of course to the fundamental principles of the Christian religion; and which is indeed not friendly to the doctrines of Theism in any form. Of that theory the Edinburgh Review appears to us to be a full and satisfactory refutation.

“The very basis of this theory depends upon a postulate, that might well be supposed to startle a sober enquirer, viz. the supposition of a perpetual central heat, capable of melting limestone by its intensity, and of elevating continents by its expansion. Now this heat, Mr. Playfair confesses, cannot be maintained, either by combustion, by friction, by the absorption of the solar rays, or by any of the other senses from which heat is known to be derived. But of heat in such circumstances we have no experience; and it seems to be an evident violation of the first rules of philosophising, to assume its existence for the explication of any phenomena. Heat, generated and supported without combustion, and at a distance from all the other sources from which heat is known to proceed, is a substance with which we have no acquaintance, and which we cannot admit to exist, merely because such a supposition would enable us to account for certain appearances. There would be nothing so easy as to find an adequate cause for any phenomenon whatsoever, if we were only permitted to prove its existence by that of the phenomenon in question; and if we were allowed to suppose an inexhaustible heat, in a situation where our experience tells us that no heat could be either generated or maintained, it will not be easy to shew why we should refuse to believe that a dragon eats up the moon in an eclipse, or that the tides are occasioned by the gills of a leviathan at the pole.”

In the 27th, 28th, and 29th articles, there is not much to detain the attention of Anti-jacobins. Each of them displays considerable abilities in its author; and each is entitled, on some accounts, to praise, and on others, to reprehension. These conclude the first part of the first volume, of this review, which we have examined with greater care than we usually bestow on publications of a similar kind, both because the plan of the work differs in some respects from that of other reviews, and because the publishers have boasted of its uncommon success. Of the second part of the volume we must speak in more general terms.

Of Villiers's View of the *Philosophy of Kant*, the Edinburgh reviewers give an obscure account; but who could give a luminous account of a system enveloped in such jargon? Their review of Sonnini's *Travels in Greece and Turkey* is a good one; but we meet with the national and ecclesiastical spirit, which we have so often reprehended in their theological critic

critic, in the reluctant approbation which they bestow on Dr. Paley's *Natural Theology*. On the reviews of Starch's *Picture of Petersburg*, Boyd's *Divine Comedie* of Dante, Lewis's *Alfonso*, and Adolphus's *History of England*, we stay not to remark: the last of these articles is valuable. Of the account here given of Denon's *Travels in Egypt*, we have no hesitation to say, that it is by much the best that we have yet seen in any *literary journal*; and the review of Segur's edition of *Politique des tous les Cabinets de l'Europe, pendant les regnes de Louis XV. et de Louis XVI. &c.* is of more value than the book reviewed. It is not indeed, in strictness of truth, a review of any work whatever, but an able dissertation on the propriety of maintaining a balance of power, occasioned by Segur's publication; and it may be perused with advantage by those who never saw that publication, nor indeed any other on the important subject.

Experience cannot teach philosophic theorists political wisdom; and M. Necker, after having contributed as much perhaps as any man to the overthrow of the ancient government of France, comes forward, in 1802, with the plan of an untried constitution for that country. The plan is abundantly extravagant and impracticable; and the Edinburgh reviewers have proved, that M. Necker's *republic one and indivisible*, could not be of long duration; but they treat with undeserved levity a political enthusiast, who would be more properly employed in mourning over the miseries which he certainly occasioned, than on thus obtruding on the world his wild reveries.

The article which next arrests our attention is the review of Anquetil's translation of the Hindoo work, entitled *Ouprekhut*; not that there seems to be any thing of great importance in the work reviewed, or that the review itself is of peculiar excellence. What struck us with some surprise is the confidence with which this Scotch critic talks of his knowledge of the *Sanscrit language*, and *Sanscrit literature*. Such knowledge he may indeed possess; but the proofs here given of it are not satisfactory; for they may all have been derived from what has been significantly styled *index learning*, and there are certainly not many Sanscrit scholars in the kingdom. If the claim here preferred be indeed well founded, we congratulate our fellow-labourers in Edinburgh upon having among them at least one of these *rare aves*; because we may expect, in the future numbers of their journal, much *antediluvian information*, extracted from the records of Benares!!!

Of the writers employed in the Edinburgh review, none appears to us more master of his subject, than he to whom is allotted the articles on political economy. We have already mentioned one of these articles with approbation; and we feel ourselves called upon to express similar approbation of the review of Canard's *Principes d'Economie Politique*, which occurs towards the end of the first volume. We were indeed disgusted with the critic's encomiums on the views of the French economists in general, and still more with his assertion, that "Tu got and MIRABEAU, and Quesnai, were the *friends of mankind*, and that their genius and their labours were devoted to the *refinement of social happiness*, and the *consolidation of the political fabric*!" Notwithstanding the impudence of this assertion, and the ridiculously attributing to "Hume and Berkeley two great discoveries in metaphysics," the article, on the whole, is ably written; though we are far from being convinced, by the writer's reasonings in opposition to Smith, that "all taxes, however levied, are ultimately paid by the landlord." The scenes of the last ten years have proved the falsehood of this opinion with the force of demonstration.

We have in this volume a very good analysis of Belsham's *Philosophy of the Mind*, though the philosophy of the critic himself is not on every point secure against objections; and the exposure of Madame Necker's learned follies, in her *Reflexions sur le Divorce* is excellent, though we cannot, with the reviewer, bow to the authority of MILTON and HUME on that important subject. The volume concludes with a critique on vol. II. part II, of the *Transactions of the Royal Society of Edinburgh*, which displays some science, much petulance, and, we think, a little envy.

From this specimen of their labours, the Edinburgh reviewers appear to be a corps of young men, possessing among them very respectable talents, considerable industry, and, on some subjects, sound principles; but occasionally they betray a contempt for the religion of their country, and too great confidence in political theories. As a review, the volume is in many particulars defective. Neither the publisher, nor the price of the works reviewed, is ever mentioned; and it is not often that what is called a review, enables the reader to form any opinion whatever of the plan or the merit of the book professedly reviewed. Instead of a series of reviews, we have in fact a series of *dissertations* on subjects which have indeed been treated of by the authors whose works are mentioned in the table of contents, and at the tops of the dissertations, but with very little reference to those works more than to others. The motto of the review is *Judex damnatur cum nocens absolvitur*; and so anxious are its authors to escape damnation, that they *acquit no man*. The weakest of the corps is unquestionably the theological reviewer, whose articles are mere effusions of petulance, prejudice, and envy; and by much the most valuable articles in the volume are those on political economy, and that which overturns (and it completely overturns) the Huttonian Theory of the Earth.

MISCELLANEOUS.

STRICTURES ON THE COMEDY OF THE STRANGER.

TO THE EDITOR.

SIR,

ALTHOUGH, for the reasons given you in a former letter, the reflecting and impartial mind must be compelled to consider the character of ELVIRA, in the popular tragedy of PIZARRO, as a great blemish in that celebrated Drama; yet "THE STRANGER," very improperly, in my humble opinion, styled "A COMEDY," by the same author, hath a principal character in it even more exceptionable than that of ELVIRA: this is EURELIA, MEINAU's Wife, disguised as Mrs. HALLER. In ELVIRA the character of a female libertine is invested with so many shining qualities, and such noble sentiments proceed from her mouth, that the mind insensibly forgets her frailty, and overlooks her want of virtue in the dazzling lustre which is cast around her. This frail female was, however, unmarried, and the author had effected but one half of his laborious and difficult undertaking, till he had made *connubial fidelity* and *breach of the marriage vow*, appear venial in the opinion of a deceived and misguided audience. The attempt, it must be confessed, was arduous, but where there is no difficulty there can be no honour: to overcome this difficulty was the

Summit

summit of our author's ambition ; and it must be confessed, however little it may add to his reputation amongst the virtuous and well-disposed part of mankind, that he hath in the Drama now under our consideration attained the object which he had in view in no common degree.

EURELIA, the unfaithful wife of MEINAU, thus relates the process of her own ruin. " Oh ! had you known my husband—that *excellent, noble* man. I was then scarcely passed *fourteen*. I was two years his wife. Oh ! and even in the moment of my fatal fall, *even then no better man existed*. My seducer was *far below my husband* : the COURT, it is true, *did not flatter me so much*, and *refused me trifles which my vanity demanded* : the silly gratifications which he withheld from me were supplied by my betrayer, and I was child enough to be pleased with the gaudy prospect : to follow him who—but enough !—I returned, but my husband was gone with my children. Alas ! the sufferings of those moments no language is able to describe."

EURELIA's youth, the flattery and attention of her seducer, and her husband, whom she describes as "*an excellent and noble man*," having withheld from her "*trifles which her vanity demanded*," were the causes of her fall.

Are these sufficient excuses for her "fatal" aberration from the paths of virtue ? Can they atone for her having ruined the peace of mind of such a man as MEINAU is described by his friend HORST to have been—driven him from the society of men—and urged him even to the very borders of madness ? Would such contemptible arts from a man, whom she herself describes as "*far below her husband*," have had so powerful an effect, if the divine precepts of religion had animated her bosom, if *virtue* had held its uncontrolled empire in her heart ? No ! The virtuous and the good may, indeed, fall into slight and trivial faults, they may even sometimes be surprised, by the hurry and conflict of contending and headstrong passions, into actions which may cause them afterwards most severe regret ; but there is still such a marked difference between *the extreme of vice*, and the high dignity of *unsullied virtue*, and this idea is so deeply implanted in the human breast, that a virtuous and uncorrupted heart will shrink with innate horror, and just detestation, from the dreadful, the "*fatal*" precipice into which vice would willingly cast it, and with a look of ineffable dignity and proud contempt, strike terror into the heart of the most smooth-tongued and plausible seducer.

To reconcile the audience to *an adulterous wife*—to interest their feelings in her behalf—to make them pity her, and with the generous BARON HORST, the friend of MEINAU, wish for a reconciliation, the whole art and consummate addresses of KOTZEBUE have been exerted, and, woe ! full to relate, have not been exerted in vain.

The charitable and noble acts of EURELIA—her sincere repentance—her *remorse*—not suffering her even to think of forgiveness—the deplorable condition to which MEINAU was reduced by this dreadful blow to his feelings—his *still surviving affection* in the midst of his heart-breaking sorrow—his magnanimity in abstaining from injurious reflections and severe reproaches, both when he spoke of her to his friend, and when he saw her who had driven him to *despair*—the plan laid by the COUNT and BARON to effect a reconciliation—and the introduction of the children, the pledges of their early and sincere affection, at a most critical moment, to be the potent instruments of their reconciliation ; these are traits which very clearly display the management and superior hand of a master.

IF PIZARRO is deficient in morality, THE STRANGER fails in this momentous

momentous article in a tenfold proportion; inasmuch as female infidelity to the marriage vow is of more extensive and serious ill-consequences than is the libertinism of an unmarried female. To urge the alleviating circumstances of a most sincere repentance on the part of the erring female: her youth and inexperience which laid her more open to the snares of seduction; the nobleness of her after conduct; and her self-abatement in thinking herself unworthy of forgiveness, is but to study devices to impose on the feelings of the public, and to deceive ourselves. To tolerate vice at all is the first step to our being seduced by it, the rest is gradual and almost inevitable. A great judge of human nature speaking of the progress of Vice, and the mode of its proceeding in fixing its empire on the human mind, says,

"We first *indure*, then *VIRTU*, then *EMBRACE*."

It was a new adventure in the dramatic art to make VICE amiable, and to place FEMALE INFIDELITY in a venial point of view: no one could make use of more art to effect this grand point than the celebrated author of these dramas, and we have already remarked that his attempt was attended with complete success. To the present hour these plays are performed to crowded and splendid houses, and of the vast numbers which attend the often repeated representation of them, scarce one in an hundred is aware of the danger with which they are fraught. By repeated contemplation of the vices of female libertinism and infidelity, the mind insensibly loses the abhorrence and detestation which should ever pursue those who are guilty of these atrocious acts of vice; and from beholding them accompanied by alleviating circumstances, and situations calculated to excite emotions of pity, at length they are contemplated with indifference when not attended with such incidental circumstances; and thus the way is paved for the utmost licentiousness and dissolution of morals*. Do we require this stimulus of theatrical representations to aid and promote the cause of VICE, or have we not rather already too many supporters of the glaring profligacy and unprincipled libertinism of the times? Yes, assuredly! And whoever can effectually disrobe VICE of her hypocritical coverings, and make her appear in her genuine detestable colours, surely does a most commendable act: but they who with the power possess also the inclination to drive such seducing and dangerous dramas as those which we have been considering from the public favour, which they have undeservedly obtained, merits the first and highest rewards which VIRTUE can bestow. This can only be completely effected by several characters of rank, of consequence, and of the highest estimation in the public opinion, who, joining together their united efforts, shall, by degrees, reform the public taste—rescue the stage from the frivolity and increasing immorality of the favourite PLAY-WRIGHTS of the present day, and make it the engine, as it undoubtedly is most capable of being made, of inspiring just and noble sentiments in the breasts of a British audience; of sinking VICE to her proper level, and exalting VIRTUE to her true dignity; of making mankind wiser and consequently better; of rendering them good men and loyal subjects; of making them happy whilst they continue in this present life, and giving them a just title to a reverſionary hope of endless felicity in "*another and better life*."

* Does not a recent instance which you have given fully justify the truth of this prophetic remark?

† The LORD CHAMBERLAIN has the power to prevent such dramas from appearing on the stage.

EDITOR.

Mr.

Mr. Editor—What is contained above was composed some considerable time ago, when the “ADULTERY BILL” was before the legislature of this kingdom, and which it was sincerely hoped by every true friend of virtue and good morals would have passed into a law; that it did not is a subject of very heartfelt regret. The contents of this and a former letter containing my strictures on the tragedy of PIZARRO, are a very small part only, of a work, which I had once thoughts of putting to the press, and laying before the public eye, had not I been discouraged from doing so by some friends whom I consulted on the occasion, and had not my waiting for a new ADULTERY-BILL, promised to be brought into parliament, rather suffered the public expectation to grow cool on this important subject; but even yet the work may be brought forth on proper encouragement. It is intitled, “ADULTERY ANATOMIZED; or, *An Inquiry into the several concurring Causes of that vice in this kingdom at the present day; and an attempt to suggest a mode of lessening it.*” The work is divided into chapters, and, when completed, will make a moderate sized 8vo. volume.

Wishing every possible success to your truly valuable work, and that your exertions in the cause of virtue and good morals may meet with deserved remuneration,

I remain, Sir, your's, sincerely,

August 6, 1803.

W. L. G.

TO THE EDITORS.

GENTLEMEN,

I HOPE you will attribute the liberty I take of pointing out a gross plagiarism, which, by being quoted in your last month's Review, has attracted more notice than otherwise it would have met with; to the desire I have of seeing your valuable work as free from errors as the nature of the undertaking will admit. The account of an English Voluptuary, in your review of “Paris as it was and as it is”, page 390, is taken almost verbatim from a novel, written by the authors of Henry and Frances, (Mr. and Mrs. Griffith I think,) called the Gordian Knot, vol. 4th, page 183, and, if my memory does not deceive me, Mercier has also stolen the same tale, and printed it in his Tableau de Paris: but not having that work at hand I cannot refer you exactly to the chapter, nor is the subject worth the trouble. I do not know that I should have troubled you with this, but I see the story in the newspapers, and it can do no harm, in the present loose state of morality, to point out the falsity of such a story, especially as it is related of one of our own countrymen. The original, indeed, concludes with most proper reflections, and that you may not have the trouble of searching in a circulating library after the book, I have transcribed it.

“Poor Burchell retains but a faint resemblance of his academic character. The fine parts of his spirit have evaporated. A life of sensuality is not half a life, either in duration or enjoyment. Res est severa voluptas. He is not more than about twenty-eight years of age, and looks to be near fifty; he is fallow; bloated, and lethargic; he nodded several times after dinner and supper, and has no more conversation in him than the Great Mogul.

“I am, &c. &c.”

This

This letter begins by informing his correspondent that the writer had met with their old Fellow Collegian, Burchell.—As I wrote from the book in a shop, have the goodness to excuse any mistakes I have made through haste,

And am, Gentlemen,

Your very obedient humble Servant,

Bristol, Jan. 20, 1804.

INVESTIGATOR.

THE CAMBRIDGE UNIVERSITY VOLUNTEERS.

TO THE EDITOR.

SIR,

THE object of the following elegant piece of declamation being answered, we have now to boast of as fine a body of military youth, every way accomplished, as are to be found on ancient or modern record; and which, at a late review, it was said any general would be proud to command. I think what had ever so trifling a part in contributing to this end, deserves to be rescued from oblivion; and there is not a prouder national trophy on which to inscribe it, than the Anti-Jacobin Review; nor a more cordial well-wisher to that vehicle of patriotism, than

A Member of the Camb. Univ. Volunteers.

Cambridge, Dec. 1803.

“AN ADDRESS TO THE LAY-MEMBERS OF THE UNIVERSITY OF
CAMBRIDGE.

“My Friends and Fellow-Students,

“The liberty I am now taking will not, I trust, need much apology, when you consider either the purity of the motives, or the urgency of the occasion. A determined enemy, then, with a locust army, is at our gates, and the glorious pais of freedom is to be guarded. The British Lion has indeed roused himself from the slumbers of self-security; and, while rampant with indignation, every bristle presents a bayonet round our coasts. The sword is unsheathed, and loyalty is the watch-word in every hamlet through the land. Still, it is said, *we are not too much on our guard*. Where then are the flower of the British youth, the children of Alma Mater? Have they nothing at stake? No precious privileges to defend? Surely yes! In addition to domestic ties, the charities of father, son, and brother,—in addition to the rights of property, your fire-sides, your liberty, and your very lives, which duty and necessity call upon the meanest cottager to defend,—in addition to all these, you, my young friends, have still dearer interests at heart, the cloisters of science, and the altars of your God! Say, then, can the partiality of literary fellowship, or the pleas of indulgent friendship herself, account for this cold neutrality in the common cause, this silence in the general voice of the nation?

“But no! forgive the base degradation. The insinuation is, it must be, groundless! A band of brave youths, at this very moment, are panting for fame in the field, as well as in the cloister. They scorn to make a merit of necessity, by ingloriously waiting for the instructions of a British Senate, which soon may *compel* them to assemble. They have learnt from classic records, that the bravery which is bought, or the patriotism that is compelled, are not worth the name. They pride themselves in a VOLUNTARY attendance at the circus of military discipline; are assembling for the purpose of obtaining the sanction of their superiors to make a tender of their services
to

to their country. They are yet small in their number, but great in their designs. Their sentiments are in unison with the tenor of this address. They call upon you to appear without delay to second their honourable views. Companions in the academic shade, they long to hail and receive you as their brothers in arms. Come forth then, in the spirit of your pious and patriotic founders, and shew you deserve the great and many privileges they have handed down to us. You must soon of necessity appear: Why not in a few days, when honour and your country invite you? Remember, that what you may sacrifice to pleasure, you are giving to renown. If, in some cases, our public spirit may clash with the *res angustior domi*, let us retrench upon the luxuries of life. If the progress of science seem to be retarded, let us appeal to the candour and indulgence of our superiors, and double our diligence for the future.

"But I begin to hope, that you, my brave friends, who have from infancy been trained up in those principles which the sages taught, and the heroes of antiquity practised, cannot want the weak stimulus of this address to rouse you to your duty. Come forward then in the spirit of those sages and those heroes, and shew you deserve to be free. Half a thousand brave youths, at the least, whose morals, we trust, would be a lesson to admiring camps, the flower of respectability as well as of manhood, these would be no contemptible veto in some Thermopylae of liberty, against invading ruffians. In our porticos of learning, it is not flattery or partiality to say, they would oppose the barbarous relinque of a Xerxes himself, and spill the last drop in their veins, ere an altar or a tomb of science should be profaned, or one of our venerable volumes committed to the flames.

"Should our services be wanted, let us leave the interests of learning and religion to be managed by our superiors in wisdom and in years. We may hope soon to return, and gather the rewards of literary merit, which their judicious hands are commissioned to bestow. Or, if we fall in the glorious struggle, we shall not be disappointed of renown; for we shall fall to be crowned with the laurels of the brave, which will for ever be kept blooming, because watered by the grateful tears of our country.

"Those whom I now address have no fine fibres of conjugal or paternal endearments twilled round their hearts, to chain them in soft fetters to their homes. Let not grey hairs then reproach us with ingratitude, that they must fight our battles, nor the orphan hiss our everlasting disgrace, that its father fought and fell for us.

"When I survey those hallowed and magnificent structures, the monuments not less of patriotism than of piety—when I reflect that they have nursed half the sages, half the patriots, and half the heroes of our annals—when I daily hear the blasphemous threats of despotism, tyranny, and atheism, that, though the poor humble cottage may be spared, the splendid palace, and the venerable endowments of science shall be ransacked by barbarian bands, and levelled to the ground—and when, for a moment, I am supposing the sons of father Camus to look on with apathy and indifference, is it the delusions of imagination, that the cloister puts on a more fallen gloom, the genius of each grove murmurs a sigh, and the chaste marble of great Newton reddens with indignation?

"Come forth, then, without delay, and shew you are not unworthy those high names, the children of Granta and Britannia. The indignant spirits of your illustrious founders are waiting to inspire you at the approach of the danger, and to be your guardian angels in the field. The shades of

Henry

Henry and Eliza point the way. Even the gentle spirit of Margaret reluctantly whispers, 'To arms!' Your superiors cannot, do not, check the manly enthusiasm. And while you nobly step forward to guard the proud palladium of our civil constitution, seated on the brow of our British Sion, the Protestant establishment, (in one of which you are, most of you, to be consecrated ministers,) you cannot fail also of insuring the plaudits of your country, and the approbation of Heaven!

"Permit me the honour of being esteemed, my brave friends, your respectful fellow-student, and most cordial fellow-foldier,

"St. John's Coll. Camb. Aug.

SPONTESUA."

PRIVATE BAPTISM.

TO THE EDITOR.

SIR,

KNOWING, as I do, your exemplary regard for every thing that relates to good order and decorum in religious matters, and believing that your sentiments concur with mine, with regard to the impropriety of administering the Sacrament of Baptism in private houses, instead of requiring the children to be brought to church; I am desirous of offering to the consideration of your readers what appears to me a new argument, drawn from the language of the service itself. But first I would beg leave to say a few words on the inconvenience (to say the least of it) of performing this solemn rite in the way in which the Clergy are too often called upon to celebrate it. In a general way, this office is performed in the evening, after a festive entertainment, which custom has established on such occasions; and the parties are not always in the fittest disposition for such a solemnity. In this you will be ready to join with me, when I relate to you the following fact, on the truth of which you may rely. A person of some consequence chose to have his child baptised in this irregular way; the parties were invited to a sumptuous dinner, of which the clergyman (which by the way is not an honour generally conferred on him) was permitted to partake; the ceremony was deferred to a late evening hour, and the young Christian's health, with that of many other friends, was freely drunk. After a brisk circulation of the bottle, the parties are summoned; but, strange to tell! the prayer-book was opened in the wrong place; a different service was begun, and proceeded in to some length, before the mistake was discovered, the godfathers could not with propriety be said, according to the usual form of expression, to stand to the child, for they could not stand at all. The clergyman was reminded of his mistake, the godfathers resorted to the sofa, and the business was accomplished as well as, under all the circumstances of the case, it could be done. But, Sir, while the despisers of every thing sacred laugh at such irregularities, religion weeps; and every serious well-disposed person is deeply afflicted, and must needs wish that, if possible, the practice might be discountenanced, and such indecencies prevented.

I am of opinion, Sir, that this evil originates from a variety of causes, 1st, in affectation of grandeur in the ordinary gentleman and tradesman, desirous of imitating his superiors; 2dly, from self-interest on the part of those, who are generally pretty well paid for dispensing with rubrics and canons, through an undue regard to their own emolument; and, 3dly, from that general indifference to the services of religion, which keeps men from the house of God, whatever may be the duty which should call them thither;

to which I might add the unreasonable plea of tenderness for the child, to whom it is supposed it would be fatal to be taken to church, even in the month of June.

If the Clergy should attempt to vindicate themselves by saying, they comply with what they do not approve for fear of giving offence; I would only wish them to consider, whether they do not rather lower their character by such an improper compliance, than conciliate the favour and esteem of their parishioners.

Such as are men of sense among them cannot but know, that when they ask a clergyman to perform this duty, they call upon him to act contrary to the directions of the rubric; and they do not esteem him the more, but the less, for his indifference to propriety, and his undue regard to his own advantage. I am persuaded, that every clergyman that should, with civility and respect, decline any proposal of this kind, urging as an objection, the impropriety of the thing itself, and its being contrary to those directions, which the law has ordained to be the rule of his conduct, would rise higher in the estimation of his parishioners, than by any improper self-regard, or any undue compliance with their humour, their indolence, or indifference.

But I promised to shew, that from the very words of the service, the compilers of our liturgy had no idea of the sacrament of baptism being administered in any other place than at the font in the church. For the words are—"Ye have brought this child *here* to be baptized." Now no one that understands English propriety of expression will say, that the word *here* relates to the verb *brought*, because it certainly would have been *hither*, not *here*: attulistis hunc puerum *hic*, would, you well know, be very bad Latin, and it is no better English; but if you read the words thus, "Ye have brought this child *here* to be baptized," you will at once see, that *here* means *locus* *hic*, or *hic loci*, to be baptized, *here* and in no other place; such as read the word *here* for *hither*, have argued, that when this service is performed at home, and the clergyman sent for to perform it, there ought to be a slight alteration made in the words; and instead of his saying, Ye have brought this child *here*, that is, *hither*, to be baptized, he should say, Ye have brought *me here*, that is, *hither*, to baptize this child.

In short, Sir, it fares with this, as with every other deviation from the right way, that we are gradually led into absurdities, of which at first we were not aware; and the only way to maintain a character of consistency and respect is firmly to adhere to the rules presented for our conduct, not yielding to the importunity of those who, from improper motives, would first seduce the clergy from their duty, and then treat their too easy compliance with contempt.

I shall add one other argument in favour of the performance of this ceremony, as the rubric directs, in the public congregation, viz. that, to an attentive and well-disposed congregation, this ordinance solemnly administered is found to be extremely edifying and impressive; the hearers are reminded of their own sacred engagements; by the intervention of others, at their baptism; and such as have undertaken the office of sponsors learn, that it was not a mere matter of form, but a very important duty that was engaged in, when they promised in behalf of the baptized infant, to see that it be brought up to "lead a godly and a Christian life;" and lastly, to all are represented in this rite the duties of their Christian profession; "to die unto sin, and to rise again unto righteousness:" so that it becomes, when rightly considered, a most instructive service; not to be confined to a bed-chamber

chamber or a drawing-room, but most proper to be performed where "all may hear, and all may be edified."

I mean, that children, when really sick, should always be privately baptized; and at a convenient time admitted into the church.

I am, Sir, yours, &c.

A LOVER OF ORDER.

P. S. One of the most respectable ministers of one of the most considerable parishes was appointed at a certain hour in the evening to perform this service; and had the satisfaction of sitting in another room two hours, waiting till the festivity, to which he was not invited, in whole or in part, was over: and at the end of it, a very slight apology was made by the master of the house, merely on the ground of his intention to pay him for his attendance. Was not his loss in point of respectability far greater than his pecuniary gain, whatever it might be?

MRS. H. MORE'S SHIPHAM CLUB.

TO THE EDITOR.

SIR,

YOUR readiness in inserting in your very excellent and impartial Magazine the letter I sent you, dated March, has induced me to venture to send you this little account of a day I very unexpectedly spent. I have frequently heard it asserted, I doubt not falsely, that your partiality in the *Blagden* controversy has led you uniformly to represent every thing that did not tend to injure and vilify Miss More: my curiosity has, as well as most of your admirers, been kept quite alive by the interest you have taken in it; yet I must own from all you have inserted, and not having other means of judging, I was left quite undecided whether or not to affix to Miss More's character enthusiasm and methodism: should you, therefore, insert this little detail of a day, I shall be enabled to add to your defenders in regard to impartiality. On Wednesday the 22d I was in a top in Bristol, when a party of ladies came in for blue ribbons, who, from their animated expressions of hopes for fine weather on the ensuing day, and the blue knots ordered, I was induced to inquire where they were going, and learnt to Miss More's Shipham club. I instantly determined to make one, and observe the proceedings of the day, and to gather all I could, and judge for myself. In the morning I went to Shipham, but found all the party I had seen were gone, with many others, to breakfast at Miss More's house. About twelve they began to arrive; the church bells struck out, and on the wild hills of Shipham, and surrounded by Mendip, the ladies made a very gay and beautiful appearance: they soon sat down to dinner; there were several tables, and plenty of beef, lamb, ham, and chicken; and soon very true English enthusiasm was displayed, both by clergy and laity: the bottle went round very moderately, for in less than an hour the company were summoned to arrange themselves for church, when I saw at the least two hundred poor women, respectably and neatly dressed, most of whom I learnt, prior to this institution, had scarcely a gown, all with blue knots, and very happy countenances; and a great number of poor children, all ranged in couples, and a band of country music: the clergy then followed the poor, and the ladies them to church, round Shipham hills. Mr. Jones, the rector, read prayers; Mr. Bosk preached; then I

expected ebullitions of enthusiasm and flattery. The text was—"May has chosen the good part:" he pointed out the one thing needful in a plain and practical way, that I said well here is no enthusiasm: I then waited to hear if he guarded the poor from supposing if they think they have chosen that one thing needful they may be lazy and immoral, with all the deductions of that sort, that methodists leave their poor infatuated followers to draw: but truth obliges me to say, I never heard the moral duties more fully, clearly, and on higher motives enforced: he adverted to the feelings and affections of love and humanity, shewn by our Redeemer towards the family of Lazarus; and Mary's proof of love to Christ, in which he introduced an application to the day. Well, I said, here is no methodism; here is no faith without works; here is not what is as much to be disliked as either any Calvinism; they returned in the same order, and two Miss More's, one of which I learnt was Miss H. More, appeared more prominent. I now felt some certainty of seeing what I had all day been looking for in vain; but here was no methodism. The poor children were called forward, and their master gave out a psalm, and I then became an enthusiast myself: their little voices employed in praise of their Creator, instead of the sad reverse; their shining faces all directed one way, to six large baskets of cakes, as their reward, operated on the countenances of most present; and I felt strongly, as all must have done who were prejudiced against the whole of Miss More's institutions, such temporal benefits bestowed (as nearly every poor child had some clothing as provided by the charity) such kindness and exertion conferred, merited not the obloquy Miss H. Moore had received. Tea was then made in five rooms for all the poor women, by the ladies; four or five hundred drank tea in the whole, with much glee: then they went out again to the open place where the children had received their cakes, and the vicar produced the accounts of what the club was worth, and many ladies present gave handsomely towards the fund: when Miss Martha More spoke to them of their gratitude due to the company, to God, their superiority to the French poor, who never saw so many guineas in all their lives; no Sunday schools there; no gentry taking care of the poor there; money not like ours, most all gold, but *insol.* Miss H. Moore then said, good women, here will be more taxes, remember you have nothing to do with them but to pay them, not to talk about them, that is not our business, but to pay them. God save the King was then played and sung, with huzzas three times three, in which I found myself so heartily joining, that any of my acquaintances, had they seen me, might have exclaimed, "Is Saul among the prophets?"

Should you chuse to insert the description of this club day, I think you will be doing but justice to Miss More's institutions, and shew that they are conducted without methodism or sedition, though not without a great degree of enthusiasm exerted towards relieving the wants of the poor, and of gratitude and affection of the poor toward their benefactors; and justice, I trust, will never be required in vain of the conductors of the Anti-Jacobin Magazine, the firm and honourable supporters of our Church and King. I remain, Sir, a very hearty well-wisher for the continuance of your success in the great cause in which you are engaged.

Bristol, College Green, July 9, 1803.

INDEX

TO

THE SIXTEENTH VOLUME,

A.

- ABEL**, true reason why his offering was accepted, 351.
- Acid**, sulphuric, its curious transformation in the process for obtaining sulphur, 366.
- Adam and Eve**, beautiful description of their fall, 172.
- Addington, Pitt, &c.** (Messrs.) compared with certain characters in Shakespeare's Plays, 194.
- Addington, Mr.** strictures on his acceptance of the office of Prime Minister, 195.
- Advertisement**, a humorous, 188.
- Affinity** (in chemistry), why substituted for attraction, 558;—illustrations of the Newtonian theory on this subject, 359, 360.
- Airs**, or gases, objections to the introduction of them as a class in chemistry, 363.
- Albertus Magnus**, singular mechanical invention of, 248.
- American war**, account of the dangerous conduct and discussions which arose from that event, 78.
- Apotheosis**, honours of, not bestowed on the dead alone, 84.
- Archimedes and Newton**, comparison between, 247.
- Army**, the veteran, of France, formidable account of, 283.
- Army of Reserve**, fertile source of recruits for, pointed out, 299.
- Articles of the Church** defended against the charge of being calvinistic, 55.
- Atmosphere**, of what air it consists, 368.
- Attorney General**, specimen of his ability in the preparation of an indictment! 81;—his liberal opinion of the French revolution, *ibid.*;—censured for applying derogatory epithets to a great personage, 89.

B.

- Bacon, Roger**, the celebrated mathematician, some account of, 248.

- Beauties**, ancient female, a method of restoring them to life, 391.
- Bookseller**, a great one in London, his striking manner of judging of the merit of a publication, 206.
- Breeches**, a legitimate and intelligible English word, 148.
- Buonaparté**, an English Crown Lawyer's opinion of the respect which ought to be paid to him, 84;—his presumption compared with the daring of Sennacherib, 103;—a novel act in his life exposed, 160;—another anecdote of, 169;—an accurate financier! 260;—description of his person, 262;—compared with Cromwell, 266;—curious instances of his economy, 472.
- Burke and Fox**, their senatorial conduct at the time of the American war, contrasted, 78.

C.

- Cain**, true reason why his offering was rejected, 351.
- Carbon and Carbonic Acid**, definition and propriety of those terms, 368.
- Calvin**, prominent features of his doctrine described, 63.
- Calvin's predestination**, the nature of, explained, 56;—impiety of his peculiar tenets, 59.
- Calvinism**, comparison of to a machine, 60.
- Chatham**, the late Earl, some account of his education, genius, and eloquence, 268;—vindicated for accepting a peerage, 711.
- Chemistry**, definition of, 20.
- Cherubim of Eden**, remarks on the, 349.
- Churchman**, dialogue between one and a methodist, 151-159.
- Clare**, the late Earl of, his character, 183.
- Cold**, vulgar opinion of its action refuted, 21.
- Country**, disposition of the, on the late change of ministers, 309.
- Cow Pox**, account of its introduction into India, 276-280.

Criminals, an account of the mode of executing in France, under the old government, 162.
 Critical Review, ludicrous instances of its cont. additions and absurdities, 312-317.
 Criticism, the wretched system of, adopted in the Critical Review, exposed, 206.
 Cromwell and Buonaparte, comparison between, 266.
 Cusa, Cardinal Nicholas, some account of, 248.

D.

David, the French painter and revolutionary assassin, anecdotes of, 167-8.
 Daubeny, Mr. his address to Sir R. Hill, in defence of the church, 8.
 Dinner, &c. the modern hours of at Paris, 390.
 Divorces, facility of procuring them in Paris, with remarkable anecdotes on that subject, 398.
 Duelling, a practice hostile to divine and human laws, 300;—novel plea in support of, 301.
 De Lille, Abbé, striking proofs of his want of principle, 508-510.

E.

Edinburgh Review, strange plan of that work, its barbarous style, and ignorant and ludicrous criticisms, 213-220;—some of its writers supposed to be Scotch missionaries, or jacobins, 221;—Mr. Dallas's letter on that and other reviews, 430;—Detecter's letter on ditto, 441.—criticisms on the first volume of, continued, 515-523.
 Education, female, remarks on the former and present system of, in France, 395.
 Elizabeth, method employed by her to rouse the spirit of her subjects, 88.
 Emigrants, description of a party returning from England to France, 162.
 England and Judah, parallel between, 426.
 English nation, at what period it had sunk to the lowest degradation, 114.
 Enthusiasm and insularity, on the rapid increase of, 422.
 Eruptions, account of some extraordinary, 514.
 Escape, a miraculous account of one, 263.
 Evangelical ministers officiate in episcopal churches, 11;—one cause of their origin, 295.
 Eustatius, St. account of the treasure found in that island at its capture by Lord Rodney, 273.

F.

Farquhar, a Scottish shepherd, interesting adventures of, 122, 126.
 Fête, account of a ludicrous one amongst the celebrated French chemists, 374.
 Fluidity, remarks on, 26.
 Fox, (Mr.) his parliamentary talents in the American war contrasted with those of Burke, 78.
 Fox, (General) strictures on his conduct during the late rebellion, 186.
 France, correct and melancholy picture of, 292.
 Ferdinand VI. of Spain, account of his reign, 455.
 French poetry of the 15th century, specimens of, 498, 500.
 French, their loss in the different actions with the Swiss cantons, 235;—family, curious anecdote of one, in the reign of Robespierre, 165.
 ——— revolution, strikingly portrayed by Mr. Mackintosh, 87;—instances of its effects, 264.

G.

Geography, hints for an improvement in that science, 408.
 Gospel, the preaching of, nearly coeval with the fall, 349.
 Gospel Preachers, their arrogance, and false accusations against the regular clergy, 423.
 Green colour of plants, the cause of, 35.
 Government, obedience to it a Christian doctrine, 104.
 Guineas, plan for preventing the melting and exportation of, 287.

H.

Heat, remarks on the nature of, 21;—Dr. Cleghorn's opinion of, 22;—effects of, 23;—latent discovery of by Dr. Black, 27;—pirated by M. de Luc, *ibid.*;—quantity of in the steam of water, under the ordinary pressure of the atmosphere, 31;—possibility that the most fixed bodies might be volatilized by it, 32;—the loss cause of natural evaporation, *ibid.*
 Highlands of Scotland, causes and evils of their depopulation, 236.
 Hindoos, sketch of their character, 176;—advantages to be expected from their conversion to Christianity, 167.
 Histories all libellous! 90.
 Honour, a true sense of, defined, 299.
 Howe and Washington, different line of conduct pursued by those generals in 1776, 79.

History, remarks on its great utility to the rising generation, 452;—its comparative value, 469.

Horse-racing in England, striking picture of, 505.

Humble-bees, curious account of, 406.

Humbugging, a necessary art of life! 188.

I. & J.

Ice, singular method of procuring, at Benares, 33.

Jehoshaphat and George III, parallel between, 426.

Ignition, Dr. Black's opinion of, 33.

Infants, observations on the proper method of rearing, 288-291.

Infernal machine, account of its explosion, &c. 168.

Infidelity and enthusiasm, observations on the increase of, 422.

Infatuation, its definition, theory, &c. 371.

Insects, British, plan of a new and elaborate history of, 449.

Invasion, how it must be repelled, 98;—poetical exhibition of the evils of a successful one, 179;—new and singular reasons why it should be resisted in Ireland, 122.

Junius, his merits as a writer appreciated, 74.

Juvenal, specimens of the elegant translation of that poet, by Mr. Gifford, with proofs of the spleen and partiality of the Critical Reviewers, 203-213.

Julius Cæsar, biography of, 461.

K.

Knighthood, remarks on the utility and origin of such distinction, 145.

L.

Ladies, conditions on which they are admitted into a certain order of knight-hood, 146.

Lavoisier, had gross instance of his awful infidelity towards Dr. Black, 373.

Lavoisier's theory of phlogiston, first originated with Dr. Hooke, 35.

Law, a new quality in, discovered, 84.

Law of England relative to Libels, as laid down by the Lord Chief Justice, disputed and denied, 91.

Learning, wit, &c. how misapplied by the dispositions of travellers, 139.

Leclercships, remarks on the law respecting, 229.

Legislative Body, the French, description of its hall, 256.

Libel's, political, extreme delicacy of our ancestors respecting, 85.

Liberty of the Press in Britain, some strong doubts respecting it, 83.

Light and Heat, reply to the theories of different philosophers respecting, 34.

Linnean system, improvements in, 400, 408.

Liquefaction, theory of its origin, 26—Benefits resulting from its slow progress, 28.

Literature of Germany compared with certain celebrated characters of antiquity, 148—absurdity of the comparison, and real character of those writers, 149.

Lodgings for Single Gentlemen, 191.

London, broad project for the burning of, in 1833, 224.

Love, romantic, singular anecdote of, 262.

M.

Macdonald, Flora, the protector of Charles Stuart, her heroic conduct in the presence of George II. 127.

Machine, infernal. see Infernal Machine.

Mackintosh, Mr. his speech, at the Crown and Anchor, to the North Britons, 100.

MacKenzie, his heroic actions and death, 126.

Melville, political address to, 118.

Mam, not left at the citation to devise a system of religious faith, 346.

Mankind, Dr. Darwin's opinion of their origin, 171.

Maps, account of, some, for a new division of the world, 408.

Masacre of Jaffa, proved by a French officer of rank in England, 224.

Mathematics, general view of, 245—state of amongst the Romans, 241—progress of, in the 18th century, 250.

Melchisedec, not the second person of the Trinity in a human form, 338.

Methodism, hint for preventing the increase of, 151.

Military force, total amount of in the United Kingdom, 413.

Monopolists, defended by Scotchmen, 517.

Murderous lecher, reference to a detailed process for making, 514.

Moses, queries on the fulfilment of his law with respect to the Jews, 354.

Musgrave, Sir R. defends himself against the accusations of Mr. Hay, 327.

Musical Politics, or fighting to some tune, 97.

N.

National Debt, when it may be annihilated, 192.

Newspapers,

Blowpape, French, extraordinary circulation of. 399.
New Testament, not different from the old, in respect of points of salvation, 356.
Blowpape, printed, different kinds of, and where to be procured in the greatest abundance, 95.
North, Lord, characteristics of his administration, 270.
Novels, subject to the caprices of fashion, 93.

O.

Original Sin, definition of, by Calvin, 61.
Overton, Mr. his book a systematic apology for all schismatics, 7—disproves the importance of baptism, 10—abuses Mr. Daveney, and for what reason, 8—regards Mrs. More as a true Churchwoman, 12—further strictures on different parts of his True Churchman, 13, 19.

P.

Paine, Thomas, effects produced by his writings in Scotland, 321.
Parent, excretion of those who neglect to bring up their children in religious education, 168.
Paris, account of the present state of Society in. 396.
Parties, state of, previous to the American war, 70.
Pawnage, miserable, new, and best way of obtaining it, 188.
Pence, what kind of, necessary for the security of this country, 295.
Peltier, Mr. singular difficulties encountered by him on his trial, and reflections on the importance of that event, 81.
Philanthropic Society, praised for the regular attendance of its members at public worship, 107.
Phlogiston, Stahl's doctrine of, proved to be groundless, 367—definition of that air, *ibid.*
Pictures, old, ingenious mode of restoring to their primitive vigour, 391.
Pitt, (the Right Hon. W.) his first appearance, and speech, in parliament, 273.
 —, Mr. remarks on the wisdom of his plan for diminishing the national debt, 192—real cause of the failure of the negotiation for his return to office, 310.
Pizarro, strictures on that tragedy, 319, 322.
Plants, cause of the green colour of their leaves, 85.
Poetry how estimated by the ancients, 112.
Poetry, specimens of some French, said to

have been written in the 19th century, 498, 500.
Poissardes of Paris, how received by Buonaparte, 106.
Popery, causes of the late favour shown to that religion, 225.
Præstet nation, as taught by Calvin, its nature investigated, 56.
Press, the liberty of it, diminished in this country, 83.
Prizes, account of, obtained by the disputations amongst the students at Fort William, 174.
Prophecy, conjectures on the completion of a remarkable one mentioned in scripture, 422.
Parabola, the mathematician, account of, 249.

Q.

Quarter, observations on the propriety of giving none to French invaders, 221.

R.

Rebellion, (the late, in Ireland,) remarks on that event, 125—blame of criminality on that occasion, to whom it attaches, 21.—Denomination of the event by Jacobins, 187—its real causes described by Sir R. Musgrave, 329.
Recamier, Madame, account of her singular character and ridiculous vanity, 253.
Reding, the Swiss chief, causes which induced him to engage in the hazards of war, 222—his pathetic address to the army, 222.
Reform in Parliament, arguments against it, 274.
Reimondinus, the mathematician, biography of, 249.
Reid, Dr. T. of Edinburgh, biographical account of, and of his writings, 2, 7.
Religion, indecorously treated by most modern writers, 140.
 —, striking proof of the contempt in which it is held by the French people, 253.
 —, decree of the French National Assembly respecting, in 1790, 469.
Religious truth, how we should pursue ourselves for its reception, 102.
Revenue of France, remarks on the present, and false demonstrations of, refused, 444, 472.
Romaine, Mr. his real character displayed, 10.
Romanists, the Irish, their practice of exaggerating their numbers exposed, 206.
Russia, origin of its civilization, 129.

Russia

Russian army, account of an ancient, 134.
Rustic labours, beautifully described, 121.

S.

Salvation of mankind, horrid idea of a Calvinist respecting, 47.
Saturation, definition of that term, 337.
Scottish Bards, or ancient peasantry, veneration of by their people, 120.
Siberia, account of that vast territory, and its importance to Russia, 131.
Sip, original, Calvinistic definition of, 61.
Small-cloaths, reprehension of the word, and for what reason, 148.
Smith, Sir Sidney, particular account of his escape from the Temple, 256.
Sonnets, specimens of 418, 420.
Sovereign, the British, censure of some independent observations on his adherence to his coronation oath, 388.
Spain, some account, of its early history, 453.
Steam, the nature of explained, 31.
Stoves for light and heat, see Thermolampes.
St Paul, good perversion of his most celebrated exclamation, 172.
Style, elegance of, how applied to scientific work, 10.
Style of writing, on the difference between the present and that of our ancestors, 340.
Swiss, their character at the close of the 15th century, 237.
Swiss Cantons, those called democratic, always ambitious of extending their power, 228—Address of several to the French Directory, against their demagoguing 'peculations, 220—principal cause of their subjugation, 232.
Switzerland, observations on the fate of that country, and comparison of its warlike with that of Britain, 227.

T.

Tactica, remarks on comparative excellence in, and proof that the French have not been indebted for their victories to numbers and enthusiasm, 322.

Tartars of the Crimea, conjectures on their progenitors, 514.
Taste, literary, on the present state of, in this country, 339.
Thermolampes, or stoves which afford heat and light, described, 339.
Tierney, Mr. censured for his tax on the Funds, 197.
Toussaint Louverture, his sufferings in France, 200.

U & V.

Vaporification, remarks on the phenomena of, 28, 30.
Univers, on the impiety and impertinence of comparing it to a clock, 362.
Unterwalden, heroic conduct of the inhabitants of that canton, 236.

W.

Wall, Governor, curious anecdote of, 164.
Wars of the French Revolution, analysis of, and strictures on, their history, by Mr. Stephens, 273, 287.
Watson, Mr. the poet, anecdotes of, 208.
Washington, his employment in a part of the American war, contrasted with that of General Howe, 70.
Wesley, abuse of, by a Calvinist, 53.
Wilkes, John, conduct of the Ministry towards that character censured, and for what reason, 73.
Wit and learning, on its misapplication by travellers, 139.
Women, authenticated relation of their horrid treatment by the French in the conquered countries, 201.

Y.

Youth and Age, poetically described, 416.

Z.

Zieten, (General Von) biography of, with an account of his principal actions, 478, 482.

Table of the Titles, Authors' Names, &c. of the Publications reviewed in this Volume, including both the Original Criticism, and the Reviewers Reviewed.

A.		Brief Answer to a few Curfory Remarks	307
ACCOUNT of all the existing Orders of Knighthood	144	Buchan's Advice to Mothers	288
Address to the Inhabitants of Great Britain	199	Bulmer's Sermon at Wainfleet, on National Defence	110
Address to Parents, on the right use of Books in Education	267	Buonaparté in the West Indies	200
Adolphus's Reflections on the Causes of the present War	193	C.	
Advice to the Lower Ranks of Society	302	Cannibal's Progress	200
Articles of the Church of England proved not to be Calvinistic, by Dr. Kipling	54	Card's Revolutions of Russia	120
Atrocities of the Corsican Demon	199	Carr's Stranger in France	161, 252
B.		Castlereagh's (Lord) Speech on the Army Estimates	413
Biddolph's Sermon before the Philanthropic Society, April 28, 1803	107	Catholic's (Irish) Advice to his Brethren	302
Bidlake's Sermon at St. Andrew's Church, Plymouth, at the Visitation of the Archdeacon of Totness	102	Cartwright's Armine and Eloisa	416
Bishop of Rochester's Primary Charge	421	Charge to the Clergy of the Diocese of Oxford	294
Bisset's History of the Reign of George III.	69, 267	Church of England vindicated from misrepresentation	37
Black's Lectures on Chemistry	19, 356	Colman's Broad Grins	189
Blagdon's Grand Contest deliberately considered; or a View of the probable consequences of the threatened Invasion	97	Considerations on the Laws of Honour	299
Translation of the 2d quarto volume of Pallas's Travels	512	Correspondence between his Majesty, the Prince of Wales, the Duke of York, and Mr. Addington, on the offer of Military Service	411
Blumenthal's Life of General Von Zieten	477	Crofts's Sermon at Portland Chapel	103
Bossut's General History of the Mathematics	244	Curfory Remarks on the State of Parties	412
		D.	
		Darwin's Temple of Nature	170
		Daubeny's Sermon	291
		Dialogue between a Methodist and a Churchman	150
		D'Israeli's Narrative Poems	414
		D'Ivernois's Five Promises; or the Conduct of France towards the Continent	463
		D'Yriarte's	

Table of the Titles, Authors' Names, &c.

539

D'Yriarte's Short History of
Spain 452

E.

Edinburgh Review, or Critical
Journal 218

Edinburgh Review, Vol. I. 515

English Taylor equal to two
French Grenadiers 99

Essays by the Students of Fort-
William 173

Ethelfton's Suicide, &c. 419

F.

Fitz-Albion's Letters to Mr.
Pitt 412

Footsteps of Blood 201

French Catechism between an
English Volunteer and a
French Prisoner 98

G.

Gardner's Sermon on his resign-
ation of South Lambeth
Chapel 425

Gifford's Translation of Juve-
nal 206, 312

Grant's (Mrs.) Poems 113, 236

Grant's (Viscount de Vaux)
Introduction to a New Sys-
tem of Geography 408

H.

Henderfon's Petrarca 419

I.

Invasion Defeated 202

K.

Keil's Life of Julius Cæsar 460

—— Children of my Fancy 473

Keir's Introduction of the Cow-
Pox into India 276

Kenny's Society, &c. 421

Key's Sermon on Religion and
Valour 429

L.

Lathom's Very Strange but
Very True 93

—— Astonishment, or a
Romance of a Century ago 94

Letter to Napoleone Buona-
parte 159

—— to the Right Hon. W.
Wickham 181

Lettice's Plan for the removal
of inhabitants of Towns, &c.
in case of Invasion 98

Lille's (Abbé de) Misfortune
and Compassion 500

Lipscomb's Journey to South
Wales 138

Longmore's Sermon at Great
Baddow, on Zeal and Una-
nimity 109

Loss of Power, Commerce, and
Liberty 262

Loyalist, the, or Original and
Select Papers, 99—No. 8. 201

M.

Macdonald's Rules and Regu-
lations of the French In-
fantry 281

Mackintosh's Speech at a gene-
ral meeting of North Britons 100

Marsh's Appeal to the Public
Spirit of Great Britain ib.

Marshall's Entomologia Bri-
tannica 450

Mémoires of Mr. Addington's
Administration 191

O.

Observations on the Restric-
tions of Volunteer Corps 198

Observations

Observations on a Ministerial Pamphlet, entitled, Curfory Remarks	307	Skurray's Sermon on loving Brotherhood, &c.	429
Overton's True Churchman ascertained	7	Soldier's Companion	202
		Stewart's Account of the Life and Writings of Dr. Thomas Reid	1

P.

Pallas's Travels through the Southern Provinces of Russia, Vol. II. 4to.	512	Stewart's Sermon on obedience to Government, and resistance to Buonaparte	104
Parallel between England and Carthage, and between France and Rome	411	Stephens's History of the Wars which arose out of the French Revolution	374
Paris as it was and as it is	387	Substance of Mr. Pitt's Speech, July 22, 1803, on the General Defence Bill	99
Pearson's Exhortation on the Fast	428	Surville's (Madame de) Poems of Marguerite Eleonora, Clotilda de Vallon Chafys	497
Peltier's Trial for a Libel against Buonaparte	80		
Piety and Courage, a Sermon, by the Rev. J. Crofts	103		
Polwhele's Warlike Ode to faithful Cornwall	178		
Pratt's Loyal Cottagers	421		

R.

Ratschky's Melchior Striegel	457	Tabaraud, on the Necessity of an Established Religion in a State	489
Reason Why	198	Todd's Sermon at the Salop Infirmary	429
Reeves, J. Esq. and the Monthly Magazine	317	Transactions of the Linnæan Society	400
Reflections on the late Elections in the County of Cambridge	193	Tresham's Britannicus to Buonaparte	414
— on the Causes of the Present War	ib.	Tytler's Voyage Home from the Cape of Good Hope	418
Reginald di Torby, or the Twelve Robbers	96		
Regulation of Parochial Police	298		

S.

Skinner's Vindication of Primitive Truth and Order	337
--	-----

Z

Zschokke's History of the Invasion of Switzerland	225
---	-----

Titles of the Essays, Letters, Poetry, &c. in the Miscellaneous Part of this Volume.

N. B. For remarkable Passages, see the General Index.

A.	entitled, "Paris as it was and as it is"	527
ADDRESS to the Lay-Mem- bers of the University of Cambridge		527
	L.	
B.	Literary Intelligence	112
British Battle-Song	Law respecting Lectureships	223, 224
Butt's Letter on Predestination	Lover of Order, on the Propriety of administering the Sacra- ment of Baptism in Private Houses	441 529
C.		
Crito's Strictures on the Letter of a Member of the Church of England	M.	323
Critical Consistency	Maurice on the Trinity	224 112
Correspondents, notice to,	Musgrave's (Sir R.) Observa- tions on Mr. Hay's History of the Insurrection of Wex- ford	224, 443 327
Conjecture on the completion of a Prophecy	Modest Proposal for the conci- liation of all Parties, submit- ted to both Houses of Parlia- ment	442 431
D.	More's (Mrs. H.) Shipham Club	430 321
Dallas, on the Edinburgh Re- view		430
E.	N.	
Editor's Answer to the Rev. E. Pearson's Letter on the Fast-Day Prayer	Notice to the Readers of the Anti-Jacobin	435 112
Edinburgh Review		439
Epigrammata in Gallos tran- slated	O.	443
F.	Orthodoxus on the Fast-Day Prayer	436
Fast-Day Prayer		435
I.	P.	
Investigator, detection of a Gross Plagiarism in the work,	Pearson's (the Rev. E.) Letter on the Fast-Day Prayer	435
	Plagiarism detected	527
	Reply	

R.

Reply to the Strictures of Crito 326

S.

Spontefua's Address to the Lay-
Members of the University
of Cambridge 527Strictures on the Tragedy of
Pizarro 319— of Crito, on a Letter
from a Member of the
Church of England 323— on the Comedy of
the Stranger 523Summary of Politics—Reflections on
the proceedings of the French
government, and censure of the
King of Prussia, 331; causes of
the line of conduct pursued by
that monarch, 331, 332; means
to be adopted for resisting the

threatened invasion, and remarks
on the contested efficiency of the
volunteer forces, 333; hint to
commanders respecting jacobin-
volunteers, 334; assertion respect-
ing the amount of our regular for-
ces, ib.; on the bounties given
to recruits for the army of re-
serve,—offensive warfare recom-
mended, 335; conduct of Mini-
sters in regard of Spain censured,
ib.; circumstance which prevent-
ed the present Emperor of Russia
from taking part against France
in 1801, 444; wisdom and policy
of the conduct of Ministers con-
sidered, ib.; obstacle to a new
confederacy against France, ib.;
hints for the composition of an
efficient Administration, 446;
dangerous consequences of the
democratic government of volun-
teer-committees, composed of pri-
vates of the corps, 448.

ERRATA.

Appendix to Vol. XV.—P. 481, l. 16, read *legislation*.—P. 486, l. 4, for *than*, read *as*.
P. 487, l. 6, for *it*, read *is*.

Vol. XVI.—P. 71, l. 1, for *no*, read *a*.—P. 110, l. 20, for *were* distributed, read *was*
distributed.—P. 112, l. 11, for *vindicated*, read *indicated*.—P. 151, l. 30, for *judens*, read
judet.—Ibid, l. 45, read *itinsrancy*.—P. 152, l. 3, and l. 37, for *the*, read *then*; lines 34,
35, read, "and end with reminding," &c.—P. 153, l. 30, for *select*, read *elect*.—P. 155,
l. 19, for *defiance*, read *defence*.—P. 157, l. 32, the passage, beginning, "indeed we are
condemns, &c." to the bottom of the page, should have been printed in the larger character,
being the words of the Reviewer, and not a Quotation from the Pamphlet.—P. 158, l. 2,
for *of the* respective, read *of their* respective.—P. 159, l. 30, for *prey*, read *pray*.—P. 160,
l. 25, for *its*, read *his*.—Ibid, l. 38, read *preferred*.—P. 164, l. 10, read *executioner*.—
P. 165, l. 19, for *was*, read *were*.—P. 199, l. 6, from the bottom, for *mutable*, read *suita-
ble*.—P. 205, l. 4, for *Kalaba*, read *Thaliba*.—Ibid, l. 17, read, *enthusiastically*.—Ibid,
l. 41, read, *expressions*.—P. 214, l. 9, for *novels*, read *morals*.—Ibid, l. 35, for *plan*, read
plea; for *philosopher*, read *philosophers*.—P. 215, l. 27, for *work*, read *curb*.—Ibid, l. 30,
for *our*, read *one*.—Ibid, l. 39, for *Moses*, read *Manes*.—Ibid, l. 41, for *Moses*, read *Manes*.
Ibid, Note, l. 2, for *professing*, read *proposing*.—P. 216, l. 29, for *writer*, read *critic*.—
P. 219, l. 5, for *reasonable*, read *seasonable*.—Ibid, l. 6, for *Thalia*, read *Thaliba*.—Ibid,
l. 25, for *for*, read *few*.—P. 220, l. 23, for *elegance*, read *eloquence*.—Ibid, l. 41, for *these*,
read *their*.—P. 221, l. 12, for *letters*, read *Athens*.—Ibid, l. 41, for *elegance*, read *elo-
quence*.—P. 222, l. 3, for *elegance*, read *eloquence*.—Ibid, l. 14, read, hide not in the
dicouries.—Ibid, l. 21, for *delineation*, read *declamation*.—P. 226, l. 19, for *has*, read
have.



